

ʿaṭīb at-Tibrīzī, Muḥammad Ibn-ʿAbdallāh <<al->>,

Mishcāt-UI-Másàbih or collection of the most authentic traditions
regarding the actions and sayings of Muhammed

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MISHCAT-UL-MASÁBÍH

OR

A COLLECTION

OF THE

MOST AUTHENTIC TRADITIONS,

REGARDING THE

ACTIONS AND SAYINGS OF MUHAMMED;

EXHIBITING

THE ORIGIN OF THE MANNERS AND CUSTOMS; THE CIVIL,
RELIGIOUS AND MILITARY POLICY OF
THE MUSLEMANS.

Translated from the original Arabic,

By CAPT. A. N. MATTHEWS,

BENGAL ARTILLERY.

VOL. II.

Calcutta :

PRINTED BY T. HUBBARD, AT THE HINDOOSTANEE PRESS.

1810.

MISCHTAT-UL-MASARI

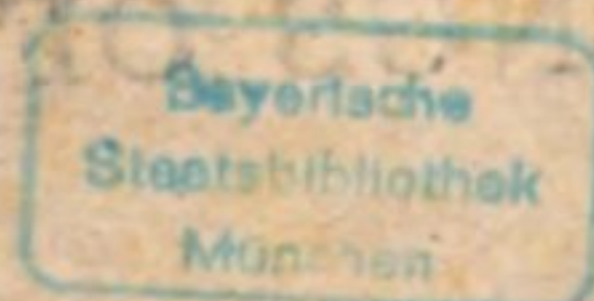
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MISHCÁT UL-MASÁBÌH.

Book the Twelfth.

ON BARTER.

CHAP. I.---PART I.

IN EXPLANATION OF EARNING AND
OBTAINING AN HONEST, JUST
LIVELIHOOD.

MEKDÀM-BIN-MÂDÍKERIB. 'A. G. S. "No one can ever eat better bread than that earned by the work of his own hands; and verily DAVID, the Prophet of God, used to eat by the work of his hands; I mean, he made coats of mail and sold them." AB'UHURAIRAH, 'A. G. S. "Verily

The Pro-
phet DAVID
lived by the
labour of
his hands.

BOOK XII.

God is immaculate, and approves of nothing but purity; and verily God has ordered *Muslemàns* that which he ordered the Prophets, and has said, "O Prophets! eat a pure and lawful daily bread; and act virtuously." And God said, "O ye that have believed, eat of the lawful daily bread which I have given to you."

It is safest to abstain from all acts the lawfulness of which is doubtful.

He that hath a good heart his whole body is pure.

It is unlawful to receive the price of a dog, or the wages of prostitution, fortune-telling or blood-letting.

AB'UHURAIRAH. 'A. G. S. "A time will come to man, when he will have no fear in taking property, whether lawful or unlawful." NUM'AN-BIN-BASHIR. 'A. G. S. "The lawful is evident, and the unlawful is evident; and there are some matters between them doubtful; which the generality of men do not know; therefore, he who has abstained from doubts, has kept pure his religion and honor; and he who falls into doubts, is near falling into *Haràm*, (or the unlawful); like as a shepherd grazing his flock near a meadow, which the prince has reserved, and is near grazing in it; know, every prince has a grazing place which is forbidden to people; and know, the grazing place of God is the thing which he has forbidden to men: beware! verily there is a piece of flesh in the body of man, which, when good, the whole body is good; and, when bad, the whole body is bad, and that is the heart." RA'FI-BIN-KHADIJ. 'A. G. S. "The price of a dog is impure, and the wages of fornication is impure; and the pay of a drawer of blood is impure." AB'U MASUD ANS'ARÌ said, 'verily the Prophet forbade taking the price of a dog, and forbade the wages of fornication, and forbade the wages of soothsaying.' AB'U JUHAIFA* said, 'verily the Prophet prohibited selling of blood; and prohibited selling a dog, and prohibited the wages of fornication; and his highness cursed the receiver of interest, and the giver of interest; and the Prophet of God cursed the maker of marks upon women's hands, and

* One of the minor *Sahábah*, being under age at the time of the Prophet's death; yet he had heard, and delivers, some of MUHAMMED's sayings. He dwelt at *Cúfah*, in which place ALI gave him charge of the escheats. He attended that *Khalifah* in his battles. He died A. H. 74.

also the marked; and the Prophet has cursed the painter of man, and all animals.'

CHAP. I.
PART I.

JA'BIR said, 'I heard the Prophet say, on the day of taking Mecca, "verily God and the Prophet of God have declared the selling of liquor unlawful; and the selling of animals having died, and the selling of swine, and idols." Then they asked, "O messenger of God! inform us about the fat of animals which have died; for verily boots are rubbed with it, and skins oiled with it, and men light their lamps by it." His highness said, "do not sell it, it is *Haram*." After that, the Prophet said, "may God destroy the *Jews*: verily when God made the eating of fat unlawful (i. e. the eating of the fat of an animal having died) the *Jews* melted it, after that sold it, and ate its price." OMER said, 'verily the messenger of God said, may God destroy the *Jews*. Fat was made unlawful for them, then they melted it and sold it, and said the eating of the fat has been forbidden, and we do not eat it; we only eat its price.' JA'BIR said, 'verily the Prophet forbade selling dogs and cats.' ANAS said, 'AB'U TAYYIBAH drew blood from his highness, and he ordered him one *Saa* of dates, and he ordered the master of AB'U TAYYIBAH to lessen his tasks.' AA'YESHAH. 'A. G. S. "Verily the best things which you eat are those which you earn yourselves, or which your children earn."

It is forbidden to sell intoxicating liquors, animals that have died of themselves, swine and idols.

Part Second.

ABDULLAH-BIN-MASUUD. 'A. G. S. "A servant must not obtain unlawful property; because if he gives alms from it, it will not be approved of; and must not eat of it himself, because he is not blessed in it; and he must not leave unlawful property behind him, as it will be the means of conducting him towards hell fire: verily God doth not blot

Alms given from property unlawfully acquired will not be accepted.

BOOK XII.

The receiving of bribes will be punished by hell.

A man's own conscience gives the surest discrimination between good and evil.

Ten persons accursed on account of wine.

out a sin with a sin: but blots out vice with virtue." JA'BIR. 'A. G. S.

"The flesh which hath been nourished with bribery, enters not into paradise; therefore, every flesh which hath been nourished from bribery, merits hell fire." HASAN-IBN-ALI IBN-AB'UTALIB said, 'I remember the Prophet said, "quit that which throws you into doubt, and incline towards that which doth not cast you into doubt; because truth is the cause of comfort to the heart; and verily lying is a cause of doubt and hesitation; I mean, make choice of truth, and leave falsehood." WA'BIS'AH-BIN-MABID said, 'verily the Prophet of God said to me, "O WA'BIS'AH! are you come to ask what is goodness and what is badness?" I said, "yes, I am come for this." Then his highness joined his fingers, and struck them upon my breast, that is, made a sign towards my heart, and said, "ask the sentence from thy own heart." This he repeated three times, "goodness is a thing from which thy heart finds firmness and rest; and badness is a thing which throws thee into doubt, although men may acquit." AT'IYAH SADI.* 'A. G. S. "A servant doth not reach the eminence of continence, until he leave some things lawful, from the fear of falling into doubt, and things unlawful." ANAS said, 'The Prophet hath cursed ten persons on account of wine; one, the first extractor of the juice of the grape for others; the second, for himself; the third, the drinker of it; the fourth, the bearer of it; the fifth, the person to whom it is brought; the sixth, the waiter; the seventh, the seller of it; the eighth, the eater of its price; the ninth, the buyer of it; the tenth, that person who has purchased it for another.' MUH'AYYIS'AH† said, 'I asked the Prophet's permission for the wages of a bleeder, and his highness forbade it; and forbade my eating of it; and I continually asked the Prophet's leave in this matter; till he permitted this, saying, "your camel may eat of the wages

* One of the *Sah'abah*, who lived in Syria.

† The son of MAS'UD, one of the *Ans'ars*. He was present at the battles of *Ohud*, of the ditch, and the subsequent ones.

of a bleeder; and so may your slave." AB'UHURAIRAH said, 'the Prophet has prohibited the selling of dogs, and eating of the gains of a handsome singing courtezan.' AB'U-UMA'MAH. A. G. S. "Sell not singing slave girls, nor buy them, nor teach them; and it is unlawful to eat the price of them, and similar to this, this revelation has come down, there are such men as buy singing."

CHAP. I.
PART II.

It is forbidden to trade in singing women.

Part Third.

ABDULLAH-BIN-MASU'UD. A. G. S. "It is a divine command to do work which procures a lawful livelihood; after having believed in God and his messenger." IBN-ABB'AS said, 'I was asked about the pay for writing the *Koràn*, whether it was right to take any or not; and I said, "there is no fear; the writers of the *Koràn* are nothing more than copiers of words; and verily they eat only the work of their own hands." RA'FÎ-BIN-KHADÏJ said, 'his highness was asked, "O messenger of God! what are the purest and best gains?" He said "the work of a man's own hands, and every lawful buying and selling." AB'U-BACR-BIN-AB'U-MARÏYAM* said, 'MEKD'AM-BIN-MADICARIB, had a slave girl, who sold milk which she got in his house: and MEKD'AM took it's price: and it was said to MEKD'AM, "do you sell, and are you pleased with selling milk? and do you take it's price?" He said, "yes: I sell milk and take it's price; I have need of it, and there is no fear or fault in it: I heard the Prophet say, "verily a time will come to man, in which nothing will be advantageous to him but *Dinàrs* and *Dirhems*." NAFÎ said, 'I used continually to send my agents to traffick towards *Egypt* and *Syria*; then I sent them towards *Babyloian Iràk*; and I came to AA'YESHAH and said,

It is lawful to receive pay for writing the *Koràn*.

* One of the *Tábî'in*.

BOOK XII.

A man ought not wantonly to abandon a profession or branch of trade in which he has successfully engaged.

It is unlawful to partake of that which has been received as the wages of sooth-saying.

"O mother of the faithful! I used to send my agents to traffick towards Syria, and have this time sent them towards *Irak*." She said, "do not so; for verily I heard the Prophet say, when God gives any one of you a livelihood in a way, he must not abandon it; so long as he loses nothing of his capital."

^AAA'YESHAH said, 'AB'U-BACR had a slave, to whom he gave a daily allowance; and AB'U-BACR would sometimes eat of it himself; and one day the slave brought some kind of eatables, and AB'U-BACR ate of it; and the slave said to him, "do you know what food this is which I brought, and how I obtained it?" He said, "what is it, and whence did you bring it?" The slave said, "I had told a person's fortune in the time of ignorance; and I did not know the art very well, but I deceived him. Then the man whose fortune I had told, met me, and gave me this thing, as a reward: and it is the thing which you have eaten:"

^AAA'YESHAH says, 'then AB'U-BACR put his fingers down his throat, and brought up all he had eaten.' AB'U-BACR. 'A. G. S. "A body doth not enter into paradise, which has been nourished by that which is unlawful."

^AZAID-IBN-ASLAM said, 'OMER drank milk, and liked it; and he said to the person who had given it him to drink, "where did you get it?" The person said, "I came to a rivulet, and unexpectedly there were alms camels, which were milked; and milk was given to the people that were there; and some was milked for me also; and I put it into my bag, and it is that which you have drank." Then OMER put his fingers into his throat, and vomited.' IBN-OMER said, 'whoever buys a cloth with ten *dirhems*, and one of them shall be unlawful, God will not accept any of his prayers, as long as the cloth is upon his body.' IBN-OMER says, 'may both my ears be deaf, if I did not hear this tradition from the Prophet of God.'

CHAP. II.---PART I.

IN EXPLANATION OF GENTLE DEALINGS WITH EACH OTHER, AND ASSERTING ONE'S RIGHT WITH MILDNESS.

JABIR. 'A. G. S. " May God have compassion on him who buys and sells with mildness, and makes his claims with gentleness." HÜDHAI-FAH. 'A. G. S. " Verily there was a man, amongst those who were before you, to whom the angels of death came to take his soul, and he was asked, " have you done any good act?" He said in answer, " I do not find in myself that I have done any good." It was said to him, " look well into yourself, and consider if you have done any good work." He said, " I do not find any thing good in myself, except that I used to buy and sell in the world, and used to claim my right from the rich, but allowed them their leisure to pay me when they liked ; and I forgave the poor." Then God brought that man into paradise.' And in one tradition it is related thus, that ' God said to the man, that, " I am the pardoner, I am more fitted to forgive, than thee ;" and he then said to his angels, " pass over my servant." AB'U-KUTA'DAH. 'A. G. S. " Keep yourself far

Liberality
and forbear-
ance in
worldly
dealings re-
warded
with para-
dise.

BOOK XII.

A man ought not wantonly to abandon a profession or branch of trade in which he has successfully engaged.

It is unlawful to partake of that which has been received as the wages of sooth-saying.

"O mother of the faithful! I used to send my agents to traffick towards Syria, and have this time sent them towards *Iràk*." She said, "do not so; for verily I heard the Prophet say, when God gives any one of you a livelihood in a way, he must not abandon it; so long as he loses nothing of his capital." ^{AA}YESHAH said, 'AB'U-BACR had a slave, to whom he gave a daily allowance; and AB'U-BACR would sometimes eat of it himself; and one day the slave brought some kind of eatables, and AB'U-BACR ate of it; and the slave said to him, "do you know what food this is which I brought, and how I obtained it?" He said, "what is it, and whence did you bring it?" The slave said, "I had told a person's fortune in the time of ignorance; and I did not know the art very well, but I deceived him. Then the man whose fortune I had told, met me, and gave me this thing, as a reward: and it is the thing which you have eaten:" ^{AA}YESHAH says, 'then AB'U-BACR put his fingers down his throat, and brought up all he had eaten.' AB'U-BACR. 'A. G. S. "A body doth not enter into paradise, which has been nourished by that which is unlawful." Zaid-IBN-ASLAM said, 'ÔMER drank milk, and liked it; and he said to the person who had given it him to drink, "where did you get it?" The person said, "I came to a rivulet, and unexpectedly there were alms camels, which were milked; and milk was given to the people that were there; and some was milked for me also; and I put it into my bag, and it is that which you have drank." Then ÔMER put his fingers into his throat, and vomited.' IBN-ÔMER said, 'whoever buys a cloth with ten *dirhems*, and one of them shall be unlawful, God will not accept any of his prayers, as long as the cloth is upon his body.' IBN-ÔMER says, 'may both my ears be deaf, if I did not hear this tradition from the Prophet of God.'

CHAP. II.---PART I.

IN EXPLANATION OF GENTLE DEALINGS WITH EACH OTHER, AND ASSERTING ONE'S RIGHT WITH MILDNESS.

JABIR. 'A. G. S. "May God have compassion on him who buys and sells with mildness, and makes his claims with gentleness." HÜD'HAI-FAH. 'A. G. S. "Verily there was a man, amongst those who were before you, to whom the angels of death came to take his soul, and he was asked, "have you done any good act?" He said in answer, "I do not find in myself that I have done any good." It was said to him, "look well into yourself, and consider if you have done any good work." He said, "I do not find any thing good in myself, except that I used to buy and sell in the world, and used to claim my right from the rich, but allowed them their leisure to pay me when they liked; and I forgave the poor." Then God brought that man into paradise.' And in one tradition it is related thus, that 'God said to the man, that, "I am the pardoner, I am more fitted to forgive, than thee;" and he then said to his angels, "pass over my servant." AB'U-KUTA'DAH. 'A. G. S. "Keep yourself far

Liberality
and forbear-
ance in
worldly
dealings re-
warded
with para-
dise.

BOOK XII.

A seller is not to enhance the value of his goods by oaths,

from much swearing in selling: like as is the custom of market people, because swearing encreases the desire of the buyer in purchasing: after that it decreases the blessings of his property." AB'UHURAIRAH. 'I heard the Prophet say, "swearing encreases the wish of the buyer in purchasing, and takes away the good of property." AB'UDHAR-GHAFFARÌ, said, verily the Prophet said, "there are three persons whom God will not speak to on the day of resurrection; and will not look towards them favourably: God will not cleanse them from their faults, and there will be a painful punishment for them. AB'UDHAR said, "are they hopeless, and without chance of God's compassion? who are those three persons O Prophet of God?" He said, "one of them is a wearer of very long garments; the second is a person who, after giving, upbraids with the obligation; the third, a person who swears falsely on his merchandize, to increase the wish of the buyer in purchasing it."

Part Second.

Honest merchants will rank at the resurrection with martyrs.

ABÙ-SAÏD. 'A. G. S. "Merchants of veracity and honesty will be raised up, on the day of resurrection, with the Prophets, the true, and with the martyrs." KAIS-BIN-AB'U GHARAZAH* said, "some of us merchants used to be called *Samásirah*† in the time of the Prophet, and he passed by us, and called us by a better name than that.‡ Then his highness said, "O body of merchants! verily in selling and buying, false swearing and futile words are made use of; then mix it with alms; I mean, give something in charity as a coverer for it, because vain speaking and false swear-

* One of the *Sahábah* of *Cúfah*. This single tradition has been received from him.

† Agents or brokers. Plur. of *Simsár*.

‡ That name is *Tájir*; because the true God has mentioned *Tijaret*, or merchandize, in the glorious *Korán*, in terms of commendation. ABD-UL-HAK.

ing cause God's wrath; and charity extinguishes the fire of anger." UBAID-BIN-RIFA'AH* relates from the Prophet, who said, "merchants will be raised up on the day of resurrection, liars, except he who abstains from that which is unlawful, and does not swear falsely, but speaks true in the price of his goods."

CHAP. II.
PART II.

There is no third part in this chapter.

* One of the Tabî'in.

The term is used to express a certain period after the conclusion of a bargain, during which the parties may cancel it. Regarding its extent there are various opinions. In the longest opinion assigned to it is three days.

CHAP. III.---PART I.

IN EXPLANATION OF OPTION.*

An option between buyer and seller exists, till they leave the place where the bargain was concluded.

And the term may be prolonged by mutual agreement.

IBN-ÔMER. ' A. G. S. " The seller and the buyer have a mutual option; the bargain may be bound or let alone, as long as they are at the place of selling, and shall not have separated from each other; when they have separated, and have got up from the place of bargaining (or one of them) the option is done away: and this is called *Khayâr-al-majlis*; unless the bargain in which an option shall have been agreed on, in which an option remains after separation." And in one tradition it is thus: " when the seller and buyer have sold and bought, each of them have a choice, as long as they are talking about it, that is, until approval and acceptance take place; or the seller and buyer being at option by stipulation; then when it is so, surely an option remains." HÂCİM-BIN-HIZ'AM. ' A. G. S. " The seller and buyer are at liberty, so long as they do not separate; then, if they speak true, and explain the defect of the goods and of the price, God shall bless their bargain; but if they conceal

* The term is used to express a certain period after the conclusion of a bargain, during which either of the parties may cancel it. Regarding its extent there are various doctrines, but the longest duration assigned to it is three days.

defect and blemish, and lie in the value, the blessing of their bargain will be taken away." IBN-ÔMER. 'A man said to the Prophet, "verily I am defrauded in buying." His highness said, "when you bargain, say, I am not a judge; you must not deceive me in my purchase." And in one tradition it is thus, that 'the Prophet said, "say, when purchasing, do not deceive me, I agree for an option of three days."

CHAP. III.
PART I.

Part Second.

AMER-BIN-SHUAIB relates from his ancestors, that 'the Prophet said, "the seller and buyer have an option, so long as they do not separate from each other; and the agreement of option be to three days; and it is not right for the seller or buyer to separate from each other in a hurry, from a fear that the other will let alone the bargain; I mean they must delay in the place of buying or selling, and not rise up in a hurry: for peradventure the bargain may be set aside." AB'UHURAIRAH. 'A. G. S. "A seller and buyer must not separate, but by the consent of each other."

The period of option may be extended, by agreement, to three days.

Part Third.

JABIR said, 'verily, the messenger of God gave an *Âdrâbi* an option, after a bargain.'

CHAP. IV.---PART I.

ON INTEREST.

The taker of interest, and all concerned in such a transaction, are accursed.

JÁBIR said, "his highness hath cursed the eater of interest, I mean whoever taketh interest; and the Prophet hath cursed the giver of interest; and hath cursed the writer of a bond for it; and hath cursed the witness of it; and his highness said, "the taker of interest, and the giver of it, and the writer of it's paper, and the witness to it, are equal in the crime." ^AÚBA'DAH. 'A. G. S. "Sell gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, like for like; that is, equal in quantity, hand to hand; that is, not one being lent, and the other ready; then if these things differ, such as gold for silver, and barley for wheat; sell them in any way that you wish, whether equal or more, when it be hand to hand; and lending is not lawful in different kinds." ^AAB'U-SA'ID-KHUD'HRÌ, 'A. G. S. "Sell gold for gold, and silver for silver, and wheat for wheat, and barley for barley, and dates for dates, and salt for salt, in equal quantities; then any person who has given more, or asked more, has verily taken or given interest; and the taker and giver are equal in fault." ^AAB'U-SA'ID-KHUD'HRÌ. 'A. G. S. "Sell not gold for

gold, unless equal, and not more; and sell not silver for silver but equal, and not one more than the other; and sell not the absent for the present; and sell not gold for gold, nor silver for silver, unless they be equal in weight." OMER-BIN-AL-KHA'TT'AB. A. G. S. "Selling gold for gold is

interest, unless hand to hand; and selling silver for silver is interest, unless hand to hand; and selling wheat for wheat is interest, unless hand to hand; and so is barley for barley, unless hand to hand; and so is dates for dates, unless hand to hand; that is, taking from another to return at a future time, is as interest; but the seller must say to the buyer, and the buyer to the seller, take." AB'U-SA'ID and AB'UHURAIRAH said, "verily the Prophet appointed a man collector at Khaiber: and he brought to his highness picked dates: who said, "are all the dates of Khaiber like these?" The collector said, "I swear by God! O Prophet, they are not all like these; verily we take sometimes one measure of these, in exchange for two of others, and sometimes two of these in lieu of three of others."

Then the Prophet said, "do not do so, for it is interest: sell all dates for dirhems; after that buy picked dates for dirhems, so that there be no interest." And his highness said, "dates come under the rules of things weighed; that is, measure for measure." AB'U-SA'ID said, "BILL'AL brought barni dates, (which are a superior kind) to the Prophet, and he said to BILL'AL, "whence did you bring them? I mean, did you buy these, or did any person give them to you?" He said, "I had bad dates in my house, and sold two measures of them for one of these." His highness said, "Ah! this selling is interest." This he repeated, "do not make this bargain; but when you wish to purchase good dates for bad, then sell your bad dates for Dirhems or wheat; after that buy good dates with Dirhems or wheat." JA'BIR said, "a slave came, and confessed Islâm to his highness; and promised to leave his dwelling place, and stay in his service; and his highness did not know that he was a slave; and his mas-

CHAP. IV.
PART I.

One article is not to be exchanged for another of the same species, unless in equal quantity; & the delivery of both must take place at the same time.

Two articles of the same denomination, as dates, but of different qualities, are not to be directly exchanged; but the one sold for money & the other bought.

BOOK XII.

The Prophet gave two slaves for one.

One article is not to be exchanged for another of the same species, unless in equal quantity; the delivery of both must take place at the same time.

A time foretold, when usury will prevail.

Dry dates not to be sold for fresh.

ter came calling him; and the Prophet said to him, "sell this slave to me for two others." Then his highness purchased him for two black slaves; and after that his highness never took confession from any one without asking whether he was a free man or a slave. JABIR said, "his highness forbade selling a heap of dates whose quantity or measures was unknown in lieu of a heap the measure of which being known; because when it is not known, how many measures that heap is, it might be more or less than the other; and it would be interest." FA'DA'LAH-BIN-^AUBAID* said, "I bought, on the day of taking *Khaiber*, for twelve *Dinàrs*, a necklace, in which was gold and jewels; and I separated the gold from the jewels, and found more gold in it than twelve *Dinàrs*, and I mentioned it to the Prophet, who said, "a necklace shall not be sold until taken to pieces."

Part Second.

ABUHURAIRAH. 'A. G. S. "Verily a time is coming to man, when all will eat interest; and if he will not eat the interest, its impression will reach him, such as the giving interest, the witness of it or the writer of it."

UBA'DAH-BIN-SAMIT said, "verily the messenger of God has said, "sell not gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, unless equal and ready; but sell gold for silver, wheat for barley and barley for wheat, dates for salt, and salt for dates, hand to hand (that is ready,) in any way that you like." SAD IBN AB'U-

WAKKA'S said, "I heard the Prophet asked, "may we sell dry dates for fresh?" He said, "do fresh dates lose when they become dry?" The

* One of the *Sah'abah*, of the class of *Ans'ars*. The first battle he was present at was that of *Oh'ud*, and he was at all the subsequent ones. He was one of those who swore allegiance under the tree. He afterwards removed to *Syria*, and lived at *Damascus*, where he was appointed judge by MUAWIAH, and where he died A. H. 53.

questioner said, "yes, they lose." Then his highness forbade the buying of dry dates for fresh; on account of interest.* SA'ID-BIN-AL-MUSAIB* relates, that 'verily the Prophet prohibited selling meat for animals.' SA'ID said, 'the people in the time of ignorance would do this.' SAMURAH-BIN-JUNDUB said, 'the Prophet forbade buying an animal with an animal in the way of credit.' ABDULLAH-BIN-ÂMER said, 'his highness ordered me to prepare the necessaries for an army, and the camels were deficient: and he ordered me to buy camels with female alms camels: that is, for me to give them when the alms camels came, and I took one camel to pay two, when the alms camels came.'†

Part Third.

USÂMAH-BIN-ZAID. 'A. G. S. "Interest is found in lending; for example, selling wheat for barley by more, is right, if it be ready; but if on credit, it is not right." (And in one tradition it is thus, "there is no interest in a thing being hand to hand.") ABDULLAH-BIN-HAN'DHALAH said, 'his highness said, "one *Dirhem* of interest which a man eats, knowing it to be so, is a more grievous offence than thirty-six fornications;" and his highness said, "whoever has been nourished with *Harâm*, is worthy of hell fire." AB'UHURAIRAH. 'A. G. S. "The taking of interest has seventy parts of guilt, the least of which is this, that a man commit incest with his own mother." IBN-MASU'UD. 'A. G. S. "Verily the wealth that is gained by interest, although it be a great deal, its use in the end is small." AB'UHURAIRAH. 'A. G. S. I came on an assemblage in the night of my ascension, whose bellies were like houses, in which were

Heinous nature of usury.

* One of the eldest of the *Tâbî'in*, and one of the seven celebrated lawyers of *Medinah*.

† From this tradition it is understood that it is right to buy animals on credit, but this order is abrogated by the tradition of SAMURAH-BIN-JUNDUB.

BOOK XII.

Future punishment of usurers.

A creditor must not accept of presents from his debtor, nor borrow his cattle.

snakes, and they were seen from the outside of their bellies; and I said, "O GABRIEL! what are these people?" He said, "they are eaters of interest." ^AALÌ IBN AB'U'TA'LÌB said, 'I heard the Prophet curse the eater of interest, and the giver of it; and he cursed him that forbids charity, and him that does not give it; and he would forbid wailing.' ^AÔMER IBN-AL-KHAT'T'AB said, 'the last thing which came down is the revelation regarding interest;* and verily, his highness departed this life, without having explained it to us; therefore abandon interest, and any thing in which there is doubt about it.'

ANAS. 'A. G. S. "When any one of you lends to another, and the debtor has sent a present to the creditor, or his own horse for him to ride; he must not ride upon the horse; and must not accept of the present; so that it may not be interest; because every lending which draws profit is interest; unless it should have been their custom previously to send presents and lend horses to each other." ANAS. 'A. G. S. "When a man lends to another, the lender must not take a present from him who receives the loan." AB'U-BURDAH-BIN-ABU'-MU'SA, said, 'I came to *Medinah* and met ^AÂBDULLAH-BIN-SAL'AM; and he said to me, "verily you are of a land in which eating interest is evident; then if your debt be on a man, and he sends a bundle of grass to you, or a bundle of barley, or string, do not take it; because all these come under the orders of interest."

* *Korân*. Chap. 2. v. 276. *SALE* Vol. 1. p. 52. "They who devour usury shall not arise from the dead, but as he ariseth whom SATAN hath infected by a touch: this shall happen to them because they say, truly selling is but as usury; and yet God hath permitted selling and forbidden usury. He therefore, who, when there cometh to him an admonition from his LORD, abstaineth from usury for the future, shall have what is past forgiven him, and his affair belongeth to God. But whoever returneth to usury, they shall be the companions of hell-fire, they shall continue therein for ever."

CHAP. V.--PART I.

IN EXPLANATION OF BARGAINS PROHIBITED.

IBN-OMER said, 'the messenger of God has forbidden a *Muzábanat* bargain; which is this, that you sell the fruit of your garden upon the trees, for dry dates in the house, if the garden be of date trees; that they should be sold this way, by computation of the number of measures upon the trees, for the number in the house; if the garden be of grape vines that they should be sold for dry grapes, in the like manner; that is, that fresh fruit upon the tree should be bought for dry fruit upon the ground: and if it should be corn, it is also prohibited to be sold in that way.' And in one tradition it is thus, 'his highness forbade *Muzábanat*, and said, "it is selling dates upon the trees for dry ones in the house, by a fixed measure, and the seller saying the loss or gain rests with me." **SAHAL-IBN AB'U-HATHMAH** said, 'the Prophet has prohibited selling fresh dates upon the tree for dry ones in the house; but has permitted the poor to sell fruit upon the tree by computation, that is, for them to compute what quantity they will be after being dry; and

BOOK XII.
and to sell
fruit or corn
while un-
ripe.

It is forbid-
den to ex-
change fruit
on the tree
for that
which is
dried;

It is not per-
mitted to
sell grain in
the same
place where
it was
grown; not
to sell those
things in-
tore selling
possession
of them.

BOOK XII.

and to sell
fruit or corn
while un-
ripe.

the poor and their families may eat them.' ^AABDULLAH-BIN-^OMER said, the Prophet forbade selling fruit until perfectly ripe, and forbade the buyer and seller both, and forbade selling corn until ripe and safe from mishaps.' ANAS said, 'his highness forbade the selling of fruits till they became coloured.' It was asked his highness, "what is the meaning of this?" He said, "until they be red;" and his highness said, "tell me, when God forbids fruit arriving at perfection, how can one of you take your brother's property? that is, before fruit becomes ripe, there is the fear of its being injured, then the price taken by the seller might be for nothing; therefore you must wait patiently till fruits are perfectly ripe." JA'BIR said, 'his highness forbade the selling of fruit one or two years before hand; and ordered the seller to lessen the price in proportion to the loss: that is, for example, if any one bought fruit, and the impression of calamity befel it; the seller must lessen something in

If fruit, after
being sold,
be damaged
by accident,
the seller
must abate
something
of the price,
which is
dried;

It is not per-
mitted to
sell grain in
the same
place where
it was
bought; nor
to sell those
things be-
fore getting
possession
of them.

the price.' JA'BIR. 'A. G. S. "If you sell fruit to your brother, and a misfortune befalls it and destroys it; it is not right for you to take any thing from him of the price; and if a misfortune happens to it, to injure it, something of the price must be bated, agreeably to the loss: for how would you take the property of your brother gratis?" IBN-OMER said, 'the companions used to buy wheat and barley in a place fronting the market place; and would sell it there; and the Prophet prohibited them from selling it in that place, until moving it to another place; that is, not to sell it there after having purchased it, but to carry it to some other place to sell.' IBN-OMER. 'A. G. S. "Whoever buys wheat and barley, must not sell it before getting it into his possession." IBN-ABB'AS said, 'the things which his highness has forbidden selling before being in possession of, are wheat and barley. I do not imagine, but that it is the same with every thing else; I mean they should not be sold before being in possession of also, as well as wheat and barley.' AB'UHURAIRAH,

A. G. S. "People must not ride out to bargain; for example, a company of corn merchants have arrived near the town, and before they enter the town and the market place, others go out to meet them, and make purchases, and do not leave them to come into the town to make their sales; and you must not interfere with one another in bargaining. And you must not cry a thing up, and amplify its value in order to induce another to pay largely for it; and a townsman must not bargain with a corn merchant; such as a corn merchant would bring his corn to town and sell it cheap, but the townsman goes to the corn merchant's house, buys the corn cheap, and keeps it up, for the purpose of selling it at a high price; this must not be done: and the milk of camels and goats must not be kept back, so that more milk be collected in the teats, and the buyer be deceived, and buy at a high price; then any one that buys them after this, has an option, after milking them, to keep them if he pleases, and return them if he is dissatisfied with his bargain; and he shall give one *s'ad* of dates in lieu of the milk which he had milked." AB'UHURAIRAH. A. G. S. "No one must go out of a town to meet corn merchants and buy from them; then if any one has done so, the corn seller, when he comes into the town, has an option, to stand to the bargain or not." IBN-ÔMER. A. G. S. "A man must not bargain on his brother's bargain; that is, if a man has made a purchase, another must not come and say, 'I will give more for it;' and a man must not enter into contract of marriage with a woman, who is betrothed to his brother, without that brother's permission." AB'UHURAIRAH. A. G. S. "A man must not bargain on his brother's bargain, whether he be a *Muslemân* or payer of a poll tax." JABIR. A. G. S. "A townsman must not bargain with a corn merchant, at the latter's habitation; but leave the corn merchants to come into the town and sell their corn at a cheap rate; as it may be a cause of abundance of suste-

CHAP. V.
PART I.

The fore-
stalling of
markets for-
bidden.

Monopolies
forbidden;

and deceit
in selling.

BOOK XII.

Superstitious ways of concluding a bargain forbidden.

Indecent dress & posture forbidden.

The contents of the womb not to be sold.

Corn that is wet not to be sold in that state, unless it be openly declared as such.

nance to the people of the town." AB'U-SA'ID-KHUD'HRI said, 'the Prophet has forbidden two dresses and two bargains; one a *Mulamasat* bargain, which is, if you touch my clothes, or I touch your's, whether in the day or night; the bargain is made; and another *Mun'abadhat*, which is, that a man throws his clothes towards another, and the other towards him; and that this throwing should bind a bargain without seeing the thing sold, and without the satisfaction of each other; and one of the dresses forbidden is this; throwing up a man's clothes over one of his shoulders, and uncovering one of his sides; and the second is a man's sitting upon his posteriors, with his knees up, so as to uncover his private parts.' AB'UHURAIRAH said, 'the Prophet has forbidden a *Has'at* bargain, which is this; they would buy things in this way by throwing pebbles, and whatever thing a pebble fell upon was bought; and the Prophet has prohibited a deceitful bargain, such as selling a slave which has run away, and birds flying in the air.' IBN-OMER said, 'the Prophet has forbidden the selling of the contents of the womb, which was done by the people of ignorance; and there was a man who bought a camel, on condition of her having a female, and that female having young also.' IBN-OMER said, 'his highness forbade the taking of any thing for a male's covering a female.' JA'BIR said, 'the Prophet has forbidden the selling of more water than supplied a man's wants.' AB'UHURAIRAH said, 'his highness passed by a heap of corn, and put his hand into it, and his fingers found moisture, and he said to the master of the corn, "what is this moisture, and whence is it?" He said, "rain has fallen upon it, O messenger of God! and I did not wet it." His highness said, "why did you not put the wet part above, that people might see it?" and added, "whoever abandons wishing well to *Muslemans* is not of my ways."

A townsman's habit; but leave the corn merchants to come into the town and sell their corn at a cheap rate; as it may be a cause of abundance of suste-

Part Second.

JĀBIR said, 'verily the Prophet has prohibited the selling a part of a thing; without knowing the quantity set aside.' ANAS said, 'the Prophet has forbidden the selling of grapes till they be black, that is, ripe; and the selling of pulse &c. till they become hard.' IBN ŌMER said, 'the Prophet has forbidden the selling on credit for credit; for instance, if ĀMER owe to ZAID a piece of cloth, and to BACR ten *dirhems*, and ZAID say to BACR, "I have sold to you my cloth which is with ĀMER, for the ten *dirhems*, which he owes you, and BACR say, "I agree;" such a bargain is not permitted.' ĀMER IBN SHU'ĀIB relates from his ancestors, that 'the Prophet has forbidden this way of buying; that goods be bought, and a little of their price given, and the buyer says to the seller, "go and consider if you approve of the bargain, I will give you the remainder of its price, and if you let alone the bargain I will return you the goods, and what I have given to you I will give for nothing." ĀLĪ said, 'the Prophet has forbidden bargaining with an indigent person; that is, a person who is needy sells a thing of his property cheap: humanity is, not to buy of him, but to assist him by giving him wherewith to defray his expences; and he has forbidden a bargain in which is deceit, and the selling of fruit before it is ripe.'

It is forbidden to exchange one debt for another.

One man is not to avail himself of another's indigence, by purchasing of him at an under price.

ANAS said, 'verily a man asked the Prophet about the pay for a male covering a female, and his highness forbade it to him; and the man said, "O messenger of God! we lend our males, and we are benefited by people's generosity;" then his highness permitted it being taken in that way.' HĀCĪM BIN HĪZ'AM said, 'his highness forbade me selling a thing

BOOK XII.

A man must not sell things which are not in his possession.

It is forbidden to sell any thing, part for cash and part on credit.

The Prophet sold a camel-cloth and a cup by auction.

which I did not possess, that is, not in my possession, having lost or run away from me: and in one tradition it is thus, 'HACIM said, "I said, O messenger of God! a man comes to me, and wants to buy a thing which I have not got, then I purchase it in the bazar and sell to him;" his highness said, "do not sell that which you have not in your possession."

AB'UHURAIRAH said, 'the Prophet has forbidden making two bargains in one; that is, a man's saying, "I have sold to thee this thing for ten ready and twenty on credit;" or says, "I have sold you my slave for a thousand, by the agreement that you sell your slave girl to me for a hundred." AMER IBN SHUAIB. A repetition of the preceding tradition. AMER IBN SHUAIB.

'A. G. S. "A debt and a bargain are not right; that is, a man lends to another, and sells a thing to him for more than its price: and it is not right for a person to benefit before possession; (viz.) a man has purchased corn for twenty *dirhems*, and before taking possession, sells it for twenty-five; and it is not right to sell a thing which is not in thy possession." IBN OMER said, 'I used to sell camels in lieu of *dinàrs*, in the *Nakid** bazar; then I took *dirhems* in place of the *dinàrs*, and I sold the camels in lieu of *dirhems*, and took *dinàrs* in place of *dirhems*; then I came to the messenger of God and mentioned it to him; he said, "there is no fear that you take *dirhems* in place of *dinàrs*, and *dinàrs* in place of *dirhems*, by the rate of the day, so long as you do not separate from each other." ANAS said, 'verily the messenger of God sold a covering for a camel, and a cup; and said, "who will take them?" A man said, "I will take them in lieu of one *dirhem*." The Prophet said, "who will give more?" Then a man purchased them for two *dirhems*.'

* The name of a place near *Medinah* where a market is held. Others read *Bakid*, the place where the burying ground of *Medinah* is; and say that before it was applied to that purpose, it was a market-place. ABD-UL-HAK.

The seller must announce the defects of his goods.

CHAP. VI.---PART I.

IN COMPLETING THE FOREGOING.

Fruit which was formed on a tree before it was sold belongs to the seller, unless particularly mentioned as included in the purchase.

IBN ÔMER. ' A. G. S. Whoever buys a date tree, after the appearance of the dates, the fruit is for the seller, unless the buyer agrees in this way, that " I purchase the tree together with its fruit," in this view the fruit with the tree is for the buyer; and whoever buys a slave, and the slave has property, it is for the seller, unless the purchaser stipulates for the slave and his property, then in this point of view the slave and property are both for the buyer.' **JA'BIR** said, ' I was going upon my camel, which really was tired, and was not able to travel; and his highness passed by me and saw my situation, and struck my camel with a stick which he had in his noble hand; and the camel went on swifter than ever he had done before; after that his highness said to me, " sell this camel to me in lieu of forty *dirhems*;" then I sold the camel, and stipulated for riding upon him until I arrived at *Medinah*: then, when I arrived at *Medinah*, I brought the camel to his highness, and he gave the price in ready money.' (In one tradition it is related, that **JA'BIR** said, ' then his highness gave me the price of the camel, and gave me the camel back; that is, gave me the price and camel also.') And in one tradition it is thus, that ' his

highness said to BILL'AL, give its price and add something to it; then BILL'AL gave its price to JA'BIR, and added something to it. AA'YESHAH said, 'BARÍRAH* came to me and she said to me, "I am a *Mucátub* for three hundred and sixty *dirhems*, and I give forty every year; then assist me, O AA'YESHAH! I mean, give me something to give in exchange for my bond." I said to her, "if your masters like it, I shall give them your price at once, three hundred and sixty *dirhems*, and free you; and your *Walà* shall be for me."† Then BARÍRAH went to her masters, and explained the circumstance; and they refused and said, "we shall not sell unless the *Walà* be for us;" AA'YESHAH says, 'then I told the Prophet what the *Jews* said; and he said, "O AA'YESHAH! buy and free BARÍRAH, and the *Walà* is thine." After that, the Prophet repeated the *Khut bah* to the people, praised and glorified God, and said, "what is the condition of him who makes agreements which are not in the religion, in the book of God? and the stipulation which is not in the book of God is null; then it is worthy to act by the book of God, and to put faith in it; and *Walà* is for none but those who have emancipated." IBN ÔMER said, 'the Prophet forbade the selling of *Walà*, and the selling of a thing given.'

Whoever
frees a slave
is entitled to
inherit his
property.

A gift not to
be sold.

Part Second.

MAKHLAD-BIN-KHUFÂF‡ said, 'I bought a slave, and took his wages and his grain; after that, I found out that he had a defect; and an enmity was excited between me and the seller; and I went to ÔMER-IBN-ÂBDULÂZİZ, who was the king of the time, and I wished that he

* A female slave belonging to AA'YESHAH. She was first the slave of a *Jew*, having sold her liberty for a certain sum, on condition of recovering it on that sum being repaid.

† See Vol. I. p. 424. note.

‡ One of the *Tabî'in*. His father KHUFÂF and grandfather AIM'A were of the *'Sah'ábah*.

BOOK XII.

Rule re-
garding the
setting aside
of a sale,
when the
thing sold is
discovered
to be defec-
tive.

would cause the slave to be taken back on account of the defect; and he ordered me to return him, and he ordered me to return the wages and grain which I had taken to the seller. Then I came to ^UURWAH-BIN-ZUBAIR, who said, "I shall go to ^OOMER-BIN-^AABDUL^AZIZ at night, and will inform him that ^AAA'YESHAH has said, verily the Prophet of God said, "it is not absolutely necessary for the buyer to return what he obtained with the slave." Then ^UURWAH went to ^OOMER, and told him what he had heard from ^AAA'YESHAH; then ^OOMER ordered me to keep what I had got with the slave.' ^AABDULLAH-BIN-MASU^AUD. ' A. G. S. "When the seller and buyer disagree in the amount of the price, or in the time of payment, then the seller shall be sworn, "did you not sell it for so and so?" and the buyer has an option, to be satisfied with what the seller has sworn to; or if he wishes may swear, that "I did not buy it: but so and so." Then if one of them is satisfied with the other's word, the bargain is good; and if not, the judge will do it away." ^AAB'UHURAIRAH. ' A. G. S. "Whoever is the giver of satisfaction to both parties, God will pardon his faults."

Part Third.

A case of
treasure
found on a
piece of
ground after
it was sold.

Disinter-
ested conduct
of both the
parties.

^AAB'UHURAIRAH. ' A. G. S. "A man of the former sects purchased land of another; and the buyer found, in the ground which he had purchased, a pot full of gold; and he said to the seller, "take your gold, I only bought the ground, and not the gold, from you." And the seller said, "I sold you the ground and whatever is in it." Then they went to a man to decide between them, who said, "have you a child?" One of them said, "I have got a son," and the other said, "I have got a daughter:" then the man said, "marry the son to the daughter, and lay the money out on them, that you may both benefit by it, and give in charity what is more than necessary for them."

CHAP. VII.---PART I.

ON PURCHASE BY PAYMENT IN ADVANCE, AND ON PLEDGES.

IBN-ABBÀS said, ' his highness came to *Medinah*, when the people were advancing money, and stipulating to have the fruit a year or two after; and his highness said, " whoever bargains in this way, in things which are sold by measure, must fix the measure; and whoever bargains in this way, in things which are sold by the weight, must fix the weight; and fix the promised time." AA'YESHAH said, ' his highness bought wheat from a *Jew*, on a fixed time of promise, and he pledged to the *Jew* a coat of mail which he had, of iron.* AA'YESHAH said, ' his highness died, and his coat of mail was in pledge with a *Jew*, for thirty *Śáá* of barley.' AB'UHURAIRAH. " A. G. S. " A beast may be rode, being in pledge, by him who feeds him; and the milk of a milch animal in pledge shall be drunk by him who feeds her; whether by the person that has pledged her, or the person holding her as a pledge."

The Prophet pledged his armour for a purchase of grain.

An animal in pledge may be used by the person who feeds him.

* Therefore it is understood from this tradition that it is lawful to give in pledge. ABD-UL-HAK.

BOOK XII.

Part Second.

Any thing
in pledge is
still at the
risk of the
proprietor.

SÂID-IBN-AL-MUSAIB relates, that ' his highness said, " placing in pawn does not forbid possession to the putter in pawn; and whatever is gained from the thing pledged, is for the proprietor of it; and if the thing pledged dies, or be destroyed, the proprietor of thing pledged is amenable." IBN-ÔMER said, ' verily the Prophet said, ' in *Fit'r* alms and charity the measure of the people of *Medinah* is faithful; and if given by weight, then by that of the people of *Mecca*." IBN-ÂBB'AS. ' A. G. S. to the measurers and weighers, " verily you have been appointed as judges on these two matters: therefore act with integrity; because sects that were before you were ruined in these two matters."

Part Third.

ABU-SÂID-KHUÐHRÌ. ' A. G. S. " Whoever has given money in advance for a thing, must not sell it to another before taking possession of it."

CHAP. VIII.---PART I.

ON MONOPOLIZING.

MAMER.* 'A. G. S. "Whoever monopolizeth is a sinner and offender."

Part Second.

OMER. 'A. G. S. "The bringers of grain to a city, to sell at a cheap rate, gain immense advantage by it; and the keeper up of grain, in order to sell at a high rate, is cursed." ANAS said, 'the rate of grain was high in the time of the Prophet, and the companions said, "O messenger of God! fix the rates, and order people to sell by them." Then the Prophet said, "verily God is the maker of rates, and is the giver and curtailer of sustenance; and verily I am hopeful that I shall meet my cherisher, when

A curse pronounced against monopolists.

The Prophet declines fixing the price of grain in the market.

* There are several traditionists of this name. One (MAMER-BIN-ABDULLAH-KARASHI) is of the 'Sah'abah; he was of the number of those who retired into *Ethiopia*, and afterwards accompanied the Prophet in his flight to *Medinah*. The others are of the *Tabi'in* and their followers; and it is uncertain from which of them this tradition was received.

BOOK XII. there is not any one of you that will call upon me for responsibility, for either blood or property."

Part Third.

OMER-IBN-AL-KHÁTTÀB said, 'I heard his highness say, "whoever monopolizeth the food of *Muslemàns*, may God entangle in misfortune in his body, and ruin in his property." IBN-ÔMER. 'A. G. S. "Whoever keeps up grain forty days, wishing it to get dear, verily that person is angry with God, and God is angry with him." MU'AD'H. said, 'I heard his highness say, "a monopolist is a bad servant; if God causeth the rates to be cheap he becomes sorrowful, and delighted if they become high." AB'U-UMA'MAH. 'A. G. S. "Whoever has kept up grain forty days, and then has given of it in alms, that shall not be a coverer of his fault: I mean, if he gives alms it will not avail him."

Even the giving of alms will not atone for the sin of monopoly.

CHAP. IX.---PART I.

IN EXPLANATION OF POVERTY, AND IN EXPLANATION OF PROCRASTINATION IN DEMANDING A RIGHT.

ABUHURAIRAH. 'A. G. S. "Every man who is become poor, and another man finds his property with him in full, he is most worthy of it: for example, a man has bought a thing on credit, and become poor, and the seller has found it with him; then the seller has a right to take back the thing sold: and if the seller has received a part of the price, and a part of it remain with the buyer, and he becomes poor, let the seller take his property in proportion to what remains of the price." **AB'U-SA'ID-KHU'DHRİ** said, 'a man (in the time of the Prophet) met with a misfortune in fruit which he had purchased; and he was much in debt; and the Prophet said to the companions, "give him alms, and assist him with money, to discharge his debt:" and they did so, but it was not sufficient to pay the whole of his debts; and the Prophet said to his creditors, "take what you can get, and there is nothing for you but what you find with him."

A man may take back that which he has sold on credit to an insolvent debtor.

BOOK XII.

God forgiveth the sins of those who forgive the debts owing to them by the poor.

The Prophet's mildness towards a rude and importunate creditor.

AB'UHURAIRAH said, 'verily the Prophet would say, "there was a man who lent people money, and would say to his slave, when you find a poor man on whom it may be difficult to pay, forgive him and pass him over; with the hope that perhaps God may pass us over and not take hold of our faults." His highness said, "then the man came before God, and he passed over his faults." AB'U-KUTADAH. 'A. G. S. "He who desireth that God should redeem him from the sorrows and difficulties of the day of resurrection, must delay in calling upon poor debtors; or forgive the debt in part or wholly." AB'U-KUTADAH said, 'I heard the Prophet of God say, "whoever delays in taking his debt from the poor, or remits part, or the whole, God will give him redemption from the sorrows of the day of resurrection." AB'U'L-YASER* said, 'I heard the Prophet of God say, "whoever delays in taking debts from the poor, or forgives them, God will give a place to in his own shade; that is, God will protect him from the heat of the day of resurrection, and will make light to him its intenseness." AB'U-RA'FI said, 'the Prophet borrowed a young camel, and alms camels came to him, and he ordered me to give the man a camel like the one he had borrowed from him; I said, "I can find none but large camels, which are in their seventh year;" the Prophet said, "give him a camel of seven years old, although his was younger and smaller than it; because those are the best men who discharge their debts with better than they borrow."† AB'UHURAIRAH relates, that 'a man asked his highness for a debt which he owed him; and the man spoke pressingly to the Prophet, and the companions of his highness attempted to be angry with the man for so doing. Then his highness said, "let him alone, and do not annoy him, because, verily there is room for a man to speak about his right; that is, if he speaks harshly,

* One of the *Sah'abah*. He was present at the inauguration at *Akabah*, and at the battle of *Bedr*, where he took *ABB'AS-BIN-ABDUL-MUTALLAB* prisoner. He died at *Medinah* A. H. 55.

† From this tradition it is known, that borrowing animals is lawful. *ABD-UL-HAK*.

he can do so;" and the Prophet said, "buy a camel for him and give it him." The companions said, "we do not find one, but of a greater age than his." His highness said, "buy it, although better than his camel, and give it to him; because that person is best of you who discharges better than his debt." AB'UHURAIRAH. 'A. G. S. "The rich borrowing, and delaying payment, is oppression." CAB-BIN-MALIC said, "I asked of IBN-AB'U-HADRAD* a debt of mine which was on him, in the time of the Prophet, in the Masjid; and our voices became high, so that the Prophet heard us; and the Prophet wished to come out of his house, to the Masjid; and called out to me, and said, "O CAB!" I said, "I am ready to serve thee, O messenger of God!" Then his highness made a sign with his hand to me, to abate half my debt. I said, "verily I have done that which you have ordered, O messenger of God!" Then he said to IBN-AB'U-HADRAD, "get up and discharge CAB's debt." SALMAH-IBN-ACWA said, "we were sitting near the Prophet, and all on a sudden a bier was brought; and the people along with it said to the Prophet, "say prayers over this bier." He said, "is he in debt?" They said, "no." Then his highness performed prayers over the bier. After that, another bier was brought, and the Prophet said, "is there any debt on this?" It was said, "yes, there is." His highness said, "has he left any thing wherewith to discharge it?" They said, "three *dinàrs*." Then his highness said prayers over him. After that, a third bier was brought, and he said, "is there debt on him?" They said, "three *dinàrs*." His highness said, "has he left any thing?" They said, "no." His highness said to his companions, "do ye say prayers over your friend, for I shall not." AB'U-KUTADAH said, "say prayers over him, O messenger of God! and I will discharge his debt." Then his highness said prayers over him." AB'UHURAIRAH. 'A. G. S. "Whoever bor-

It is oppressive in the rich to borrow & delay payment.

The Prophet refused to pray over those who died in debt without leaving any means of payment.

* One of the *Sah'abah*; his name was ABDULLAH. He was present at the battles of *Hudaibiyah* and *Khaiber*.

BOOK XII.

Martyrdom
for religion
causeth for-
giveness of
all offences
except debt.

When the
Prophet be-
came en-
riched by
plunder, he
paid the
debts of
such Mus-
lemans as
had died
insolvent.

roweth the property of others, intending to discharge the debt, God will assist him in the performance of it: and whoever borroweth the property of people, intending to defraud them, God doth not assist him in the discharge thereof." AB'U-KUTA'DAH said, that a man said, "O messenger of God! acquaint me that if I should be killed in the road of God, being patient and a hoper for rewards, and not a runner away, whether God will hide and pardon my sins?" The Prophet said, "yes." And when the man turned his back, and wished to go away, his highness called out him and said, "yes, God hides faults excepting debt; that is, there will be punishment on its account." And the Prophet said, "thus did GABRIEL bring instructions." 'ABDULLAH-BIN-ÔMER. 'A. G. S. "A martyr shall be pardoned every fault but debt." AB'UHURAIRAH said, 'the Prophet used to have dead debtors brought to him, and he would say, "have they left any thing for the discharge of their debts?" And if his highness was informed that they had, he would say prayers over them, and otherwise he would say to the *Muslemans*, "do ye say prayers over your friend, for I shall not." Then when his highness conquered the infidels and got plunder, he stood up, and repeated the *Khut'bah*, and said, "it is more worthy for me to discharge the debts of *Muslemans* than that they should do it themselves; then whatever *Muslemân* dies in debt, I shall discharge it; and whoever leaves property, it is for his heirs."

Part Second.

ABÛ-KHALDAH-ZURAKÎ* said, 'we came to AB'UHURAIRAH, and said, "such a friend of mine is become poor, and he is in debt, what are its orders?" He said, "the orders are the same for him, which

* One of the *Tabl'in*, of respectable authority, whose name was KHA'LID; a descendant of AA'MIR-BIN-ZARIK TAMIMI, from whence his surname is derived.

the Prophet gave concerning others similarly situated; which were, whatever man has died, or become poor, the proprietor is worthy of his property." AB'UHURAIRAH. 'A. G. S. "Muslemàns do not enter into paradise, and do not reach the tribe of the virtuous, until they shall have discharged their debts." BAR'A-IBN-^AAA'ZIB. 'A. G. S. "A man in debt is a prisoner, on account of his debt; and complains to God of lonesomeness." And it was related that MU'AD'H-BIN-JABAL was in debt, and his creditors came to the Prophet; and he sold all MU'AD'H's property, to discharge his debts, so that he had nothing left.' ^AABDUL-RAHM'AN-BIN-CAB-BIN-MA'LIC, relates a similar tradition to the above. SHARID.* 'A. G. S. "Whoever has a thing with which to discharge a debt, and refuseth doing it, it is right to dishonour and punish him." IBN-AL-MUBA'REC said, that is, "he shall be severely reprovèd and confined." AB'U-SA'ID-KHUD'HRÌ said, "a bier was brought to his highness to say prayers; he said, "has he left any debts?" They said, "yes." He said, "has he left any thing to discharge them?" They said, "no." The Prophet said, "say ye prayers over him, I shall not." Then ^AALÌ-BIN-AB'UT'A'LÌB said, "his debts are upon me, I shall pay them, O messenger of God!" Then the Prophet came forward and performed prayers over him.' And in one tradition it is, that "his highness said to ^AALÌ, "may God redeem thee from hell fire, as thou hast freed thy brother Muslemàn from debt; there is no Muslemàn servant, who discharges the debts on the part of his brother, but God will free of his debts on the day of resurrection." THAWB'AN. 'A. G. S. "Whoever dies, and shall be pure from pride and from fraud in plunder or property, and from debt, will enter into paradise." AB'U MU'SA ASHARÌ. 'A. G. S. "Verily the greatest of faults before God, after great crimes, is this, a servant's dying in debt, and not leaving any thing to discharge it." ^AAMER

The property of a debtor should be sold, to liquidate his debt.

He who pays the debts of an insolvent Muslemàn will be rewarded at the resurrection.

* One of the *Sah'abah*, an inhabitant of *Thakif*. His name was MA'LIC; but the Prophet gave him that of SHARID, (or exile), because, having slain a person of his tribe, he fled to Mecca, where he embraced the *Muh'ammedan* faith.

BOOK XII.

No compact
can alter the
nature of
those things
which are
lawful or
unlawful.

BIN AWF. 'A. G. S. "It is right to make peace between *Muslemàns*, except the peace which makes that lawful which is forbidden and that unlawful which is permitted; such as, a man saying, "I make peace between you by this agreement; that ye neither buy nor sell;" or says, "I make peace between you by this agreement that ye take a bribe:" and *Muslemàns* act up to their agreements with each other, in peace or war; except the agreement which makes that lawful which is forbidden, and that unlawful which is permitted."

Part Third.

SAWAID-BIN-KAIS* said, "I and MAKHRAFAH brought cloths from Hajar,† and came into Mecca; and the Prophet came to us on foot, and purchased a pair of long drawers of us." JA'BIR said, "the Prophet was in debt to me, and discharged it, and gave me more than it." ABDULLAH-BIN-AB'U-RA'BÎ'AH‡ said, "his highness borrowed forty thousand of me; and a sum of money came to him, and he sent BILL'AL to me with forty thousand. Then the Prophet said, "may God increase thy family and property; there is no retaliation for borrowing, but returning, and being thankful for it." IMR'AN-BIN-HUS'AIN. 'A. G. S. "Whoever shall have a right on another, and has allowed the other to delay its discharge, every day's delay will be as alms to him." SA'ID IBN-AL-AT'WAL said, "my brother died, and left three hundred *Dînàrs*, and a young family; and I wished to lay out the *Dînàrs* upon them, and not pay his debts: then the messenger of God said to me, "verily thy brother is prevented from arriving at the assembly of the virtuous, on account of his debts; therefore discharge

A man's
debts must
be paid, be-
fore any
property
left by him
can lawfully
be applied
to the main-
tenance of his
children.

* One of the *Sah'abah* of *Cûfah*, from whom this one tradition only has been received.

† A town in *Yemen*.

‡ One of the *Sah'abah*, of the family of *Makhzum*, who are among the noblest of the *Ko-raish*.

them for him." Then I went, and discharged my brother's debts; and not a creditor remained, except a woman, who claimed two *dinàrs*; but she had no evidence. His highness said, "give to the woman; because verily she speaks true." MUH'AMMED-BIN-ÂBDULLAH-BIN JAH'ASH* said, 'we were sitting in the court of the *Masjid*, where biers were put down; and the Prophet was sitting in the middle of us, and raised up his eyes to the regions, and looked down, and put his hands upon his forehead, and repeatedly said "*Subhàn Allàh*, what severe things will come down." ÂBDULLAH says, 'then we were silent in this day and night, and did not ask his highness, what severe things those were: and we saw nothing but good, until we reached the morning. Then I asked the Prophet, "what is the severity which is coming down, and which you acquainted us of?" He said, "it will descend on debt: I swear by God, in whose hands is the soul of MUH'AMMED, if it should be established, that a man could be killed in the cause of God, after that, should come to life; and this be repeated thrice over, whilst in debt, he would not enter into paradise, until after paying his debts."

Martyr-
dom, could
it be repeat-
ed thrice,
would not
atone for
debt undis-
charged.

* One of the minor *Sah'abah*, being born A. H. 5. His father was one of the *Sah'abah*, and brother to ZAINAB-BINT-JAH'ASH one of the Prophet's wives.

CHAP. X.---PART I.

IN EXPLANATION OF PARTNERSHIP AND AGENCY.

ZUHRAH-BIN-MĀBAD* said, 'verily my grandfather brought me out to the bazar, and he bought grain, and IBN ŌMER and IBN ZUBAIR met him, and said, "allow us to be in partnership; because verily the Prophet of God has prayed for increase in thy property." And my grandfather did so; and it frequently happened that he profited by the sales of his grain a camel load, without any loss; and he would send it to his house. And it was that my grandfather, whose mother had carried him to the Prophet, who had touched with his blessed hand my grandfather's head; and prayed for his increase in sustenance, property and every thing.' AB'UHURAIRAH said, 'the assistants said to the Prophet, "divide the date trees, which we have, between us and the refugees." The Prophet said, "I shall not do so; is not the labour of each sufficient, in watering the trees? but I will make you all partners in fruit, and your

* One the *Tābī'in* of good authority. He delivers traditions from his grandfather ABDUL-LAH-BIN-HUSH'AM, who was one of the *Sah'abah*.

Great prosperity of one on whom MUH'AMMED had pronounced a blessing.

trees shall be your property." The assistants said, " we agree to what you order, and obey." ^ÀÛRWAH-BIN-AB'U'L JAD* said, ' his highness gave me one *dinâr* to buy a goat for him; and I bought two with it, and then sold one of them for one *dinâr*; and brought to his highness one goat, together with one *dinâr*. And he prayed for my bargaining and for my increase: then had I purchased dirt, I most certainly should have gained by it.'

Part Second.

^ABÛHURAIRAH said, ' verily his highness said, that " God says, I am the third of two partners; and I increase the property of each, so long as the one doth not defraud the other; then, when one defraudeth the other, I come out from between them, and the devil comes in, who causeth loss." AB'UHURAIRAH. ' A. G. S. " Perform honesty to him who is honest, and be not fraudulent to him who hath defrauded you." JA'BIR said, ' I wished to go towards *Khaiber*, and came to the Prophet, and made a *Salâm* to him, and said, " I wish to go to *Khaiber*." His highness said to me, " when you meet my agent, take sixty *sââs* from him; and if he ask you for a sign from me, put your hand upon the bone of his neck: and if you do this, he will know that you speak the truth from me."

God bles-
seth part-
ners, and
giveth them
success,
when they
are faithful
to one ano-
ther.

Part Third.

^SUHAIB.† ' A. G. S. " There are blessings in three things; one selling

* One of the *Sah'abah*. OMER appointed him to preside over the administration of justice at *Cûfah*.

† One of the *Sah'abah*, from *Asia Minor* (*Rûm*) and the first from that country who embraced *Islâm*.

on promise of payment; the second lending, which is a means of assistance and aid to each other; the third, mixing barley with wheat for a man's household expenditure; not to sell which would be a fault." HADIM-BIN-HIZ'AM said, ' verily the Prophet sent me with one *dīnār*, to buy for him a goat to sacrifice, and I bought one for a *dīnār*, and sold it for two, and I returned home, and bought a sacrifice for one *dīnār*, and brought it and one *dīnār* to the Prophet, and he gave the *dīnār* in charity; and prayed for prosperity in my dealings."

CHAP. XI.---PART I.

ON TAKING THE PROPERTY OF OTHERS BY
FORCE, AND IN EXPLANATION OF
BORROWING.

SÂID-BIN-ZAID. * A. G. S. "Whoever taketh a span of land oppressively, it verily will be chained to his neck unto the seventh earth; that is, that piece of land, and down to the end of the seventh earth, will be put on his neck on the day of resurrection." **IBN ÔMER.** * A. G. S. "No one must milk a cow, a goat or camel, without the owner's permission. Would any one of you like that another should come upon his house, where he had put his property, and break open his treasury, and take away his grain? Now their treasures are their milk animals, which are their food." **ANAS** said, "the Prophet was with one of his wives* and another of his wives† sent a cup in which was food. And she in whose house the Prophet was, struck the hand of the servant who had brought it; and the cup fell to the ground, and broke. Then the Prophet collec-

Punishment
after death
of those
who forc-
ibly seize the
land of o-
thers.

* It was AA'YESHAH, as appears by another tradition; and the silence of the narrator in this place regarding her name, is either from a respectful reluctance to ascribe this act to her, or from ignorance of the person. **ABD-UL-HAK.**

† Either **ZAINAB-BINT-JAHASH**, **OMM-SALMAH** or **SAFIAH**.

BOOK XII. ted the pieces, and afterwards the food which was in it, and said to the servant, "your mother is envious, and jealous." Then his highness detained the servant, till a cup was brought from her in whose house he was; and he sent the whole cup to her whose cup was broken, and kept the broken one in the house of her who broke it.' ^AABDULLAH-BIN-YEZID said, 'the Prophet of God has forbidden plundering the property of *Muslemàns*, and has forbidden the cutting of ears, noses and such like, unless in retaliation.'

The Prophet's vision of hell; the punishment of a man for theft;

and of a woman for cruelty to animals.

JA'BIR said, 'the sun was eclipsed in the time of the Prophet, on the day of the death of IBRAHÌM, the Prophet's son; and his highness performed two *Racàts* of prayer with the people, by six *Rucúús* and four prostrations;* then finished prayers; when verily the sun returned to his original state; and his highness said, "there is nothing of which ye have been informed but verily I saw in these prayers; verily hell fire was brought, and it was when you saw me draw myself back, and this was from fear of the heat of the fire's touching me; till I saw in the fire a man with a hook, whilst drawing his own entrails into hell fire, and his name was ^AAMER-BIN-LUH'AYY'A. Now this person had been in the habit of stealing the garments of pilgrims with his hook; then if it was known that he had taken them, he would say, "this garment hung upon my hook without my choice;" and if they were ignorant of it, still he would take them. Afterwards I saw in hell fire, a woman who had tied up a cat and gave it nothing to eat, nor let it loose, that it might eat the animals of the ground, so that the cat died from hunger. After that, paradise was brought; and that was when you observed me advance to my own place; and verily I stretched out my hands, wishing to reach fruit, from paradise; that you might see it. After that it was clear to me that I should not do it, so that your belief might be in that which is hid-

* That is, in every *racát*, he did three *rucúús* and two prostrations. ABD-UL-HAK.

den." KUTADAH said, ' I heard ANAS say, ' there was an alarm in *Medinah*, as if of thieves or plunderers; and the Prophet asked the loan of a horse from AB'U-TALHAH-ANS'A'RÌ, and the horse was named MAND'UB; and his highness mounted him and followed the thieves. And when he returned, he said, " I saw nothing to fear, and verily I found this horse swift as a river; and the horse was a very slow going animal before that."

CHAP. XI.
PART I.

Part Second.

SAID-BIN-ZAID. ' A. G. S. " Whoever bringeth to life the dead land, it is for him; and the tyrant has no right to it;" that is, whoever sows, or plants trees upon ground, no other has any right to take it." AB'UH'URRAH RAKASHÌ* relates from his paternal uncle, that ' the Prophet said, " beware that ye oppress not; and know it is not right to take a man's property without his consent. IMR'AN-BIN-HUS'AIN. ' A. G. S. " When people run horses, no man must have any one to run behind his horse, to strike and drive on the horse; nor must he have another horse along with him, to mount if his horse tires, so that he wins the race; and it is not of the ways of *Islàm*, for a man to give his own daughter to another, on condition of getting the other's daughter in exchange; and whoever plunders the property of others, is not of our way." SA'YIB-BIN-YEZID relates, from his father, that the Prophet of God said, " not one of you must take the stick of his brother, by way of a joke, and for the purpose of vexing him; therefore whoever takes the stick of his brother must return it to him." SAMURAH-BIN-JUNDUB. ' A. G. S. " He who finds his property entire in the possession of another, is the most worthy of it;

Land is the property of him who first brings it into cultivation.

Prohibition of fraud in racing.

A man is entitled to his property

* One of the *Tābī'in* of good authority, whose traditions are chiefly current among those of *Basrah*.

BOOK XII.

in whose hands soever he may find it; and the buyer must have recourse on the seller.

Damage done by cattle in the night to be made good by the owners of the cattle; but not if it happen in the day.

and the buyer shall look to the seller, for restoration of its price." SAMURAH. 'A. G. S. "Whoever has taken the property of another by force, or borrowing, or in trust, it is indispensable on him to return it." HAR'AM-BIN-SAD* relates, that 'verily, the camel of BAR'AA-IBN-ÂAZIB came into a garden, and spoilt it; and the Prophet of God ordered, saying, "it is proper for the proprietors of gardens to guard them in the day," and he ordered that if any thing be spoilt by quadrupeds in the night, amends should be made by the masters of them." AB'UHURAIRAH relates, that 'the Prophet of God said, "whatever a beast may tread under foot in the road, has no amends to make; and he who lights a fire in his own premises, without an intention to injure; and it should happen to fall upon, and burn the property of another, has no amends to make." HASAN BAS'RÎ relates from SAMURAH-BIN-JUNDUB, that his majesty said, "when any one of you comes to a milk animal, and the proprietor be along with her, he must ask permission to milk her; but if the proprietor is not present, he must call aloud three times; then, if any one answers him, he must ask leave; but if not answered by any one, he may milk a sufficiency for himself to drink, but must not carry any away." IBN-ÔMER. 'A. G. S. "Whoever comes into a garden, may eat of it, but not take any thing away to lay by." UMAIAH-BIN-SAEW'AN relates, from his father, who said, that 'the Prophet of God borrowed my coat of mail on the day of the battle of Hunain, and I said, "do you take my coat of mail by force, O MUHAMMED?" He said, "no, but by loan, which will be returned back." AB'U-UMAMA' said, 'I heard the Prophet of God say, "it is indispensable on the borrower, to return to the lender; and that an *Atiyah* be discharged;† and it is indispensable to discharge debt; and whoever is security for the presence of another, or for money, is amena-

* One of the *Tabî'in*, of the family of *Harith*. He died A. H. 113 aged 70.

† That is, a milk animal given for a certain time, on condition of having her returned.

ble for its performance." RA'FÎ-BIN-ÂMER GHAFFA'RÎ said, 'I was a boy, and was throwing stones into a date tree of the assistants, and they brought me before the Prophet, who said, "O boy! why did you throw stones into people's trees?" I replied, "to eat dates." The Prophet said, "if you wish to eat dates, throw not stones, but eat those you find under the trees;" after which he touched my head with his blessed hands, and prayed for me, "O LORD! fill his belly."

CHAP. XI.
PART II.

Part Third.

SÂLIM relates, from his father, that 'the Prophet of God said, "whoever takes one span of land unjustly, will be sunk down to the seventh earth, on the day of resurrection." YÂLÎ-BIN-MURRAH said, 'I heard the Prophet of God say, "whoever takes the land without right, will be put to the inconvenience of bearing it upon his head, at the resurrection." YÂLÎ-BIN-MURRAH said, 'I heard the Prophet of God say, "every man who takes a span of land oppressively, God will make him dig it down unto the seventh earth; after which it will be chained to his neck, till the last day of the resurrection; until judgments are passed on man."

CHAP. XI.
Part II.

ble for its performance." He said, "I was a boy, and was throwing stones into a date tree of the assistants, and they said, 'O boy! why did you throw stones into people's trees?' I replied, 'to eat dates.' The Prophet said, 'if you wish to eat dates, throw not stones, but eat those you find under the trees; after which he touched my head with his blessed hands, and prayed for me.'"

CHAP. XII.---PART I.

O N S H U F Â H.*

Right of
pre-emption
in partners,

JĀBIR said, 'the Prophet ordered the establishment of *Shufâh*, in every thing undivided: therefore, whenever boundaries are fixed, and separate roads made, then there is no *Shufâh*; because no partnership remains†. JĀBIR said, 'the Prophet ordered the establishment of *Shufâh*, in every land held in partnership, till it should be divided; whether house or orchards; it is not right for the masters, holding land in partnership, that one of them should sell, without acquainting the other, so that he might take it or let it alone; therefore, if he shall have sold, and not informed his partner, then his partner has the best right to it.' AB'U-

& in neigh-
bours.

HURAIRAH. 'A. G. S. "A neighbour has the best right to *Shufâh* who is nearest." AB'UHURAIRAH. 'A. G. S. "No one must forbid his neighbour from placing rafters against the walls of his own house." AB'UHURAIRAH. 'A. G. S. "When there shall be a road between the ground of a tribe,

* The right a next door neighbour has of purchasing the house and estate of his neighbour, in preference to any other person, at the same price the other person may have bargained for; or, if in partnership, in fixtures.

† Viz. when one of two partners has sold his proportion, after a division having been made, it is not for the other to take by *Shufâh*.

and they wish to build upon it, then if they agree as to the quantity, very well; but if they disagree, its breadth shall be made seven cubits."

CH. XII.
PART I.

Part Second.

SĀ'ID-IBN-HURĀITH.* 'I heard the Prophet of God say, "whoever of you sells a house, or a piece of ground, is most deserving of not having its price blessed; unless he lays it out in the like."† JA'BIR. 'A. G. S. "A neighbour is most worthy of his *Shufāh*; he will expect it although he be absent, when the road of both be one." IBN-ĀBBAS relates, from the Prophet, who said, "a partner is a *Shafī*, and *Shufāh* is in every thing; houses, dwellings, garden and such like, excepting movables, such as animals." ABDULLAH-BIN-HUBAISH. 'A. G. S. "Whoever cuts down a *Lotus* tree,‡ which is on a desert, under the shade of which men and animals sit, without having any right to it, God will cast him headlong into hell fire."

Vengeance
denounced
against
those who
cut down
trees which
serve as a
shade to tra-
vellers.

Part Third.

OTHMĀN-BIN-ĀFFĀN said, 'when boundaries shall have been made in land, then there is no *Shufāh* in them; and there is no *Shufāh* in wells, nor in date trees; because *Shufāh* is in land which may be divided; and wells cannot.'

No *Shufāh*
in wells or
date trees.

* One of the *Sahābah*; he was present with the Prophet at the conquest of Mecca, and was then fifteen years of age. He afterwards resided at *Cūfah*; and was present at the expedition to *Khorasān*. He died at *Cūfah*; and his tomb is there; or, according to some, at *Jezīrah*.

† That is, in the purchase or improvement and repair of other tenements.

‡ *Sidr*. See Vol. 1. p. 370, note.

CHAP. XIII.---PART I.

ON MUSÁKÁT AND MUZÁRÁT.*

The Prophet let out lands for a certain proportion of the produce.

ABDULLAH-BIN-OMER said, 'verily the messenger of God delivered over to a Jew of Khaiber, the trees and grounds of Khaiber, by this stipulation, that he should work on them at his own expense, and give him half their produce.' ABDULLAH-BIN-OMER said, 'we used to practise *Muzárát*, and saw no bad consequences likely to arise from it, until RA'FÎ-BIN-KHADÏJ said, "verily the Prophet prohibited it." Then we left it off on that account. HAND'HALAH-BIN-KAIS, relates from RA'FÎ-BIN-KHADÏJ, who said, 'my two uncles informed me, that the companions of the Prophet used to let land by this agreement, that the sower should sow his own seed, and that whatever grew upon the sides of small ponds, should be for them; or they fixed on a part of the ground, and said, "whatever grows on this is for us, and the rest for you." Then the Prophet forbade it, because peradventure nothing might grow on it.' HAND'HALAH says, 'then I said to RA'FÎ-BIN-KHADÏJ, "how is it to let

* *Musúkát* signifies a man's giving over his trees in charge to another, to attend upon them and improve them, by watering them for a fixed proportion of their produce; such as a half, a third, or fourth. *Muzárát*, is the giving of land in charge, to be cultivated on similar conditions.

land in room of *dirhems* and *dínars*?" He said, "there is no fear in doing it." RÁFÍ-BIN-KHADÌJ said, 'we, the people of *Medínah*, were, in general, cultivators of land; and there was one of us who let his land, and said, "whatever grows in this fixed part is for me, and in the other part for thee." Then it frequently happened, that the part brought forth which was for the labourer, and the part for the proprietor produced nothing. Then the Prophet forbade it.' AMER-BIN-DÍN'AR said, 'I said to TA'US, "if you abandon *Muzárát*, it is better; because the learned imagine that the Prophet of God forbade it." TA'US* said, verily I give them and assist them, and verily the most learned of them, IBN-ABB'AS, informed me, that verily the Prophet did not forbid it, but said, "if one of you gives to and doeth good to your brother, it is better than taking any thing fixed from him." JA'BIR. 'A. G. S. "Whoever has land, must cultivate it, or give it to his brother to work on it; then, if his brother objects to it, let him keep it himself." AB'U-UMA'MAH said, 'the Prophet saw a plough and implements of husbandry, and said, "these things do not enter into the house of a tribe, but God brings ruin upon it." This saying of the Prophet was with a view of animating those to fight for the faith, who had taken up the plough from cowardice.'

The Prophet forbade such leases as assigned the produce of a certain spot to the landlord & the remainder to the tenant.

The Prophet condemns husbandry, if it detain men from the holy war.

Part Second.

RÁFÍ-BIN-KHADÌJ. 'A. G. S. "Whoever cultivates the land of a tribe without its permission, there is none of the produce for him; except the quantity of seed which he may have sown."

* One of the *Tábi'in*, the son of CAIS'AN; of *Persian* extraction; a man of eminent learning and virtue. He died at *Mecca*, A. H. 105.

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The Pro-
phet for-
bade such
lands as
were as-
signed the
produce of
certain
Sundry ex-
amples of
land farmed
for a pro-
portion of
the pro-
duce.

The Pro-
phet con-
demned
bandits, if
it be-
tain from
the holy
war.

Part Third.

KAIS-BIN-MUSLIM* relates from IM'AM MUH'AMMED BA'KIR, who said, 'there are no refugees in *Medinah* but farm ground for a third or fourth; and ALI and SAD-IBN-MA'LIC, and ABDULLAH-BIN-MASU'UD, and OMER-BIN-ABDULAZIZ, and KASIM, and URWAH, and AB'U BACR's family, and OMER's and ALI's, and IBN SIRIN's, let lands; and ABDUL RAHM'AN-BIN-ASWAD said, "I was in partnership with ABDUL RAHM'AN-BIN-YEZID in *Muzarat*, and OMER-IBN-AL-KHA'TTAB settled with the people, that if he found the seed, he should have half its produce; and if the labourers brought the seed, then two thirds for them, and the remainder for him."

* One of the *Tābī'in* or their followers; reckoned of good authority, though some allege he was of the *Murji* sect. He died A. H. 112.

Part Second.

RABI-BIN-KHADJ. A. G. S. "Whoever cultivates the land of a tribe without its permission, there is none of the produce for him; except the quantity of seed which he may have sown."

* One of the *Tābī'in*, the son of CAIS'AN; of Persian extraction; a man of eminent learning and virtue. He died at Mecca, A. H. 105.

CHAP. XIV.---PART I.

ON IJÁRAH OR FIXED RENT.

ABDULLAH-BIN-MUGHAFFAL said, ' that **THABIT-BIN-DĀ-HĀK*** said, that " verily the Prophet of God has forbidden *Muzárát*, in this sense, by saying, " whatever may be produced in this part is for me, and in the other part for you," and ordered fixed rent; and said, " in this there is no fear." **IBN ÁBB'AS** said, ' the Prophet was bled, and paid the bleeder, and poured medicine into his nose,† **AB'UHURAIRAH**. ' A. G. S. " God sent not any Prophet, but drove out goats to graze, although it might not have been more than once or twice." Then his majesty's friends said, " have you driven goats also?" He said, " yes, I used to attend on the goats of the people of *Mecca*, for the wages of a few *kiráts*." **AB'UHURAIRAH**. ' A. G. S. " God has said, there are three persons whose enemy I shall be on the day of resurrection; one of them is a man who has given a promise, in my name, and broken it; the second is a man who hath sold a free man and eaten his price; the third

* One of the *Sah'ábah*, of the class of *Ans'árs*, of the tribe of *Khazraj*. He was one of those who made the voluntary profession of fidelity to the Prophet under the tree A. H. 6; but he was then very young. He died during the rebellion of *IBN ZUBAIR*.

† From this tradition it is understood that the application of physic is right. **ABD-UL-HAK**.

The Pro-
phet ap-
proved of
fixed rents.

All the Pro-
phets have
tended
flocks.

God will
condemn
him who
has broken
his promise;
him who
has sold a
free man as
a slave,

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& him who
defrauds a
labourer of
his hire.

The Pro-
phet appro-
ved of re-
peating the
Koràn for
hire.

All the Pro-
phets have
tended
flocks.

God will
condemn
him who
has broken
his promise;
him who
has sold a
free man as
a slave.

is a man who has engaged a labourer, and completed his work, and not given him his wages." IBN ÁBB'AS said, ' verily some of the Prophet's companions passed by water, near which people dwelt; and amongst them was a man who had been bitten by a scorpion, or a snake; and one of them came to the companions, and said, " is there ever a charmer amongst you? because there is a man amongst us either bit by a snake or a scorpion." Then a man of the companions went, and repeated the introductory chapter of the *Koràn*, by an agreement for some goats; and the man was cured; and the goats that had been agreed for were given. Then the man who had repeated the introductory chapter brought the goats to his friends. And the companions supposed it unlawful to take goats in return for repeating the introductory chapter, and said, " you have certainly taken pay for repeating the book of God ;" till they returned from their journey, to *Medinah*, when the companions complained to the Prophet; saying, " this man hath taken pay for repeating the book of God." Then the messenger of God said, " verily the properest thing for you to take pay for is the book of God being repeated in a respectful manner." (And in one tradition it is thus, " ye have done right in taking pay, and divide the goats, amongst yourselves, and give me a part also.")

Part Second.

KHÁRIJAH-BIN-ŠALT* relates from his paternal uncle, who said, ' I went to the Prophet, and I came into a place of *Arabians*, and they said " verily we are aware that you have brought much good from the Prophet; then have you any medicine or charm in your possession? because we have a madman in confinement." And he said, " yes, I have

* One of the *Tábtîn* of the tribe of *Tamim*.

a charm." Then the madman was brought; and I read the introductory chapter three days, morning and evening; spitting into the man's mouth at the time; and the madman was cured, like as ropes are taken off the legs of a camel. And they offered me pay, but I said, "I will not take it, until I ask the Prophet of God." Then I asked the Prophet, who said, "take it and eat it; I swear by my life, verily he who taketh pay for a false charm, has sinned; but be not you melancholy, because you repeat the truth." [^]ABDULLAH-BIN-[^]OMER. 'A. G. S. "Give the labourer his wages before his perspiration be dry." [^]HUSAIN-BIN-[^]ALI-BIN-[^]AB'U-T'ALIB. 'A. G. S. "A beggar has a claim on you, although he comes upon a horse; because when his necessities are expended, and he is in need of victuals, he has no other way but begging."

CH. XIV.
PART II.

It is lawful to receive pay for repeating portions of the *Koràn* whereby diseases are cured.

Part Third.

^UTBAH-BIN-NUDDAR said, 'we were with the Prophet, and he repeated the chapter entitled the *Story*,* until he came to the story of MOSES; when his majesty said, "verily MOSES hired himself to SHUAIB for eight or ten years, for his victuals, and the gift of SHUAIB's daughter in marriage." ^UBA'DAH-BIN-SA'MIT said, 'I said, "O messenger of God! a man has sent a present of a bow to me; and he is one of the number that I instructed in the *Koràn*, and it is not money; then may I shoot arrows from it in the road of God?" The Prophet said, "if you like to have a chain of hell fire put round your neck, then accept of it."†

MOSES laboured for hire.

* *Koràn*, Chap. 28.

† Here the Prophet forbade it, on this account, that ^UBA'DAH taught the *Koràn* merely for God's pleasure, and the Prophet did not wish that he should lose his intention. [^]ABD-UL-HAK.

CHAP. XV.---PART I.

ON BRINGING TO LIFE DEAD LANDS,
 NEVER HAVING BEEN CULTIVATED,
 OR THE PROPERTY OF ANY ONE;
 AND IN EXPLANATION OF
 WATER.

Land be-
 comes the
 property of
 him who
 first culti-
 vates or
 builds upon
 it.

ĀYESHĀH. "A. G. S. "The person who builds on and cultivates land, which is not the property of any one, is the most deserving of it." **IBN-ĀBB'AS** said, verily **SĀB-BIN-JATHTHĀ'MAH** said, "I heard the Prophet of God say, "there is no *Himā*,* but for God and his messenger." **URWAH-BIN-ZUBAIR** said, "ZUBAIR quarrelled with one of the assistants, about running water which came from the stony plains of *Medīnah*; and the Prophet said, "O ZUBAIR! give water to your cultivation, after that send water to your neighbour." Then the assistant said, "the reason

* *Himā* signifies a portion of land enclosed, for the purpose of grazing cattle which are set apart for charitable purposes. Among the idolatrous *Arabs*, it was customary for the chiefs and rich men to enclose a piece of pasture land, for their own cattle; extending round their residence, as far as the barking of a dog could be heard, in every direction. The Prophet forbade this practice, and the enclosing of land for any other purpose than the grazing of horses and camels set apart for service in the holy wars, or of cattle allotted for alms.

you have given this order to ZUBAIR is, because he is the son of your aunt." Then his blessed face became red with anger, and he said, "O ZUBAIR! water your cultivation, after which stop it; I mean let it not reach the assistant's fields until it returns over the whole of your lands." Then his highness protected ZUBAIR, and told him, to take the whole of his right quickly, when the assistant had made him angry; as he had given them an order which was easy to both.' AB'UHURAIRAH. 'A. G. S. There are three persons whom God will not speak to on the day of resurrection, nor look towards them with a favourable eye: the first, a man, who has sworn by God, "another person would have given me more for this thing, than I now give it to you for," being a liar; the second, a man, who swears to a lie, late in the afternoon, in order to deprive a *Muslemàn* of his property; the third is a man, who forbids others from taking water, having more than sufficient for his own wants; and God will say, on the day of resurrection, "this day I deny thee the abundance of my generosity, as thou didst refuse the excess of water; that water which thy hands did not make."

CH. XV.
PART 1.Punishment
of him who
withholds
water from
his neigh-
bour's fields.

Part Second.

HASAN BAŚRÌ relates from SAMURAH-BIN-JUNDUB, that the Prophet said, "he who encloses the land with a wall, the land is for him." ASM'AA-BINT-AB'UBACR relates, that 'the Prophet appointed date trees for ZUBAIR.' IBN-ÔMER relates, that 'his highness appointed land for ZUBAIR, as far as his horse could gallop; after which threw down his whip and said, "give to ZUBAIR as far as the whip." ÂLKAMAH* relates

The Pro-
phet grants
land and
a plantation
of date trees
to ZUBAIR.

* One of the *Tabi'in*, the son of WA'IL-BIN-HUJR, who was one of the princes of *H adramût*, and attached himself to MUHAMMED. It is said that the Prophet foretold his

BOOK XII.

The Prophet recalls the grant which he had made of a salt-mine.

from his father, who said, 'verily the Prophet fixed land for me at *Hadramût*, and sent MUA'WIAH along with me, to measure and give me the ground.' ABYAD'-AL-MARIBI* said, 'I came as ambassador to the Prophet, and asked him to give me a salt-pit which was in *Marib*; and he gave it me: and when I had turned my back, a man said, "O messenger of God! you have given him nothing less than water whose source cannot be stopped." Then his highness withheld the salt mine from me.' IBN-ABB'AS. 'A. G. S. "Muslemâns are partners in three things; one, in water; the second, in grass which is in the forest; the third, in fire; if any one has fire, it is not right for him to forbid another taking of it, or to light a lamp at it, or to sit in the light of it." ASMER-BIN-MUD'ARRIS† said, 'I came to his majesty, and put my hand upon his, for *Islâm*; and he said, "he who goes before another to a piece of water, which no other has occupied before, it becomes his property." TA'ÛS YEMA'NÌ said, 'verily the messenger of God has said, "he who brings to life the dead land, it is for him; and ancient lands, not being the property of any one, are for God and his messenger; after that they are for you from me; that is, I shall give them to whom I please." It is related in the *Sherh' Sunnat*,‡ that verily the Prophet gave to IBN-MASU'UD ground in *Medinah*, to make a house upon; and this place was in the midst of the houses and trees of the assistants. Then the sons of ABD-BIN-ZUHRAH said, "keep far from us the son of OMM-ABD."§ And the Prophet said to

coming, and congratulated his companions on the accession of such a man as WA'IL to their party. When WA'IL arrived, the Prophet received him and his attendants with much distinction, and spreading his own sheet, seated WA'IL upon it, and pronounced over him this benediction, "Oh God! bless WA'IL and his sons, and his son's sons." The Prophet afterwards gave him the government of his native province *Hadramût*.

* One of the *Sah'abah*, from whom very few traditions are handed down. He was the son of HAMM'AL, born at *Marib*, a city of *Yemen*. Some allege that his original name was ASWAD, (black;) and that the Prophet changed it to ABYAD', (white.)

† One of the *Sah'abah* of *Bas'rah*, of the tribe of *Tai*.

‡ The name of a book.

§ OMM-ABD, the mother of ABDULLAH-BIN-MASU'UD, had been a slave in the house of ZUHRAH, whose sons here express their contempt for him, as a person of low extraction, and their unwillingness to admit him into possessions mixed with theirs.

them, "then what has God sent me for? I mean, whenever I do not support and assist the poor and decrepid, what should I have been sent for? Verily God doth not purify a tribe from its faults, from amongst which an old decrepid man getteth not his right: I mean, IBN-MASU'UD is a decrepid man amongst you, and it is proper for me to support him." AMER-BIN-SHUAIB relates from his forefathers, that "verily the Prophet of God ordered, that running water should be taken care of in the high places, till it become ankle deep, then to send it to the low lands."

CH. XV.
PART II.

The Prophet re-
proves the
pride of the
sons of ABD-
ZUHRAH.

SAMURAH-BIN-JUNDUB said, 'I had some date trees, in a garden of a man of the assistants; and the man had his family with him, in the garden; and I used to enter it, which put him to inconvenience; and he came to the Prophet and mentioned it; when the Prophet sent a person to call me, that I might sell the trees to the master of the garden who suffered inconvenience; but I refused selling them: then the Prophet demanded of me to exchange the trees for others, which the man had elsewhere; but I objected to this also. Then his highness said, "make a present of the trees to this man, and you will be rewarded;" and said, "for thee will be the rewards which I wish thee." But I refused; then his highness said to me, "you are a detriment to this man," and said to the assistant, "go and cut down the trees."

Obstinacy
of SAMU-
RAH-BIN-
JUNDUB,

punished
by the Pro-
phet.

Part Third.

AYESHAH said, 'I said, "O messenger of God! what is the thing which it is not right to refuse to any body? He said, "there are three things which it is not right to deny; water, salt and fire." I said, "O Prophet! verily I understand the matter of water, and the need of man and animals for it, and the detriment of refusing it to them; then

Water, salt
and fire, not
to be with-
held from
whoever
asks for
them.

BOOK XII.

what is the case of salt and fire?" He said to me, "O *Humairaa!** whoever gives fire, you may say has given in alms whatever is dressed with it; and whoever gives salt, you may say has given in charity the food made palatable by it; and whoever gives a *Muslemàn* a draught of water, where it is to be got, you may say has emancipated a slave; and whoever gives a *Muslemàn* a draught of water where it is not to be got, you may say has given him life."

* Rosy, an epithet given to AA'YESHAH from her fine complexion.

SAMURAH-BIN-JUNDUB said, "I had some date trees, in a garden of a man of the assistants; and the man had his family with him, in the garden; and I used to enter it, which put him to inconvenience; and he came to the Prophet and mentioned it; when the Prophet sent a person to call me, that I might sell the trees to the master of the garden who suffered inconvenience; but I refused selling them: then the Prophet demanded of me to exchange the trees for others, which the man had elsewhere; but I objected to this also. Then his highness said, "make a present of the trees to this man, and you will be rewarded;" and said, "for thee will be the rewards which I wish thee." But I refused; then his highness said to me, "you are a detriment to this man," and said to the assistant, "go and cut down the trees."

Part Third.

AA'YESHAH said, "I said, "O messenger of God! what is the thing which it is not right to refuse to any body? He said, "there are three things which it is not right to deny; water, salt and fire." I said, "O Prophet! verily I understand the matter of water, and the need of man and animals for it, and the detriment of refusing it to them; then

Water, salt
and fire, not
to be with-
held from
whoever
asks for
them.

then does not revert to the giver; but when it shall be said, "this Umrà is for you as long as you live," then certainly it returns to its proprietor."

BOOK XII.
When such gift returns to the giver and when not.

Part Second.

CHAP. XVI.--PART I.

JA'BIR. 'A. G. S. "Do not bestow in Rukbā, nor in Umrà; and whoever receives a thing in Rukbā, or Umrà, it becomes the property of his heirs." JA'BIR. 'A. G. S. "Umrà and Rukbā are right for those to whom things have been given on either of those conditions."

The Pro-phet how- ever, ad- vices against such gifts, and those on condi- tion of sur- vivorship.

IBN-ÔMER said, ' verily ÔMER got land in Khaiber, and came to the Prophet, and said, " O messenger of God! verily I have got land in Khaiber, and never met with better; then what dost thou order me?" He said " if you like, make it common to all; and give in alms whatever it may produce." Then ÔMER made the land general, in this way, that it should not be sold nor given away, nor be inherited; and he gave its pro- duce in alms to the poor, to his relations and kindred, and in emancipating slaves, and in the road of God, and to travellers, and to guests; and that it should be no fault for the person to eat of its produce who might be employed in appropriating it as aforesaid; or that he should feed from it any of his dependants, being in want; as long as he did not accumulate money by it.' AB'UHURAIRAH. 'A. G. S. " Umrà* is right." JA'BIR said, ' the Prophet of God said, " Umrà is the property of him receiving it." JA'BIR. 'A. G. S. " Every man having received Umrà for himself and his children, then verily it is his property, and that of his children, and

The Pro-phet ap- proves of bestowing usufruct for life.

* That is, the proprietor of a house says to another, " this is yours as long as you live." ABD-UL-HAK.

BOOK XII.

When such gift returns to the giver and when not.

then does not revert to the giver; but when it shall be said, "this *Umrà* is for you as long as you live," then certainly it returns to its proprietor."

Part Second.

The Prophet however, advises against such gifts, and those on condition of survivorship.

JÁBIR. ' A. G. S. " Do not bestow in *Rukbà*,† nor in *Umrà*; and whoever receives a thing in *Rukbà*, or *Umrà*, it becomes the property of his heirs." JÁBIR. ' A. G. S. " *Umrà* and *Rukbà* are right for those to whom things have been given on either of those conditions."

Part Third.

JÁBIR. ' A. G. S. " Take care of your own property for yourself, and do not injure it; because the land given in *Umrà* is for him to whom it hath been given, living and dead, and for his children."

† That is, giving on this condition, that if the giver die before the receiver, it becomes the property of the receiver, and descends to his heirs; but, if he die before the original proprietor, the thing given reverts to him. The Prophet forbids it, because it exposed each of the parties to the temptation of wishing for the death of his friend. *ABD-UL-HAK.*

The Prophet proves of bestowing against for life.

that it should be no fault for the person to eat of its produce who might be employed in appropriating it as aforesaid; or that he should feed from it any of his dependants, being in want; as long as he did not accumulate money by it. *AB-UL-HAK.* ' A. G. S. " *Umrà* is right." JÁBIR said, ' the Prophet of God said, " *Umrà* is the property of him receiving it." JÁBIR. ' A. G. S. " Every man having received *Umrà* for himself and his children, then verily it is his property, and that of his children, and

* That is, the proprietor of a house says to another, "this is yours as long as you live." *ABD-UL-HAK.*

CHAP. XVII.---PART I.

ON PERFECTING THE FOREGOING CHAPTERS.

ABUHURAIRAH. 'A. G. S. "He to whom *Rih'an** is given, must accept it, because it is light of burthen, (that is, being easily procured, is of small obligation) and its smell is sweet." **ANAS** said, "verily the Prophet would not refuse perfumes." **IBN ABB'AS.** 'A. G. S. "The taker back of a thing given to another, is like a dog eating what it has thrown up." **NUM'AN-BIN-BASHIR** relates, that "my father brought me to the Prophet, and said, "verily I give unto you my son, as your slave." And his highness said, "have you given all your children away in this manner?" He said, "no." His highness said, "retract." (And in one tradition it is thus, that "his highness said, "would your happiness be in this that all your children were equal in doing good?" He said, "yes." Then the Prophet said, "then be not partial to any one in particular.") (And in one tradition we have this, "NUM'AN said, "my father made me a present, and my mother, UMRAH-BINT-RAWAH'AH, said to my father, "I shall not be satisfied till you take the Prophet as witness

A present of perfumes not to be refused.

The Prophet disapproves of partiality in the behaviour of parents towards their children.

* The name of a sweet smelling plant—sweet basil.

BOOK XII.

to it." Then my father came to the Prophet and said, " verily I have given to my son, by ^UMRAH-BINT-RAWA'H'AH, a present; and she ordered me to take you as witness to it, O messenger of God!" His highness said, " have you made the like presents to all your children?" He said, " no." The Prophet said, " fear God, and behave equal to your children;" then my father took it back.)

Part Second.

A present not to be resumed, except that given by a father to his child.

He who is able should give presents in return for those which he has received; and he who is not must praise the donor.

^AABDULLAH-BIN-OMER. 'A. G. S. " Take not back, any one of you, your presents, excepting a father from his children." IBN-^AABB'AS. 'A. G. S. " It is not right for a man to make a present and take it back; except a father, in what he may give to his own children. And the case of him who gives a present, after which he takes it back, is like that of a dog which has eaten his fill, then thrown up, and eaten it again." AB'UHU-RAIRAH said, ' verily an *Áárabi* sent a present of a young camel for the Prophet; and his highness gave him six young camels in return; and the *Áárabi* was displeased, and reckoned them trifling. And the Prophet heard of it, praised and glorified God, after which said, ' verily such an *Áárabi* sent me a present of a camel, and I gave him six in exchange; and he became displeased, and reckoned them trifling; verily I had intended not to accept the present of any one, except from a *Koraish* or an assistant; or one of *Thakif* or of the tribe of *Daws*.' JABIR. 'A. G. S. " Whoever hath received a present, and become rich, must give one in return for it; but he who doth not procure any thing, wherewith to do so, must praise the giver; because he who praiseth his benefactor, surely has been grateful to him, and he who concealeth the benefit of another, verily hath acted ungratefully; and he who arrays himself in things not given him, like as perfect accomplishments, shall be like him wearing

two false garments." USA'MAH-BIN-ZAID. 'A. G. S. "He who shall be benefited, and said to his benefactor, may God reward thee in good; then verily hath amply thanked him." AB'UHURAIRAH. 'A. G. S. "He who doth not thank his benefactor, doth not thank God." ANAS said, "when his highness arrived at *Medinah*, the refugees came to him, and said, "O messenger of God! we never saw a set of people more liberal of their great, and small fortunes, than this tribe, with which we have stayed, viz. the assistants; verily they have relieved us of our distresses, and have made us partakers in the things which support life, to such a degree, that verily we are afraid, they will bear away all our rewards, in return for their services." Then the Prophet said, "they will not carry away your rewards, as long as you pray for them and thank them." AA'YESHAH. 'A. G. S. "Make presents, because they dispel hatred and enmity." AB'UHURAIRAH. 'A. G. S. "Send presents to each other; because sending presents removes the hatred of the breast; nor must one woman, receiving a present from her neighbour, consider it trifling, although it be half the hoof of a goat." IBN-ÔMER. 'A. G. S. "There are three things which must not be refused, one of them a cushion, the second, scented oil; the third, milk." AB'U-ÔTHM'AN-NAHD'I.* 'A. G. S. "When any one of you shall be given *Rih'àn*, you must not refuse it, because verily *Rih'àn* is grass from paradise."

Kindness of the assistants of *Medinah* towards the refugees;

repaid by their prayers & thanks.

The Prophet recommends presents, as means of conciliating friendship.

Part Third.

JĀBIR said, 'the wife of BASH'IR said to him, "give my son your slave, and take the Prophet as witness to the gift." Then BASH'IR came

* One of the elder *Tābi'in*, surnamed from NAHD who was one of his grandfathers. He is said to have lived sixty years in idolatry, and as many in *Islām*.

BOOK XII.

The Prophet divides among children the first fruits which were presented to him.

to the Prophet and said, "my wife asked me to give my slave to her son, and said take the Prophet of God as witness to it." Then his highness said, "has the woman's son any brothers?" He said, "yes." His highness said, "have you given the like to all of them?" He said, "no." The Prophet said, "then it is not good; for verily I shall not be witness to any thing but what is right." AB'UHURAIRAH said, "I saw the Prophet (when first fruits were brought to him) put them to his two blessed eyes and lips; and he said, "O LORD! as thou hast shewn me the first of these fruits, so shew me the last of them;" after which he gave the fruits to children who were near him.

because verily Kaba is grass from paradise." "When any one of you shall be given Kaba, you must not refuse it; second, scented oil; the third, milk." AB'U-OTMAN-NAHDI, "A. O. S." are three things which must not be refused, one of them a cushion, the although it be half the hoof of a goat." JAR-OMER, "A. O. S." There woman, receiving a present from her neighbour, consider it trifling, because sending presents removes the hatred of the breast; not must one enmity." AB'UHURAIRAH, "A. O. S." Send presents to each other; and carry away your rewards, as long as you pay for them and thank them." Then the Prophet said, "they will not desert, that verily we are afraid, they will not."

Part Third.

JABIR said, "the wife of Bashir said to him, 'give my son your slave, and take the Prophet as witness to the gift.'" Then Bashir came

* One of the elder Tabi, mentioned from Kaba who was one of his grandchildren. He is said to have lived sixty years in idleness, and as many in labor.

CHAP. XVIII.---PART I.

IN EXPLANATION OF LUKTĀH.*

ZAID-IBN-KHĀLID said, "a man came to the Prophet, and asked him about the rules of finding: his highness said, "observe the thing found, whether in leather or cloth, and the thing with which it be tied; then make it known a year, in which it is found, in the market places, *Masjids* and other places where people assemble; and the way of making it known is this, to proclaim with a loud voice, whoever hath lost a thing let him come and describe it; then if the master and proprietor of the thing found comes, give it him; and if not, keep it." The man said, "then what is the order for him who finds a goat?" The Prophet said, "it is for you, if you make it known and do not find it's master; but if you find it's master, then it is for him; otherwise it is for the wolf." Then he said, "what is the case of a lost camel?" His highness said, "what business have you with a camel? let it alone; there is no necessity for picking it up, because it has it's own water bag;† and the bottom of it's foot is strong, to walk on; it goes into water, and eats trees, till its master finds it." Zaid-ibn-

A thing found to be advertised for a year, before it become the property of the finder.

The same rule with respect to goats;

But a stray camel not to be taken.

* A thing picked up or found.

† That is, there is a moisture within it's belly which suffices for many days.

BOOK XII. KHA'LID. ' A. G. S. " He who gives place to a thing lost, is lost himself, as long as he doth not make it known; that is, not to keep it without making it known; for in this is fraud and straying." ^AABDUL RAH'M'AN-BIN-^AOTHM'AN* said, ' verily the Prophet of God has prohibited the *Luk'ah* of pilgrimage.'

Part Second.

A hungry traveller may eat fruit from a tree; but must not carry any away.

Rule for money found.

^AAMER-BIN-SHUAIB relates, from his forefathers, that ' the Prophet was asked about the orders for fruits upon trees; he said, " any one being hungry, and taking from it, hath no atonement to make, so long as he doth not carry away; but that person who eateth thereof and taketh away, must make a double atonement, and be liable to punishment; and he who shall steal therefrom, after having been picked and heaped, amounting the value of ten *Dirhems*, shall have his hand cut off." ^AAMER-BIN-SHUAIB said, in respect to the rules of lost camels and goats, as other traditions have mentioned; and ' the Prophet was asked about money found on a road, he said, " any thing on a public road, being made known one year, if its owner comes, it shall be given to him; but if not, it is for the finder; and a thing being found on ground a long time unfrequented, one fifth is for the almoner; the remainder for the finder." ^AABU SA'ID-AL-KHUDHRI said, ' verily ^AALI-IBN-AB'UT'ALIB picked up a *Dinâr* in a road, and brought it to FA'TIMAH, and asked the Prophet the rule for it; who said, " this is a thing which God has given to you:" then the Prophet ate of it, and ^AALI and FA'TIMAH also; after which a woman came, looking for a *Dinâr* which she had lost; and the Prophet said,

* One of the *Sah'abah*, from *Tamim*, of the tribe *Koraish*, the brother's son of TALH'AH-BIN-OBAIDULLAH. He embraced *Islâm* after the voluntary fealty under the tree, some say, on the day of the conquest of *Mecca*.

"O Âlî! give this woman a *Dînâr*." JA'R'UD.* 'A. G. S. "The lost thing of a *Muslemân* is a flame of fire, if its finder doth not perform, and attend to the laws respecting it." IYA'D-BIN-HIM'AR.† 'A. G. S. "He who finds a thing dropped, must take a just person as witness to it; and must not conceal it by putting it away, or not making it known; then, if the master of it comes, he must give it him; but if not, it is God's property, he gives it to whom he wills." JA'BIR said, 'his highness gave us leave to pick up walking sticks, whips and strings, without making it known.'

* One of the 'Sak'abah. According to some, his name was BUSHR-BIN-AMER, and JA'R'UD was an epithet. He came to the Prophet A. H. 9, and professed his religion along with the mission from the tribe of ABD-UL-KAIS. He afterwards dwelt at *Basrah*, and was slain in *Persia*, under the *Khalifat* of OMER, A. H. 21.

† One of the 'Sak'abah of *Tamim* of the tribe *Majashâ*. He is reckoned among those of *Basrah*, and was an ancient friend of the Prophet.

Part Second.

ABDULLAH-BIN-OMER. 'A. G. S. "People of two different

CHAP. XIX.---PART I.

IN EXPLANATION OF FARÁ'ID.*

ABÙHURAIRAH. ' A. G. S. "It is fit for me to be more benevolent

The Prophet engages to pay the debts & take care of the children of Muslemàns who die poor.

to Muslemàns than they to each other; therefore any Muslemàn dying in debt, and not leaving property to discharge it, it rests with me, and he who leaves property, it is for his heirs." (And in one tradition it is thus, "he who hath left debt and children, let them come to me; I am their patron, I will discharge his debt, and befriend his children.") USA' MAH-BIN-ZAID. ' A. G. S. "A Muslemàn shall not be heir of an infidel, nor an infidel of a Muslemàn." ANAS. ' A. G. S. "A freer of a slave, is his heir, if he leaves no heir; but a freeman shall not be heir to his liberator." ANAS. ' A. G. S. "The son of a sister is the brother's heir, if he shall have no heir."

Part Second.

ABDULLAH-BIN-ÔMER. ' A. G. S. "People of two different

* Plural of *Farid'ah*, a thing sanctioned or appointed, especially by God; but the term is here, and generally in books of *Muh ammedan* law, restricted to the rules delivered in the *Koràn* for the distribution of inheritance.

religions shall not be heir to each other, such as a Jew to a Christian; a Christian to a Majusi." JA'BIR. 'A. G. S. "When a man dies, and has no other heir, except his pregnant wife; the inheritance shall be suspended on it's account; if the child lives, it becomes heir; but if not, the inheritance is for his other heirs." MEKDA'M. 'A. G. S. "It is more worthy of me to be benevolent to Muslemàns than they are to each other; therefore, he who hath left debt or family, let them turn to me; and he who hath left property, it is for his heirs; and he who hath no heir, I take his affairs upon myself, and inherit his property; I mean, I shall deposit the property in the treasury, for the expences of Muslemàns; and I will obtain the freedom of any of his people, being in captivity. And a mother's brother shall be heir to his sister's son, provided he has no other heirs; and shall liberate his captives." AMER-IBN-SHUAIB relates, from his forefathers, that 'his highness said, "every man who hath committed fornication, with a free woman or a slave-girl, the child so born is the child of fornication; neither doth it take a legacy from it's father, nor it's father from it: but the child will inherit the mother's, and the mother the child's property." AA'YESHAH said, 'verily a free man of the Prophet's died, and left some property, but left no child or relations to inherit it; and the Prophet said, "give his effects to a man of his village." BURAIDAH-ASLAM'I said, 'a man of the Khuzááh tribe died; and his effects were brought to the Prophet, who said, "inquire for his heirs; but no heir could be found." His highness said, "give his effects to an old man of the Khuzááh tribe." AL'I-IBN-AB'UT'ALIB said, 'legacies are after the performance of the deceased's will, and after the discharge of his debts being established. And in one revelation of the Koràn it occurs that legacies precede debts,* and the Prophet of God has ordered the dis-

CH. XIX.
PART II.
A man shall not inherit from one of a different religion.

A bastard shall not inherit from its father; but may from its mother.

* Koràn, Chap. IV. v. 11. SALE, Vol. I. p. 95. "After the legacies which ye shall bequeath, and your debts be paid."

BOOK XII.

Debts to be
paid before
legacies.

charge of debts first; after that the execution of the will of the testator. We must not suppose that there is a contradiction, between the revelation and his highness' orders; because debt is first depending on the meaning, although mentioned last. And his highness has ordered that brothers by the same father and mother shall be heirs to each other, not those brothers by one father and different mothers.*

Occasion of
the revelati-
on concern-
ing inheri-
tance.

Opinions of
AB'U MU'-
S'A and IBN
MASU'UD re-
garding the
portion of a
grandchild.

JABIR said, 'the wife of SAD-IBN-RABI' brought her two daughters by him to the Prophet, and said, "O messenger of God! these two daughters are by SAD-IBN-RABI', and he was killed for you on the day of the battle of Oh'ud; and verily SAD's brother took the property, which would have come to them, and left nothing for them; and they cannot be married without having money." His highness said, "have patience, until an order come from God." Then a revelation came down, in which inheritances are explained. Then the Prophet sent a person to their uncle, and said to him, "give two thirds to the daughters of SAD-IBN-RABI', and one eighth to their mother;† and what remains is for you." HUZAIL-BIN-SHURAH'BIL‡ said, 'AB'U MU'SA was asked, "a man died, and left one daughter, one son's daughter and one sister, what doth each get of his effects?" He said, "half is for the daughter, half for the sister, and the grand-child gets nothing." And AB'U MU'SA said, "ask IBN MASU'UD also, it is near that he will accord with me." Then IBN-MASU'UD was asked, and informed of what AB'U MU'SA had said; and he said, "if I agree with AB'U MU'SA in this question, verily I shall stray, and not be of the finders of the right road. I shall order in that matter agree-

* One of the *Sah'abah*, an inhabitant of *Bedr*, of the class of *Ans'ars*. He was present at the first and second inaugurations at *Akabah*; and when the Prophet established the order of fraternity between the helpers and refugees (concerning which see ABULFEDA, p. 53.) SAD was joined in that society with ABDUL-RAH'MAN-BIN-AWF. He was slain at the battle of *Oh'ud*, and buried in the same grave with KHA'RIBAH-BIN-ZAID.

† When a man dies and leaves children, his wife gets an eighth, but a fourth if he leaves no children.

‡ One of the *Tabi'in*, of good authority.

ably to that which the Prophet ordered, which is this; one half is for the daughter, and a sixth for the grand child, and the remainder for the sister." Then I went to AB'U MU'SA, and informed him of what IBN MASU'UD had said, and he said, "ask not me, so long as this wise man, IBN MASU'UD, is amongst you." IMR'AN-BIN-HUSAIN said, 'a man came to the Prophet, and said, "a sixth is for you," and when the man turned his back, the Prophet called him and said, "another sixth is for you." And when the man went away, his highness called him again and said, "verily this other sixth is for thy food." KABI'SAH-BIN-DH'UAIB* said, 'a grandmother came to AB'U-BACR, to ask of him her inheritance. He said to her, "there is nothing for you in the book of God, nor any thing for you in the laws of the messenger of God; therefore go away, until I inquire of the learned amongst the companions." Then AB'U-BACR asked a man, and MUGHAIRAH-BIN-SHIBAH said, "I was present with the Prophet and he gave a grandmother a sixth." Then AB'U-BACR said to MUGHAIRAH, "was there any other person with you, who heard this from the Prophet?" Then MUHAMMED-BIN-MASLAMAH† said, as MUGHAIRAH had said. Then ABU-BACR ordered a sixth for the grandmother. After that, another grandmother of the deceased came, to ask OMER about her inheritance. He said, "the inheritance of a grandmother is that sixth; if you both join, ye are equal partakers in the sixth, and whichever of you is alone, it is for her; that is, the inheritance of a grandmother is a sixth, whether one or two." DUH'AC-BIN-SUFIAN‡ said,

A
man
inher-
itance
of
one
who
has
other
sons

The share of
a grandmo-
ther adjudg-
ed.

* He is of the tribe of *Khuzááh*, and according to IBN-ABD-UL-BARR, was one of the *Sah'abah*, being born in the first year of the *Hijrah*, and afterwards carried to the Prophet, who pronounced a blessing on him. Others allege that he was born in the year of the conquest of *Mecca*, and denying his having seen the Prophet, place him in the second rank of the *Tabi'in* of *Syria*. He was celebrated for his science and skill in the law; being esteemed one of the four greatest lawyers of *Medinah*. He died A. H. 86.

† One of the *Sah'abah* of eminent celebrity, of the class of *Ans'ars*, of the tribe of *Harith*. He was present in all the Prophet's expeditions, except that to *Tabuc*. He was one of those who embraced *Islam* at *Medinah*, at the persuasion of MUS'AB-BIN-UMAIR. He died at *Medinah* A. H. 43, aged 77.

‡ One of the *Sah'abah*, reckoned among those of *Medinah*. He went to *Najd*, and the

BOOK XII.

A freed-man
may inherit
the estate of
one who has
no other
heirs.

' verily the messenger of God wrote to me, saying " give to the wife of ASHYAM-DIBYA'BÌ some of the money paid for his blood." TAMIM-DA'RÌ* said, " I asked the Prophet of God, what are the orders of the law respecting a polytheist having become a *Muslemàn*?" He said, " assist him in life, and perform prayers over him in death." IBN-ABB'AS said, ' verily a man died, and left no heir, except a slave whom he had freed; and the Prophet said, " has he any heir?" They said " no, except a slave whom he emancipated." Then his highness gave his effects to the freed man.†

Part Third.

MUHAMMED-BIN-ABU-BACR-BIN-HAZM‡ said, ' ÔMER-IBN-AL-KHA'TTA'B would say with surprize, " a paternal aunt is not heir to her niece, and a brother's children are heirs to their aunt's property." ÔMER said, ' teach the knowledge of *Farâid*, the rules of divorce, and the orders of pilgrimage; because all of these are of the orders of your religion.

Prophet appointed him chief of the *Muslemàn*s of his tribe. He was so brave as to be esteemed equal in combat to one hundred horsemen; and he used to stand with a drawn sword, as a guard over the Prophet.

* One of the *Sak'abah*. His father's name was Aws, and his surname is taken from DA'R-BIN-HA'NÌ, who was one of his grandfathers. TAMIM was originally a *Christian*, and embraced the *Muh'ammedan* faith A. H. 9. It is said of him that he used to repeat the whole *Korân* in the course of a night. He dwelt at *Medinah*, and removed into *Syria* after the death of OTHM'AN.

† This tradition is the proof for those who believe that a freed man may be heir to his liberator. ABD-UL-HAK.

‡ One of the *Tabâ-i-Tâbîn*, reckoned of good authority. His father ABU-BACR is one of the *Tâbîn*.

One of the *Tabâ-i-Tâbîn*, reckoned of good authority. His father ABU-BACR is one of the *Tâbîn*.

One of the *Tabâ-i-Tâbîn*, reckoned of good authority. His father ABU-BACR is one of the *Tâbîn*.

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CHAP. XX.---PART I.

IN EXPLANATION OF WILLS.

SÂD-IBN-ABÎ-WAKKÂS said, 'I was ill in the year of the conquest of Mecca, and was near dying; and the Prophet came to see me, and I said, "O messenger of God! verily I have much property, and no heir except my daughter; may I then make a will, leaving all my wealth for religious and charitable purposes?" He said, "no." I said, "may I do so with two thirds of it?" He said, "no." I said, "shall I with one half of it?" He said, "no." I said, "may I with a third of it?" His highness said, "make your will, disposing of a third in that manner; for a third is a great deal, particularly of this great wealth which you possess; for verily, if you die, and leave your heirs rich, it is better than leaving them poor, to beg: for verily, the money which you expend for God's pleasure, you will be rewarded for; even to the mouthful which you lift up to your wife's mouth."

The Prophet disapproved of a man's dedicating all his property, or the greatest part of it, to pious uses, to the prejudice of his heirs.

Part Second.

SÂD-IBN-ABÎ-WAKKÂS said, 'his highness came to see me when

BOOK XII.

He considered one third as the greatest proportion that should be appropriated in that way.

I was sick, and said, "have you made your will, leaving any thing to be expended in the road of God, and for charitable purposes?" I said, "yes, I intended to do so." He said, "in what proportion of your wealth have you intended so doing?" I said, "all my wealth is for the road of God." The Prophet of God said, "then what have you left your children?" I said, "there is no necessity for me to leave any thing to them; for they are rich." His majesty said, "make your will, leaving a tenth in the road of God." And I continued repeating my desire to leave more, till at last, the Prophet said, "then make your will, leaving one third for that purpose, and a third is a great deal." AB'U-UMA'MAH said, 'I heard the Prophet of God say, in his *Khu'tbah*, (in the year of the farewell pilgrimage) "verily God hath given to every one his right; then there is no will for heirs." IBN-ABB'AS. 'There is no need of a will for heirs, unless the legatees wish for one.' AB'UHURAIRAH. 'A. G. S. "Verily a man and woman practised obedience to God for six years; after which they died, and injured a person in their will; then hell fire was proper for them."

Part Third.

JABIR. 'A. G. S. "He who hath died, leaving in his will some part of his property to the poor, has died on the road of religion, and the ways of the Prophet of God, and righteously, and as a martyr; and has died forgiven." AMER-BIN-SHUAIB relates, from his forefathers, that, 'verily AA'S'-BIN-WAIL* made a will, that one hundred of his slaves should be emancipated. Then his son HISH'AM emancipated fifty, and another of his son's, AMER, wished to free the remaining fifty also; and said, "I will

*He was of the tribe Saham, and father to the celebrated AMER, the conqueror of Egypt.

not set them free until I ask the Prophet of God." Then ÂMER came to the Prophet, in order to ask him, and said, "O Prophet of God! verily my father made his will, that one hundred of his slaves should be liberated; and my brother HISH'AM has freed fifty, and fifty more remain by the order of the will; shall I then get the remainder set at liberty by him?" The Prophet said, "verily had ÂA'S been a *Muslemàn*, then you might have freed them on the part of him; or given alms, or made a pilgrimage for him, and he would have received their rewards; but since he died an infidel, it is of no use." ANAS. 'A. G. S. "He who disappoints his heir of his inheritance, God will disappoint of inheriting paradise."

CH. XX.
PART III.

Emancipa-
tion of
slaves, or le-
gacies for
pious uses,
are of no
avail to one
who dies in
infidelity.

Book the Thirteenth.

CHAP. I.---PART I.

ON MARRIAGE.

Marriage is incumbent on all who possess the ability.

Qualities in women for which they are sought in marriage.

^ABDULLAH-IBN-MASUUD. 'A. G. S. "O youths! He amongst you, who is able to cohabit, must marry; for verily marriage prevents the eye falling on strange women, and withholds you from fornication: but he who cannot marry, must keep fast; and that is verily equal to castration for him." ^ASAD-IBN-AB'U-WAKK'AS' said, 'the Prophet forbade ^AOTHMAN-BIN-MADHU'UN from avoiding women: and if he had permitted that to him, verily we (the other *Muslemans*) would have become eunuchs." AB'UHURAIRAH. 'A. G. S. "A woman may be married by four qualifications; one on account of her money; another, on account of the nobility of her pedigree; another, on account of her beauty; the fourth, on account of her faith: therefore, look out for a religious woman: but if you do it from any other consideration, may your hands be rubbed in dirt." ^ABDULLAH-BIN-OMER. 'A. G. S. "The world and all things in

it are valuable; but the most valuable thing in the world, is a virtuous woman." AB'UHURAIRAH. 'A. G. S. "The best women, that ride on camels, I mean the women of *Arabia*; are the virtuous of the *Koraish*; they are the most affectionate to infants, whether they be their own or their husband's by other women; and they are the most careful of their husband's property." USA'MAH-BIN-ZAID. 'A. G. S. "I have not left any calamity more detrimental to man than woman." AB'U-SA'ID-KHUD'HRÌ. 'A. G. S. "The world is sweet in the heart, and green to the eye; and verily God has brought you, after those that went before you: then look to your actions, abstain from the world and it's wickedness, and abstain from women; for verily the first sin which was in the children of ISRAEL, was on account of women.*

IBN ÔMER. 'A. G. S. "A bad omen is in three things, a woman, a house and a horse." JA'BIR said, 'we were with the Prophet, in a war with infidels; and when we returned, and were near *Medinah*, I said, "O messenger of God! I am newly married; if you order me, I will go on before to my house." His highness said, "have you married?" I said, "yes." He said, "is she a virgin or not?" I said, "she is not." The Prophet said, "why did you not marry a virgin? for she would have had more affection for you; contrary to the other, for her heart will sometimes incline towards her first husband, if she does not find her second like him." Then, when we arrived at *Medinah*, we went to our houses, and the Prophet said, "delay entering them till night; in order that women may comb their dishevelled hair."

CHAP. 1.
PART 1.

The best women in *Arabia* are those of the *Koraish*.

The Prophet recommends virgins, in preference to widows.

* It is related, that a man of the children of ISRAEL demanded the daughter of his uncle, but the uncle would not consent to the marriage, and the man killed his own uncle. ABD-UL-HAK.

BOOK XIII.

Three persons who are assisted by God.

The fertility and temper of a virgin may be judged of from the other females of her family.

Part Second.

ABUHURAIRAH. ' Verily the Prophet said, " there are three persons whom God assists, one a *Mucatab* desirous of discharging his bond, to obtain his freedom; the second, one wishing to marry, to avoid fornication; the third, him who fights in the road of God." ABUHURAIRAH. ' A. G. S. " When any one demands your daughter in marriage, whose disposition and observance of religion you are pleased with, then give her to him; but if you do not, there will be contention and strife in the earth, because many women will be without husbands, and many husbands without wives, and there will be much fornication." MAKAL. ' A. G. S. " Marry women that will love their husbands, and be very prolific; and these two qualifications may be known in maidens from their relations; because, generally speaking, kindred are similar in disposition and habits; and because I wish that my sects should be more numerous than those of the other Prophets." ABDUL RAH'MAN-BIN-SALIM relates, from his forefathers, that ' the Prophet said, " may it be yours to marry virgins; because their mouths are sweet, and their wombs more prolific, and they are more easily satisfied with little."

Part Third.

IBN-ABBAS. ' A. G. S. " You will not see any thing to increase the friendship of two men so much as marriage." ANAS. ' A. G. S. " He who wishes to meet God pure and made pure, must marry illustrious and free women." ABU-UMAMA said, ' verily the Prophet said, " a *Muslemàn*

has not obtained (after righteousness) any thing better than a good dispositioned, beautiful wife: such a wife, who, when ordered by her husband to do any thing, obeys; and if her husband looks at her, is happy: and if her husband swears by her to do a thing, she does it to make him a swearer to the truth; and, if he is absent from her, she wishes him well, in her own person, by guarding herself from adultery, and takes care of his property." ANAS. 'A. G. S. "When a servant marries, verily he perfects half his religion; then let him practise abstinence before God, for the remaining half." AA'YESHAH. 'A. G. S. "Verily the best of women are those that are most content with little."

CHAP. I.
PART III.

Description
of a good
wife.

CHAP. II.---PART I.

IN EXPLANATION OF LOOKING AT A WOMAN DEMANDED IN MARRIAGE.

ABÙHURAIRAH said, ' a man came to the Prophet, and said, " I intend to marry a woman of the assistants." His highness said, " then look at her; because in the eyes of the tribes of the assistants, there is something blue or yellow." IBN MASU'UD. ' A. G. S. " Two women must not sit together;* because one would describe the other to her husband, so that you might say the husband had seen her himself." AB'U-SA'ID-KHUDHRI. ' A. G. S. " One man must not look at the private parts of another, nor a woman at a woman's; nor must two men sleep together on one bed, and under one cloth; neither must two women sleep together in the like manner." JA'BIR. ' A. G. S. " Beware! a man must not spend the night near a young woman, unless he be her husband, or one with whom it is unlawful to marry." ÛKBAH-BIN-ÂÂ'MIR. ' A. G. S. " Keep yourselves far from coming into the houses of other's women." Then a man said, " O messenger of God! inform me in the case of propinquity to wives on

Too much familiarity between women forbidden.

* The word in the original is *Latubáshiro*; which may admit of various interpretations; but seems here to refer to such intimacy as that forbidden in the following tradition.

their husband's sides, whether it is lawful to go into them or not?" He said, "wickedness is more to be apprehended from them." JA'BIR relates, that OMM SALMAH asked the Prophet's permission to be bled, and he ordered AB'U-TAIYABAH to bleed her. JA'BIR says, 'I imagine that AB'U-TAIYABAH and OMM SALMAH had been suckled by one woman, or he was a boy not arrived at puberty.' JARIR-BIN-^AABDULLAH said, 'I asked the Prophet about an accidental glance on the wife of another: he said, "you must not follow that glance up with another." JA'BIR. "A. G. S. " Verily a woman presents herself in the image of the devil, and goes away in the like manner; when one of you is pleased with a strange woman, then let him go to his own wife, and connect himself with her; because that will remove any carnal desires excited by the strange woman."

CHAP. II.
PART I.

A man having accidentally seen the wife of another must not repeat his glance at her.

Part Second.

JABIR. "A. G. S. " When any one of you wishes to demand a woman in marriage, if he has the power of seeing her, let him do so." MUGHAIRAH-BIN-SHIBAH said, 'I demanded a woman in marriage, and the Prophet said, "did you see her?" I said, "no." He said, "then look at her; because looking at her is a cause of increasing love." IBN-MASU'UD said, 'the Prophet saw a woman who pleased him; and after seeing her, his highness went to SAUDAH (one of his pure wives) and she was making perfumes; and there were other women with her, all of whom went out; and he satisfied his desires; after that, he said, "every man who sees a woman with whom he is pleased, must go to his own wife, and have connexion with her; because, there is the same with his own wife as with other women." IBN-MASU'UD. "A. G. S. " A woman

The Prophet recommended previously to see a woman whom a man intends to marry.

BOOK XIII.

The thighs
ought to be
covered.

is an *Awrat** which it is proper to hide and cover; therefore when a woman comes out, the devil looks at her, and wishes to carry her from the road." BURAIDAH. 'A. G. S. "O *Âlî*! do not follow up one look with another; that is, do not repeat a sudden glance which you may have on the wife of another; because verily, the first look is excusable, and the last unlawful." *ÂMER*-IBN-SHUAIB relates from his forefathers, that 'his highness said, "when any one of you gives his slave girl in marriage to his slave boy, he must not after that look towards her private parts." And in one tradition it is thus, "he must not look at any thing below the navel, or above the knee." JERHAD† said, "verily, I was sitting in the *Masjid* with my thigh naked, and his highness came, and said, "cover your thighs, because the thighs are *Awrat*." *ÂLÎ*-IBN-AB'UT'ÂLIB said, "the Prophet said to me, "do not shew your thighs, or look at the thighs of the living or dead." MUHAMMED-BIN-JAHASH said, "the Prophet passed by *MÂMER*‡ when both his thighs were naked, and he said "O, *MÂMER*! cover your thighs, because they are *Awrat*." IBN-ÔMER. 'A. G. S. "Keep yourselves far from nakedness, although ye be in private; because they are with you who are not separate from you, excepting during the time of your necessary evacuations, and when a man has connexion with his wife; therefore have shame before them, and respect them."§ *OMM*-SALMAH said, "myself and *MAIM'UNAH* were sitting near the Prophet, and *IBN-OMM-MACT'UM* abruptly presented himself; and the Prophet said to us, "go behind the curtain:" I said, "O Prophet! is he not blind, and cannot see us?" He said, "but do not you see him? I mean, if he is blind, you are not."

* *Pudendum viri aut feminae*; any thing that ought to be concealed. From جلع to render blind of an eye, or deprive of sight.

† One of the *Sahâbah*; of those called *Ahli-Suffah*, who abode in, or resorted to, the bench, or terrace of the *Masjid*.

‡ One of the *Sahâbah*, who embraced *Islâm*, at an early period.

§ The allusion here is to the angels. ABD-UL-HAK.

BAHZ-BIN-HACIM* relates, from his forefathers, that ‘ the Prophet said, “ cover your private parts, except from your own wife, or female slave.” I said, “ O messenger of God! inform me, when a man is alone in private, whether he must cover his *Awrat* there also?” He said, “ God is most worthy of modesty from you.” OMER said, from the Prophet of God, “ a man doth not retire privately with his wife, but the third of them is the devil.” JA’BIR. A. G. S. “ Do not visit the wives of men absent, because the devil circulates within you, like your blood.” I said, “ O messenger of God! in you likewise?” He said, “ in me also; but God has given me aid over him, therefore I am safe from his wickedness.” ANAS said, ‘ his highness came to FA’TIMAH’s house, with a slave boy whom he had given to her; and at that time FA’TIMAH had a cloth upon her, with which when she covered her head, it did not reach her legs, and when she covered her feet with it, it left her head bare. And when the Prophet observed the trouble FA’TIMAH was put to, in covering her body, he said, “ fear not, there is nothing here but thy father, and thy slave.”

A woman may see her slave, & appear before him.

Part Third.

OMM SALMAH said, ‘ I was near the Prophet, when there was an eunuch in the house; and the eunuch said to ABDULLAH my brother, “ O ABDULLAH! if God should give you victory over TA’YEF tomorrow, verily I will shew you the way to the daughter of GHAILAN,† for verily she is fat.” Then, when his highness heard the eunuch say this, he said to his wives, “ you must not allow this eunuch to come into your house

* One of the *Tabi’in*.

† Name of a man at *Tayef*, whose daughter BA’DIYAH, here alluded to, married ABD-UL-RAHMAN-BIN-AWF.

BOOK XIII.

again." MISWAR-BIN-MAKHRAMAH* said, "I lifted up a heavy stone; and while I was carrying it, my garment fell upon the ground, and I was not able to take it up; then his highness saw me, and said, "take up your garment, and go not naked." AA'YESHAH said, "I never looked at the Prophet's private parts." ABU-UMA'MAH. A. G. S. "Every *Musliman* who looks at the beauties of a woman, after which shuts his eyes; God creates for him an obedience, from which he will taste the sweets." HASAN BAS'RI said, "it reached me, that verily the Prophet of God said, "God curseth the looker at the wife of another; and curseth the woman looked at, if it be by her wish."

* One of the minor *Sah'abah*, being born in the second year of the *Hijrah*. He was the sister's son of ABD-UL-RAH'MAN-BIN-AWF.

A woman
may see her
slave, & go
past before
him.

which when she covered her head, it did not reach her legs, and when she covered her face with it, it left her head bare. And when the Prophet observed the trouble LATIMAN was put to, in covering her body, he said, "fear not, there is nothing here but thy father, and thy slave."

Part Third.

OMM SALMAH said, "I was near the Prophet, when there was an enmity in the house; and the eunuch said to ABDULLAH my brother, "O ABDULLAH! if God should give you victory over TA'YEB tomorrow, verily I will shew you the way to the daughter of GHAI'AN,† for verily she is fair." Then, when his highness heard the eunuch say this, he said to his wives, "you must not allow this eunuch to come into your house

* One of the *Talibin*.
† Name of a man of TA'YEB, whose daughter BAHYAN, was allied to, married and was the mother of LATIMAN.

CHAP. III.---PART I.

IN EXPLANATION OF THOSE WITHOUT
WHOSE CONSENT, MARRIAGE CAN
NOT TAKE PLACE.

ABÙHURAIRAH. 'A. G. S. "A widow shall not be married, until she be consulted; nor shall a virgin be married, until her consent be asked." The companions said, "in what manner is the permission of a virgin?" He said, "her consent is by her silence." **IBN-ÂBBÂS.** 'A. G. S. "A widow, has more right over her own person, than her father has; and a virgin's consent shall be asked, which is her silence." **KHANS'AA-BINT-KHID'H'AM*** said, 'my father married me to a man, when I was a widow; and I was displeased with it, and came to the Prophet, and represented my case; when his highness forbade the marriage.' **AA'YESHAH** relates, that 'the Prophet married me, when I was seven years old; I was sent to his house when nine years of age; and my dolls were along with me; and his highness died, and was separated from me, when I was eighteen years old.'

* One of the *Sah'abiyât*, of the class of *Ans'ârs*.

The father's consent is indispensable for marriage.

A secret marriage is not valid as a betrothal.

A woman is not married without her consent.

A woman is not to be married without her consent.

Part Second.

The father's consent indispensable for marriage.

A secret marriage is as bad as fornication.

A slave must not marry without his master's consent.

A woman is not to be married without her consent.

A father who does not give his daughter in marriage when she arrives at puberty, is answerable for her sins.

ABUMUSA. 'A. G. S. "There is no marriage without the permission of the father." **AA'YESHAH.** 'A. G. S. "Every woman, who marries without the consent of her father, her marriage is null and void, is null and void, is null and void; then if her husband hath had connexion with her, for her is the settlement: and if her guardians dispute about her marriage, then the king is her guardian, and will decide upon it." **IBN ABBAS.** 'A. G. S. "Those women commit fornication, who marry themselves without witnesses." **ABUHURAIRAH.** 'A. G. S. "A woman, ripe in years, shall have her consent asked, in her marriage: and if she remain silent, her silence is her consent; and if she refuse, she shall not be married by force." **JABIR.** 'A. G. S. "Every slave, who marries, without the permission of his master, is a fornicator."

Part Third.

IBN ABBAS said, 'verily a maiden came to the Prophet; and said, "my father has given me, in marriage, to a man I do not like." Then the Prophet left her to her choice.' **ABUHURAIRAH.** 'A. G. S. "One woman shall not give another woman in marriage; nor a woman give herself in marriage; because she is a fornicatrix, who giveth herself to a man." **ABUSAI'D** and **IBN ABBAS.** 'A. G. S. "Whoever hath a child born, must give it a good name, and teach it the orders of the law; and when it shall arrive at puberty, marry it: but if it arrive at puberty without being married, and commit a sin, it is on the father." **OMER IBN-AL-KH'AT'TAB** and **ANAS.** 'A. G. S. "It is written in the bible, that whosoever daughter hath reached twelve years, and he doth not marry her, and she commits a fault, it is upon her father."

CHAP. IV.---PART I.

IN EXPLANATION OF PUBLISHING
MARRIAGES.

RUBAIYYA-BINT-MÚÂWWÍDH said, ' the Prophet came to my house, when they were about sending me to my husband's, and his highness sat down upon my bed, just as you are sitting upon it; and the women began to beat the drum for my going away, and making lamentations on account of my forefathers, who had been killed in the battle of *Bedr*; and all of sudden one of their women said in her ditty, " we have got a Prophet amongst us, who knows what will happen to-morrow." Then the Prophet said to her, " let this alone; and repeat what you were repeating before." AA'YESHAH said, ' a young bride was sent to the house of one of the assistants, her husband; and the Prophet said, " have you no singing along with you? because the assistants are fond of singing." AA'YESHAH said, ' the Prophet married me in month of *Shawwâl*, and I was sent to his house, in *Shawwâl*; then which of the Prophet's wives hath benefited more than me?" UKBAH-BIN-AA'MIR. ' A. G. S. " The most worthy of agreements to be performed, are marriage settlements." AB'UHURAIRAH. ' A. G. S. " A man must not demand

The Prophet approved of music in the nuptial processions.

BOOK XIII.

Temporary
marriages
forbidden.

in marriage, the woman demanded by another, till the other abandons her." AB'UHURAIRAH. 'A. G. S. "One wife must not ask for the divorce of another, with the view of being particularly for the husband herself; because for her is her lot." IBN-ÔMER said, 'verily the Prophet has forbidden one person giving his daughter to another, with the agreement of the other's daughter being given to him, and no other settlement between them.' ÂLÎ. 'Verily the Prophet prohibited, on the day of the battle of *Khaiber*, a *Mutâh* marriage, which is for a fixed time, and he forbade the eating of the flesh of the domestic ass.' SALMAH-BIN-ACWÂ said, 'his highness permitted (in the year in which he went to *Awtâs*) *Mutâh* for three days; after which he forbade it.'

Part Second.

Form of
confession
to be used
on solemn
occasions.

ABDULLAH-BIN-MASÛUD said, 'the Prophet taught me this supplication, to be made in prayer, "Salutations to God! and supplications and praises; peace to thee, O Prophet! and the mercy of God, and his blessing; peace be to us, and to the righteous servants of God. I bear witness that there is no God but God; and I bear witness that verily MUHAMMED is his servant and his apostle." And he taught me this form of confession, to be repeated at my marriage, and other necessary occasions. "Praise be to God! we implore his aid, and beg forgiveness of him; and we fly to God for refuge from the evil of our desires; whomsoever God guideth, no one can lead astray; and whomsoever he causeth to err, no one can direct into the right path. I bear witness that there is no God but God, who is one; he hath no partner: and I bear witness that MUHAMMED is his servant and his apostle;" and to repeat these three revelations; the first, "O believers! fear God with his true fear; and

die not unless ye also be true believers."* The second is this: "O believers! fear God, by whom ye beseech one another; and respect the wombs (that have borne you); verily God is watching over you."† The third is this: "O true believers! fear God, and speak words well directed; that God may correct your works for you, and may forgive you your sins; and whoever shall obey God and his apostle, shall enjoy great felicity."‡ AB'UHURAIRAH. 'A. G. S. "Every *Khut'bah* in which is not the praise of God, is like a cut off hand." AB'UHURAIRAH. 'A. G. S. "Every noble work, not begun with the praise of God, is incomplete." And in some traditions it is, that 'every noble work, not begun with these words, "In the name of God the most merciful," is imperfect.' AA'YESHAH. 'A. G. S. "Publish marriages, and perform them in *Masjids*, and beat drums for them." MUHAMMED-BIN-HATIB.§ 'A. G. S. "The difference between the lawful and unlawful, in marriage, is proclamation and the beating of drums." AA'YESHAH. 'I had a daughter of an assistant, and gave her in marriage; and the messenger of God said, "O AA'YESHAH! what! don't you sing? because the tribes of the assistants are fond of singing." IBN ABB'AS said, 'AA'YESHAH gave a woman, who was nearly related to her, in marriage to one of the assistants; and the Prophet came and said, "have you sent the young woman to her husband?" She said, "yes." The Prophet said, "have you sent any singers with her?" She said, "no." On which the Prophet said, "verily the assistants are a tribe fond of singing: therefore, had you sent any one with her to have sung *Atainacum, Atainacum*,|| then he would have prayed for your life

CHAP. IV.
PART II.

Every undertaking should begin with the praise of God.

* *Korân*, Ch. 3. v. 102. SALE V. I. p. 74.

† This sentence was probably contained in IBN-MASU'UD's copy of the *Korân*. The words without the commencement, "O believers!" are found at the beginning of the chapter entitled *Women*. (*Kor.* Ch. 4. v. 1. SALE V. I. p. 92.) ABD-UL-HAK.

‡ *Korân*, Ch. 33. v. 67, 68. SALE V. II. p. 285.

§ One of the minor *Sah'abah*, of the tribe *Koraish*, and family of *Jumah*. He was born in *Abyssinia*, five years before the *Hijrat*; and afterwards, along with his father, accompanied the Prophet in his flight to *Medinah*. He died at *Mecca*, (or according to others, at *Cufah*) A. H. 74.

|| *We are come to you, we are come to you*; the words of a song sung in marriage processions.

BOOK XIII.
If a woman
be given in
marriage to
two men,
she shall be
the wife
of him to
whom she
was first
married.

Temporary
marriages
allowed,

afterwards
forbidden.

The Pro-
phet ap-
proved of
nuptial
songs.

and mine." SAMURAH-BIN-JUNDUB said, " verily the messenger of God said, " every woman who is given in marriage by two guardians, is for the man to whom the first guardian married her; and if any one sell a thing to two men, the thing is for the first purchaser."

Part Third.

IBN MASU'UD said, " we fought against the infidels with the Prophet, when our wives were not along with us; and we said, " may we castrate ourselves?" The Prophet forbade us; and after that permitted us to marry for a limited time: and one of us married a woman for his garment for a fixed period: after that IBN MASU'UD repeated this revelation, " O ye who have believed! make not unlawful those pure things which God has made lawful for you."* IBN ABB'AS said, " *Mutâh* was only in the beginning of *Islâm*, at which time there was a man who arrived in a town, in which he had no acquaintance; and he married a woman for the time which he knew it would be necessary for him to remain there, that she might take care of his things, and dress his victuals nicely; till at length, this revelation came down, " except their wives, or the captives which their right-hands possess."† IBN ABB'AS said, " every connexion, besides these, is unlawful." AA MIR-BIN-SAD said, " I went to KARDHAH-BIN-CAB† and AB'U MASU'UD ANSARI, in an assembly, in which was a bridal feast; and some women were singing; and I said, " O ye two companions of the Prophet of God! and O ye men of *Bedr*!§ shall this

act (that is, singing,) be done near you?" They said to me, " sit down, if you please, and hear with us; but if you please, go away, because the Prophet permitted us to hear nuptial songs."

* Kor. Ch. 4. v. 96. SALE, V. I. p. 148.

† Kor. Ch. 23. v. 6. SALE, V. II. p. 178.

‡ One of the *Sahâbah*, of the class of *Ansârs*.

§ That is, combatants in that battle.

CHAP. V.---PART I.

IN EXPLANATION OF WOMEN, WITH WHOM IT
HAS BEEN MADE UNLAWFUL TO MARRY.

ABUHURAIRAH. 'A. G. S. "A man shall not marry a woman and her paternal aunt; nor shall a man marry a woman and her maternal aunt." **AA'YESHAH** said, 'the brother of the woman's husband who had nursed me, came and asked permission to come to me; but I refused him, till asking the Prophet; then the Prophet came, and I asked him; and he said, "verily he is your uncle, then allow him to come in." I said, "O messenger of God! the woman nursed me, not the man." The Prophet said, "verily he is your uncle, then tell him to come in; because the man whose wife hath suckled you, is your foster father, and his brother your uncle;" and this his coming happened after the orders for shutting up women.' **AMIR-AL-MOMININ ALI** said, 'O messenger of God! have you a desire for the daughter of your father's brother, **HAMZAH**? for verily she is the handsomest of women amongst the *Koraish*.' His highness said, "do not you know that **HAMZAH** is my brother, on account of our having been suckled by the same nurse? and verily God has made unlawful for a child, the woman who suckled him; also her daugh-

The brother
of a nurse is
considered
as an uncle.

Permission
granted to
enjoy
men taken
captive in
war.

A foster-
brother is
considered
as a brother.

BOOK XIII.

ter, her sister and her mother, in like manner as he hath forbidden it in near relationship."

exceptions
to this.

OMM-AL-FA'DL, wife of ^AABB'AS. 'A. G. S. "It is not unlawful for a boy to marry his nurse, having been suckled by her once or even twice; nor to marry any of the nurse's relations." ^AAA'YESHAH said, 'verily the Prophet came to me when a man was sitting with me; and he seemed to think it wrong: and I said, "this is my brother, by having been suckled by the same woman." Then the Prophet said, in the presence of all his women, "the rules of sucking the same woman are in infancy, not in those of riper years."* ^AUKBAH-BIN-HA'RITH† said, 'I married the daughter of AB'U-^AHHAB; and a woman came and said to me, "I suckled you and that woman you have married." I said, "I do not know this; you never told it me, nor did I hear so." Then I sent a person on to the family of AB'U-^AHHAB, to ask them if this woman had suckled their daughter; and they said they did not know that she had. Then I rode to *Medinah*, to his highness, and asked him the orders. He said, "how can you marry this woman, since it has been said that you were suckled by the same woman, notwithstanding it is not established?" Then I separated myself from her, and married her to another husband.' AB'U-SA'ID KHU'DHRI said, 'verily the messenger of God sent an army to *Awtas* on the day of the battle of *Honain*, and they met an enemy, and fought them, and conquered them, and made their men and women captives for slaves; and some of his highness' companions abstained from connexion with these women, on account of their husbands being present. Then God sent this revelation, "ye are also forbidden to take to wife free women who are

Permission
granted to
enjoy wo-
men taken
captive in
war.

* That is, if a girl shall have sucked a woman in her infancy; and a man shall have sucked the same woman at any period of age, it is not unlawful for these two to marry. Physicians have recommended men to drink the milk of women for the cure of some disorders.

† One of the *Sahabah*; of the family of NAWFAL-BIN-ABDMEN'AF. (See SALE's genealogical table of the *Koraish*.) He embraced *Islam* on the day of the conquest of *Mecca*.

married, except those women whom your right hands shall possess as slaves ;"* therefore those women are lawful for their conquerors, although their husbands be present, after having passed their stated period.'†

CHAP. V.
PART II.

Part Second.

BARAA-BIN-ÂAZIB said, ' my maternal uncle passed by me, having a standard, which his highness had sent with him, as a sign that he was sent on business; and I said, " where are you going?" He said, " his highness has sent me to a man who has married one of his own father's wives, to bring his head." (And in one tradition, it is, that " his highness ordered me to strike off his head and take his property.") HAJJ'AJ-IBN-HAJ'AM-AL-ASLAMÎ‡ said, ' my father said, " O messenger of God! how shall I discharge my duty to my nurse?" He said, " either by giving her a slave boy or slave girl, to wait upon her." AB'U-TUFAIL-GHANAWÎ§ said, ' I was sitting with his majesty; and, all on a sudden, a woman presented herself; and the Prophet spread his cloth for her to sit down upon. Then, when she went away, it was observed, " that woman suckled the Prophet." IBN-ÔMER said, ' verily GHAIL'AN-BIN-SALMAH became a *Muslemân*, and he had married ten women, in the days of his ignorance; and they all became of the faithful along with him. Then his highness said, " keep four of them, and send the remainder away."

It is a capital crime to marry the wife of one's father.

The respect paid by the Prophet to his nurse.

* *Korân*. Ch. 4. V. 22. Sale V. I. p. 97.

† That is, three months; lest they should have been pregnant by the former marriage.

‡ One of the *Tâbi'in*. He died A. H. 131, under the reign of MERWÂN, surnamed *Himâr*, or the ass, the last *Khalifah* of the dynasty of OMMIAH.

§ One of the minor *Sahâbah*, being born eight years before the Prophet's death. His name was AA'MIR-BIN-WATHILAH, of the family of *Laith*; and he takes the surname of GHANAWÎ from GHAN-BIN-AASIR who was one of his grandfathers. AB'U-TUFAIL was an intimate friend of the *Khalifah* ALÎ, and attended him in all his battles. He died the last of all the companions A. H. 102, at Mecca.

BOOK XIII.
Muslemàn
restricted
from having
more than
four wives;
& from mar-
rying two
sisters.

If women
married to
infidels em-
braced *Is-
lâm*, they
were divor-
ced, & might
marry a-
gain; but if
the first hus-
band after-
wards be-
came a *Mu-
slemàn*, his
wife was res-
tored to him.

NAWFAL-BIN-MUA'WIAH* said, 'I became a *Muslemàn* when I had five wives; and I asked the Prophet about this matter. He said, "send one away and keep four." Then I wished to send the woman away who was sixty years of age, and had not bred; and I turned her off.' DĀHĦ'AC-BIN-FĪR'ŌZ.† 'My father said, "O messenger of God! I am become a *Muslemàn*, and have two wives that are sisters." His highness said, "chuse whichever of the two you like." IBN-ĀBB'AS said, 'a woman embraced *Islâm*, and married a man; and her first husband came to the Prophet, and said, "O messenger of God! verily I have embraced *Islâm*, and you know it." Then the Prophet drew away the woman from her last husband, and returned her to her first.' (And it is related, in the *Shereh' Sunnat*, that the Prophet determined the right of the first husbands to them when they also embraced *Islâm*.) Among those women was a daughter of WALĪD-BIN-MUGHAIRAH: she had married ŠAFW'AN-BIN-UMAIYYAH;‡ she embraced *Islâm*, and her husband avoided it: and the Prophet sent the son of ŠAFW'AN's uncle to him, with his own clothes, as a security to him. Then, when ŠAFW'AN came, his highness ordered him to travel four months; but at the expiration of one month, ŠAFW'AN embraced *Islâm*; and then the woman was fixed for him. And OMM HĀCĪM, daughter of HĀ'RITH,§ wife of ĀCRĪMAH, embraced *Islâm* on the day of the conquest of *Mecca*, and her husband ĀCRĪMAH ran away from it, till he went to *Yemen*. Then OMM HĀCĪM marched in search of her husband, by his highness' orders, till she met with him in *Yemen*, and called him to

* One of the *Sah'abah*, surnamed DĪLĪ. His first service was at the conquest of *Mecca*, but he had embraced *Islâm* some time before. It is said, that he lived sixty years in idolatry and sixty more in *Islâm*; but according to others, his whole life was one hundred years. He died at *Medinah*, during the reign of YEZĪD-BIN-MUA'WIAH.

† Surnamed DAILAMĪ; one of the *Tābī'in*, reckoned among those of *Egypt*.

‡ He is of the tribe *Koraish*. His father was slain at *Bedr*, fighting on the side of the infidels. He embraced *Islâm* after the conquest of *Mecca*.

§ This was HĀ'RITH son of HISH'AM, and brother of AB'U-JAHEL. He embraced *Islâm* after the conquest of *Mecca*.

embrace *Islām*, to which he consented; then the marriage of OMM HĀ-
cīm and ĀCRĪMAH stood good.'

CHAP. V.
PART II.

Part Third.

AMER-BIN-SHUAIB relates, from his forefathers, that ' verily
the Prophet said, " every man who marries a woman, and has had con-
nexion with her, then it is not right for that man, to marry the daughter
of that woman by another husband; but, if he has not had connexion with
the woman, then tell him to marry her if he likes; after separation from
the woman; because it is not right for a man to connect himself with both
mother and daughter: and every man who marries a woman, then it is
not right for him to marry her mother; whether he has had connexion
with that woman or not."

A man must
not marry a
woman and
her daugh-
ter,

CHAP. VI.---PART I.

IN EXPLANATION OF HAVING CONNEXION
WITH WOMEN.

JÁBIR. 'The *Jews* would say, "if a man has connexion with his wife from behind, the child will squint;" then this revelation came down, "your wives are your tillage: go in therefore unto your tillage in what manner soever ye will."* JÁBIR. 'We used to drop our seed upon the ground, to prevent its going into the womb, at which time instructions from above were descending, but none forbidding it.' (And in one tradition it is thus, that 'the Prophet heard of it, and did not forbid it.') JÁBIR said, 'verily a man came to the Prophet and said, "I have a slave girl, with whom I have connexion, and do not wish her to become pregnant." His highness said, "avoid emitting into her womb, if you do not wish her to conceive; but there is nothing to be gained by it, because she will soon have a child." Then the man delayed some time, after which he came to the Prophet and said, "verily the slave girl is pregnant." His highness said, "verily I told thee, that she would soon bring forth a child." AB'U-

* *Korán. Ch. 2. v. 224. SALE. V. I. p. 40.*

S^AĪD-KHUD'HRĪ said, ' we went out with his highness, to the war with BENĪ-MUS[^]TALAK, and we got *Arabian* slave girls, and had a desire for them, as we were sorely distressed for want of our wives; and we approved of emitting upon the ground, in preference to having children by slaves, and we said, " shall we do so, without asking the Prophet first?" Then we asked his highness, who said, " there will be no fault upon you if you do it; there is no man that is to be born, to the day of resurrection, but will be so." AB'U-S^AĪD-KHUD'HRĪ said, ' the Prophet was asked about emitting upon the ground, whether it was lawful or not; he said, " a child is not produced by every emission; but when God wishes to create any thing, nothing can prevent it." S^AD-IBN-AB'U-WAKK'AS said, ' a man came to his highness, and said, " verily I emit on the ground when having connexion with my own wife." The Prophet said, " why do you do so?" He said, " I am afraid it may be hurtful to the child she is suckling: lest she should become pregnant, and her milk dry up." Then the messenger of God said, " if this were detrimental, it would be so to all *Persia* and *Greece*." AB'U-S^AĪD-KHUD'HRĪ. ' A. G. S. " The most wicked man, before God, on the day of resurrection, is a man who has connexion with his wife, after which makes public her secrets."

CHAP. VI.
PART I.

MUH'AM-
MED appro-
ved of *Ona-*
nism in cer-
tain cases.

Part Second.

IBN-ABBÀS said, ' this revelation was sent to his highness, " your women are your tillage: go in therefore unto your tillage in what manner soever ye will;" that is, from before or behind, contrary to the *Jews*; but abstain from preposterous venery, or connexion when they are in a menstrual state.' KHUZAIMAH-BIN-THA'BIT.* ' A. G. S. " Verily God is not

* One of the *Sah'abah*, of the class of *Ans'ars*. His patronymick appellation was AB'U-UMARAH-AWSI; and he had the title of *Dhu'l-Shihadat*, or the twice-martyred. He

BOOK XIII.

Preposter-
ous venery
forbidden.

ashamed of the truth; ye must not use preposterous venery with women."

AB'UHURAIRAH. 'A. G. S. "He is cursed who useth preposterous con-

nexion with his wife." AB'UHURAIRAH. 'A. G. S. "He who has prepos-

terous connexion with his wife, God will not look kindly at, on the day

of resurrection." IBN-ABB'AS. 'A. G. S. "God doth not look favourably

on a man who useth preposterous venery with man or woman."*

Part Third.

OMER IBN-AL-KHAT'TAB said, 'the Prophet forbade emitting on the ground, in connexion with a free woman, unless by her permission.'

was present at the battle of *Bedr* and all the Prophet's other battles: he also accompanied Ali at that of *Saffain*; and when AMM'AR-BIN-YA'SIR was killed, he drew his sword and fought bravely, till he also was slain.

* *Lit.* Qui rem habet per anum cum viro aut muliere.

CHAP. VII.---PART I.

IN COMPLETING WHAT HATH PRECEDED.

URWAH relates, from AA'YESHAH, that ' verily the Prophet said to me, " buy BARÍRAH, and then set her free." I did so, and her husband was a slave; and his highness gave her an option to remain as his wife, or not, as she pleased: and she chose to be separated from him. But if BARÍRAH's husband had been a free man, the Prophet would not have given her this option.' IBN-ABB'AS said, ' the husband of BARÍRAH was a black slave, his name MUGHITH. I think I still see him following her about in the streets of *Medínah*, crying, and his tears running over his beard. Then the Prophet said to me, " O ÁBB'AS! do not you wonder at the love of MUGHITH for BARÍRAH, and at the hatred of BARÍRAH to MUGHITH?" Then the Prophet said to BARÍRAH, " if you make MUGHITH your husband, it will be better." She said, " O messenger of God! do you order it?" He said, " no; I recommend it." BARÍRAH said, " I have no need of MUGHITH."

A female slave, married to a slave, had, when emancipated, an option of remaining with her husband or not;

Part Second.

but if she
cohabited
with him af-
ter emanci-
pation, she
had no long-
er that op-
tion.

^AĀYESHAH said, 'I intended to free two slaves, that were married to each other; and asked the Prophet which I should free first, the man or the woman. And his highness ordered me to begin by freeing the man first.' ^AĀYESHAH said, 'BARÍRAH was emancipated when married to MUGHÍTH; and the Prophet of God gave her an option, and said to her, "if your husband has connexion with you, after being freed, you have then no choice."'

A female
slave, who
was sold to
a man, had
when emanci-
pated, an
option of
remaining
with her
husband or
not;

U RWAH relates, from ĀYESHAH, that 'verily the Prophet said to me, "buy BARÍRAH, and then set her free." I did so, and her husband was a slave; and his highness gave her an option to remain as his wife, or not, as she pleased; and she chose to be separated from him. But if BARÍRAH's husband had been a free man, the Prophet would not have given her this option.' Ibn-ĀBĀS said, 'the husband of BARÍRAH was a black slave, his name MUGHÍTH. I think I still see him following her about in the streets of Makkah, crying, and his tears running over his beard. Then the Prophet said to me, "O ĀBĀS! do not you wonder at the love of MUGHÍTH for BARÍRAH, and at the hatred of BARÍRAH to MUGHÍTH?" Then the Prophet said to BARÍRAH, "If you make Mu- ghith your husband, it will be better." She said, "O messenger of God! do you order it?" He said, "no; I recommend it." BARÍRAH said, "I have no need of MUGHÍTH."

CHAP. VIII.---PART I.

IN EXPLANATION OF MARRIAGE SETTLEMENTS.

SAHAL-BIN-SÂD said, 'verily a woman came to the Prophet, and said, "I have given myself to you."*' The Prophet gave no answer; and the woman remained standing a long time; then a man stood up and said, "O messenger of God! if you have no occasion for her, give her in marriage to another." His highness said, "have you any thing to settle upon her?" He said, "no, except my trowsers." His highness said, "procure a thing, although it be but an iron ring." But the man could find nothing. The Prophet said, "have you any part of the *Koràn*?" He said, "yes, I have such a chapter." The Prophet said, "then verily I have given the woman to you in marriage, by the part you have of the *Koràn*; that is, I have made it her portion that you teach her the *Koràn*." (And in one tradition it is thus, that 'his highness said to the man "get up and go away, I have made that woman your wife; then teach her the *Koràn*)." AB'U-SALMAH said, 'I asked ÂA'YESHAH "what did his highness settle upon his wives?" She said, "five hundred *Dirhems* on each."

When a man had nothing to settle on his wife, the Prophet admitted his teaching her some part of the *Koràn*, to stand in place of a settlement.

* This was law, if a woman gave herself to the Prophet of God, she should be lawful for him, without marriage, or settlement. This was one of his peculiar privileges, as stated in the *Koràn*. ABD-UL-HAK.

Part Second.

The Prophet disapproved of large marriage settlements,

^AOMER IBN-AL-KHATT'AB. 'A. G. S. "Beware! make not large settlements upon women; because, if great settlements were a cause of greatness in the world, and motives of righteousness near God, surely it would be most proper for the Prophet of God to make them." OMER IBN-AL-KHATT'AB says, "I do not know that his highness married any of his wives, or gave any of his own daughters in marriage, with settlements of more than five hundred *Dirhems*; nay, the portion of FA'TIMAH was four hundred *Dirhems*." JA'BIR. 'A. G. S. "That person who gives two handful of dates or meal, in a settlement on his wife, verily has made her lawful for him." AA'MIR-BIN-RABI'AH said, "a woman of the tribe of *Beni Fazarah** married on a settlement of a pair of shoes; and the Prophet said to her, "are you pleased to give yourself and your property for these two shoes?" She said, "yes." Then his highness approved of the marriage." ALKAMAH relates from IBN-MASU'UD, who said, "I was asked about the orders for a man who married a woman, and did not fix any settlement for her, and had no connexion with her till he died. I said, "the settlement of this woman is the same as those of the women of her own tribe; neither more nor less; and for her is a legacy." Then MAKIL got up and said, "the Prophet of God ordered as you have done, O IBN-MASU'UD!"

* One of the Arab tribes.

"This was law, if a woman gave herself to the Prophet of God, she should be lawful for him, without marriage or settlement. This was one of his peculiar privileges, as stated in the Koran. Abd-ul-lah.

Part Third.

OMM-HABÍBAH said, ' I was the wife of ÁBDULLAH-BIN-JAH'ASH, and he in *Ethiopia*; and the king of *Ethiopia* married me to the Prophet, and made my settlement four hundred *Dirhems*; and he sent me to the Prophet, accompanied by SURA'H'BIL.' ANAS said, ' AB'U-TÁLH'AH-ANS'ARÌ married OMM-SALÌM, and the settlement between them was *Islàm*. OMM-SALÌM embraced *Islàm* before AB'U-TÁLH'AH, and he demanded her in marriage; but she said, " if you become a *Muslemàn*, I will marry you." Then AB'U-TÁLH'AH embraced *Islàm*, which was the settlement between them.

The
Pro-
phet
proved
of
marriage
feast;

but
they
by
him
simple,
they
be
hinged.

CHAP. IX. PART I.

IN EXPLANATION OF VICTUALS PREPARED
ON THE NUPTIAL DAY.

ANAS said ' verily his highness saw, upon ÁBDUL-RAH'M'AN-BIN-ÁWF, yellow marks, and said, " what is this ? " He said, " verily I have married a woman on a settlement of five *Dirhems* weight of gold." The Prophet said, " God prosper thee, and give a feast, although it be little." ANAS said, ' his highness did not give a feast, on the marriage of any one of his wives, equal to that with ZAINAB, and that was with one goat.' ANAS said, ' when ZAINAB-BINT-JAH'ASH was sent to the Prophet's house, he filled the people with bread and meat.' ANAS said, ' verily the Prophet emancipated ŠAFÍAH and married her, and made her freedom her settlement, and gave a feast of sweet-meats.' ANAS said, ' his highness halted three nights between *Medínah* and *Khaiber*; and ŠAFÍAH was sent to him; and I called the *Muslemàns* to his highness' feast, in which there were neither bread nor meat; but the Prophet ordered the tables of leather to be spread: which was done, and dates were thrown upon them, and butter put upon them.' ŠAFÍAH-BINT-SHAIBAH said, ' his highness gave a feast, on the marriage of some of his women, with two *Mudds* of barley.'

The Prophet approved of marriage feasts;

but taught, by his example, that they should be frugal.

ABDULLAH-BIN-ÔMER, 'A. G. S. "When any one of you shall be called to eat of a marriage feast, then let him accept it." (And in one tradition, it is thus, "you must accept the invitation, whether it be a nuptial entertainment, or otherwise.") JA'BIR, 'A. G. S. "When any one of you shall be invited to a dinner, he must accept the invitation, but eat or not as he likes." AB'UHURAIRAH, 'A. G. S. "The worst of feasts are marriage feasts to which the rich are invited and the poor left out; and he who abandons the acceptance of an invitation, then verily disobeys God and his messenger." AB'U-MAS'UD-ANS'ARÎ said, "there was a man of the assistants, whose name was AB'U-SHUAIB; and he had a slave who sold meat, and AB'U-SHUAIB said to him, "make a dinner ready for me, sufficient for five people; perhaps I may invite the Prophet, who shall be the fifth." Then the slave made a dinner; then AB'U-SHUAIB came to the Prophet and invited him; and a man followed the Prophet, and he said to AB'U-SHUAIB, "verily a man is following me: permit him, if you like; if not, let it alone." AB'U-SHUAIB said, "I shall not leave him out, but allow him."

A man must accept an invitation, especially to a nuptial feast.

Part Second.

ANAS said, "verily the Prophet made a feast of dates and meal on his marriage with SAFIAH." SAFIAH* said, "ÂLÎ-IBN-AB'U-TÂLIB invited a man, and made a dinner for him; and FA'TIMAH said, "if we invite the Prophet, and eat with him, it will be better." Then they invited his

* He was a slave of the Prophet, or according to others, of OMM SALMAH, who manumitted him, on condition that he should serve the Prophet during his life. It is said that he was born in Arabia, of parents who were not Arabs; that his name was RIBAH, MIHR'AN or RAWM'AN, and that he got the nickname of SAFIAH (a boat) on the following occasion. He was with the Prophet on a journey, and the armour of a man who was unable to walk from an abscess were thrown upon him, on which he said, "I carry a great load." The Prophet told him "you are a boat."

BOOK XIII.

The Prophet would not enter a house in which a curtain painted with figures was hung up.

highness; and he came and put his hands upon the door, then he saw a painted cloth, which was put to cover the wall of the house, and he returned home. Then FĀTĪMAH said, 'I went after the Prophet, and said, "O messenger of God! what has made you go away?" He said, "verily it is not right for any Prophet to go into a house which is sculptured or ornamented." 'ĀBĀDULLAH-BIN-ŌMER. 'A. G. S. "Any one that shall be invited to a dinner, and does not accept it, verily disobeys God and his messenger; and any one who comes uninvited, you may say is a thief and returns a plunderer." There is a tradition, by a man of the companions of his highness, who said, "the messenger of God said, "when two people invite a person, he must accept the invitation which is nearest to his own house; but if one hath invited before the other, then the invitation of the first must be accepted." 'IBN-MASU'UD. 'A. G. S. "The giving of a feast on the nuptial day is enjoined by divine authority, and on the second day, *Sunnat*; and on the third day, it is to gain the praises of men; and he who celebrates himself for generosity, God will make him noted for falshood on the day of resurrection." ĀCRIMAH relates from IBN-ĀBB'AS, who said, 'the Prophet forbade eating of the victuals dressed by two persons in opposition to each other.'

Part Third.

ĀBŪHURAIRAH. 'A. G. S. "The meat of two persons prepared for ostentation, must not be partaken of. ĪMR'AN-BIN-HUS'AIN said, 'the Prophet forbids the acceptance of the invitations of the wicked.' AB'UHURAIRAH. 'A. G. S. "When any one of you comes to the house of his brother *Muslemān*, he must eat of his victuals, and not ask him, whence is it; and drink of his drink, and not ask whence is it; because it is clear that a *Muslemān* would neither give to eat nor drink any thing unlawful."

A man is to eat & drink, without inquiry, whatever is set before him in a *Muslemān's* house.

CHAP. X---PART I.

CONCERNING EQUAL PARTITION OF COHABITATION WITH WOMEN.

IBN-ABBÀS said, 'although the wives of his highness were a great many more than nine; still at his death there were only nine present; and he made eight turns of them, and the ninth wife had no turn, because she had given her's up to AA'YESHAH; for her were two nights, and for each of his other wives one alternately.' AA'YESHAH said, 'verily when SAUD'AH became an old woman, she said, "O messenger of God! my turn I give up to AA'YESHAH; therefore the Prophet used to spend two days with me." AA'YESHAH said, 'verily the Prophet said, in the illness in which he died, "where shall I be to-morrow? Where shall I be to-morrow?" Then his wives allowed him to be at the house of whichever he pleased.' AA'YESHAH says, 'his highness was in my house, until he expired.' AA'YESHAH. 'When his highness intended to travel, he would throw up a piece of wood, on which was the name of each, and determine by it which of his wives to take with him.' AB'U-KILA'BAH* relates, from ANAS, who said, 'when a man marries a maiden after a widow, he shall stay with her seven nights after marriage; after which, alternately; and when

SAUDAH
gave up her
turn to A-
A'YESHAH.

The Pro-
phet resi-
ded, during
his last ill-
ness, at A-
A'YESHAH's
house, and
died there.

* One of the *Tabi'in* of considerable authority. His name was ABDULLAH-BIN-ZAID-UL-JABAMI-UL-BAS'RÌ. He died in Syria A. H. 106.

BOOK XIII.

a man marries a widow, he shall spend three nights with her, after that by turns." AB'U-BACR-BIN-ÂBD-UL-RAH'M'AN said, ' when the Prophet married OMM-SALMAH, and spent the night with her, he said, "do not suppose that my spending only three nights with you is from a want of desire; but the order of the law is so; but, if you wish it, I will spend seven nights with you, and the like with my other wives; or, if you chuse, I shall stay three nights with you, and one night with each of my other wives;" she said, " stay three nights with me."

Part Second.

The Prophet divided his time equally among his wives.

Â'AYESHAH. ' Verily the Prophet used to divide equally between his wives; and would say, " O LORD! I divide impartially that which thou hast put in my power, then impute not blame to me for that which is not at my disposal."* AB'UHURAIRAH. ' A. G. S. " When a man has two wives, and does not treat them equally, he will come, on the day of resurrection, with half his body fallen off." ÂT'AA said, ' I was present with IBN-ÂBB'AS, at MAIMU'NAH's bier, and he said, " this is the wife of the Prophet of God; therefore, when you take her up, do not shake her, but take her up, and carry her away gently; because verily his highness had nine wives, and he used to take eight of them by turns, but not the ninth." ÂT'AA says, ' the ninth wife, whom the Prophet did not take in her turn, I have been told was SAFIAH, and she was the last of them that died; and RAZIN says that the wife with whom the Prophet did not connect himself, was SAUDAH; because, when his highness intended to divorce her, she said, " keep me with your wives, and do not divorce me, peradventure I may be of the number of your wives in paradise; and I give up my turn to Â'AYESHAH."

* The meaning is that he divides his time equally among his wives; but cannot command equal affection towards all.

CHAP. XI.--PART I.

ON INTERCOURSE WITH WOMEN, AND THE
RESPECTIVE RIGHTS OF EACH.

ABUHURAIRAH. 'A. G. S. "Admonish your wives with kindness; because, women were created from a crooked bone of the side; therefore, if you wish to straighten it, you will break it: and if you let it alone, it will always be crooked." **ABUHURAIRAH.** 'A. G. S. "A Muslemàn must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good." **ABUHURAIRAH.** 'A. G. S. "If the children of ISRAEL had not been, there would have been no bad smell in meat;* and if EVE had not been, no woman would have disobeyed, and been untrue to her husband." **ABDULLAH-BIN-ZAMAH†.** 'A. G. S. "No one of you must whip his wife, like whipping a slave, and after that have connexion with her, in the latter part of the same day." (And in one tradition it is thus, "do you whip your own wife as you would your slave? You must not do so, for peradventure you might

Wives to be
admonished
with kind-
ness.

* This passage refers to the disobedience of some of the children of ISRAEL, in keeping the quails and manna, notwithstanding the prohibition of Moses, till they bred worms and stank. (Exod. XVI. 20.) **ABD-UL-HAK.**

† The brother of SAUDAH, one of the Prophet's wives.

BOOK XIII.

sleep with her in the latter part of the day.") After that his highness forbade people laughing at wind coming from the belly; and said, "why should any one of you laugh at what he does himself?"

The Prophet's condescension & kindness towards A-
A'YESHAH.

A-YESHAH said, 'I was playing with puppets near the Prophet, and other girls along with me; and when the Prophet came into the house, the girls hid themselves, and he would send them to me, and they would play with me.' A-YESHAH said, 'I swear by God, I saw his highness standing at the door of my room, when *Ethiopians* were playing, by throwing darts at a pillar in the *Masjid*; and he covered me with his own garment, that I might look at their play from behind his shoulder and ear; and his highness remained standing until they went away. Then imagine what ambition young girls have to see play: I stood all that time, and his highness remained standing to please me.' A-YESHAH said, 'the Prophet said to me, "verily I know when you are pleased, and when displeased with me." I said, "from what do you know it?" He said, "when you are pleased, you say I swear by the LORD of MUHAMMED, and when you are displeased, you say, I swear by the LORD of IBRAHIM." I said, "yes, it is so, O Prophet of God! in displeasure I leave out your name." AB'UHURAIRAH.

The angels curse a disobedient wife.

'A. G. S. "When a man calls his wife to his bed, and she does not come, and the man spends the night in anger; the angels curse the woman until the morning." (And in one tradition it is said, that 'his highness said, "I swear by God, in whose hands are my life, there is no man who calls his wife to his bed, and she refuses, but the angels that are upon the regions are displeased with her, until the husband becomes pleased with her.")' ANAS said, 'his highness swore that he would not go near his wives for one month; and he had sprained his noble foot by a fall from his horse: then he remained in a room, on the top of his house, twenty-nine nights: after that, he came down, and the people said, "O messenger of God! you swore for a month, which is thirty days: and why did you come

down after twenty-nine?" His highness said, " verily this month is of twenty-nine days."

CHAP. XI.
PART I.

JA'BIR said, ' AB'U BACR came to the door of the Prophet's house, and asked permission to go in; and he found other people sitting at the door, waiting for leave to go in, but not one of them was allowed: but AB'U BACR was, and he came in; after which, ÔMER came to the door, and begged leave to go in, which was granted; and he found his highness sitting with his wives around him, silent and sad: and ÔMER said, " verily I will say something to make the Prophet laugh;" and he said, " O messenger of God! if my wife asks me for bread, and I give her a blow on the neck, to hinder her from doing so again;" then the Prophet laughed, and said, " these women, who are sitting around me, ask me for bread." Then AB'U-BACR stood up near AA'YESHAH, and gave her a blow upon the neck; and ÔMER stood up near HAFS'AH, and struck her upon the neck; and they said, " do you ask the Prophet for what he has not got?" Then AA'YESHAH and HAFS'AH said, we swear by God, we never ask him for any thing which he has not got." After that, his highness secluded himself from his wives one month; after which this revelation came down, " O Prophet! say unto thy wives, if ye seek this present life, and the pomp thereof, come, I will make a handsome provision for you, and I will dismiss you with an honourable dismissal: but if ye seek God and his apostle, and the life to come, verily God hath prepared, for such of you as work righteousness, a great reward."* JA'BIR says, ' his highness told this to AA'YESHAH first; and said, " O AA'YESHAH! I wish to say a word to you, and shall be glad that you do not hurry in answering it; until you consult with your father and mother." She said, " what is it, O messenger of God?" Then his

The Prophet's conduct towards his wives, when they began to importune him for more splendid establishments.

* Korân. Ch. 33. v. 27. 28. SABB V. II. p. 277. note x.

highness repeated to AA'YESHAH the aforementioned revelation. She said, "in my choice of you, must I consult my father and mother? no, but I make choice of God, his messenger and the last dwelling." And AA'YESHAH said, "I ask of you, not to inform any of your wives of what I have said to you."* The Prophet said, "I shall inform every one that asks me what you have said: verily God has not sent me to chagrin any one; but has sent me an instructor of the orders of religion to man, and a worker of good to him." AA'YESHAH said, "I was reflecting on those women who had given themselves to the Prophet, and said, 'what! does a woman give herself away?' Then, when this revelation descended, 'Thou mayest postpone the turn of such of thy wives as thou shalt please, in being called to thy bed; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt before have rejected: and it shall be no crime in thee,'† I said, 'I see nothing in which your lord doth not hasten to please you; whatever you wish he doth.'

Part Second.

AA'YESHAH said, "I was with his highness on a journey, and we ran together, to try which could beat; and I beat him; but when I grew fat, we ran together again, and his highness beat me, and said, 'my beating you now is in return for your beating me.'" AA'YESHAH. "A. G. S. "The best of you, before God and his creation, are those who are best in their own families, and I am the best to my family; when your friend dies, mention not his vices."

The best man is he who is kindest to his family.

* That is, that no other woman may know I have made choice of God and his Prophet. Her wish was that one or more of the Prophet's wives might make choice of the world, and so be divorced by his highness. ABD-UL-HAK.

† Koran. Ch. 33. v. 48. SALE. Vol. 2. p. 282. and note q.

ANAS. A. G. S. "When a woman performs the five times of prayer, and fasts the month *Ramḍān*, and guards her private parts, and obeys her husband, then tell her to enter paradise by whichever door she likes."

AB'UHURAIRAH. 'A. G. S. "If I were to order men to worship each other; verily I would order a wife to worship her husband." OMM-SALMAH. 'A.

G. S. "Every woman who dies, and her husband is pleased with her, shall enter into paradise." TALAK. 'A. G. S. "When a man calls his wife for his own wants, she must come, although she be at an oven."

Obedience and respect from the wife towards her husband strongly inculcated.

MU'AD'H. 'A. G. S. "No one woman vexes her husband in the world, but the husband's wife in paradise says, vex not thy husband, may God destroy thee! because he is nothing more than a traveller with thee; he will soon come to me in paradise." HACIM-BIN-MUAWIAH* relates from his father, thus, 'I said, "O messenger of God! what is my duty to my wives?" He said, "that you give them to eat when you eat your-

Duty of a husband towards his wives.

self, and clothe them when you clothe yourself; and do not slap them on the face nor abuse them, nor separate yourself from them in displeasure, except in your own house." LAKIT-BIN-SABIRAH said, 'I said, "O messenger of God! I have got a foolish prating wife." He said, "divorce her." I said, "how shall I divorce her? for I have children by her, and am pleased with her company." His highness said, "give her advice; and if she has goodness in her, she will soon take it, and leave off idle talking; and do not beat your noble wife like your slave girl."

Husbands forbidden to beat their wives.

IAS-BIN-ABDULLAH.† A. G. S. "Beat not your wives." Then OMER came to the Prophet and said, "wives have got the upper hand of their husbands from hearing this." Then his highness permitted beating of wives. Then an immense assemblage of women collected round the Prophet's family, and complained of their husbands beating them. And

* One of the *Tābī'in*, surnamed KUSHARĪ, from KUSHAR-BIN-CAB, one of his ancestors. His father MUAWIAH-BIN-HAIDAH is one of the *Sahābah*.

† He is generally reckoned among the *Sahābah*; but according to BUKHARĪ his having seen the Prophet is doubtful. This is the only tradition received from him.

BOOK XIII.

He is the best *Muslemân* who behaves best to his family.

his highness said, " verily a great number of women are assembled near my family, complaining of their husbands: and those men who beat their wives, do not behave well. He is not of my way who teaches a woman to stray; and who entices a slave from his master." [^]AA'YESHAH.

' A. G. S. " He is of the most perfect *Muslemâns*, whose disposition is most liked by his own family."

AB'UHURAIRAH. ' A. G. S. " That is the most perfect *Muslemân* whose disposition is best; and the best of you is he, who behaves best to his wives." [^]AA'YESHAH said, ' his highness arrived from the expedition of *Tabûc*, and there was a curtain in my house let down, and wind blew and opened the side where my puppets were: and the Prophet said, making a sign to the puppets, " what are these, O [^]AA'YESHAH?" I said, " they are my daughters." And his highness saw, amongst the puppets, the image of a horse with two wings: and said, " what thing is this, which I see amongst the puppets?" I said, " it is a horse." He said, " what thing is that upon him?" I said, " two wings." The Prophet said with astonishment, " this is a wonderful horse that has two wings." I said, " have you not heard that *SULAIM'AN* had horses with wings, which flew?" Then his highness laughed, to such a degree as to shew his grinders.'

Part Third.

KAIS-BIN-SÂD* said, ' I came to *Hîrah*;† and saw the inhabitants worshipping their chief; and I said, " verily the Prophet of God is worthy

* One of the *Sah'abah* from *Medînah*, of the tribe *Khazraj*. He attended the Prophet ten years. He was a man of large stature, and corpulent; eminent for learning, wisdom and courage, which qualities obtained him the command of the Prophet's guard. Under *Ali*, he was governor of *Egypt*; and he never quitted *Ali*'s person, till he was slain. He died at *Medînah*, A. H. 60.

† A town near *Cûfah*.

of being worshipped." Then I came to the Prophet and said, "I saw the people of *Hirah* worshipping the chief of their tribe, and you are most worthy of being worshipped." Then his highness said to me, "tell me that if you should pass by my grave, would you worship it?" I said, "no." And his highness said, "worship not me: if I were to order men to worship each other, verily I would order wives to worship their husbands; because God has ordained duty from woman to man."

OMER. 'A. G. S. "A man will not be interrogated, in the world or futurity, about the thing with which he has beaten his own wife, when it is in duty to the law." AB'U SA'ID KHUDH'RÌ said, 'a woman came to the Prophet when I was by him, and said "my husband, whose name is ŠAFW'AN, beats me when I am saying my prayers: and makes me break my fast when I am keeping it; and he does not say morning prayers until the sun has risen." AB'U SA'ID says, that ŠAFW'AN was near the Prophet, when his wife made this complaint; and his highness asked him about what his wife had said. ŠAFW'AN said, "O messenger of God! her saying that I beat her when she is saying her prayers, is because she repeats two chapters in her prayers, and I forbade her." The Prophet said, "one chapter is sufficient." "And her saying that I make her break her fast when she is keeping it, is for this, that she is always keeping fast, and I am a young man and cannot refrain from connexion." Then the Prophet said, "no wife must keep fast without the permission of her husband." And the woman's saying that "I do not say my prayers till after sun rise," is for this reason, that it is customary with our tribe to remain awake at night, and water our fields; then it is by necessity that I sleep till after sunrise.' His highness said, "O ŠAFW'AN! perform your prayers when you awake." AA'YESHAH said, 'verily the Prophet was in the middle of a crowd of the refugees and assistants, and a camel came and prostrated itself before him; and his friends said, "O messenger of God! beasts and trees worship you; then it is proper for us to worship

CHAP. XI.
PART III.

The Prophet forbids his followers to worship him.

The Prophet examines into the complaint of a woman against her husband, & acquits the husband.

BOOK XII.
If it were
proper for
one human
being to
worship a-
nother,
wives ought
to worship
their hus-
bands.

Description
of the best
woman.

you." His highness said, " worship God, and honour your brother; that is, me. If I were to order men to worship one another, verily I would order wives to worship their husbands; and if I were to order women to carry stones from yellow mountains to black, and from black mountains to white, it would be incumbent on them to do it." JA'BIR.

' A. G. S. " There are three people, not one of whose prayers will be accepted, nor their good works carried upwards; one, a run-away slave, until he returns to his master's service; the second, a woman whose husband is angry with her; the third, an intoxicated person, until he gets sober." AB'UHURAIRAH said, it was said to the Prophet, " what is the best woman?" He said, " that is the best of women who pleases her husband most, when he looks at her, and obeys him when he orders her to do any thing, and is not an enemy to him in his property; and doth not oppose him in her person, or in any thing which he likes." IBN-ÂB-B'AS. ' A. G. S. " There are four qualities such, that to whomsoever they are given, verily to him hath been given the good of the world, and futurity: one of them, a grateful heart, and a tongue repeating the name of God; and a patient body in calamity; and a woman who does not disobey her husband, in her person or his property."

CHAP. XII.---PART I.

ON KHULÂ OR REPUDIATION OF A WIFE,
WHEN DESIRED BY HERSELF; AND
ON A MAN'S DIVORCING HIS WIFE.

IBN-ÂBBÂS said, 'the wife of THÂBIT-BIN-KAIS* came to the Prophet, and said, "O messenger of God! I am not angry with THÂBIT from his temper or religion; but I am afraid that something may happen to me contrary to *Islâm*; on which account I wish to be separated from him." The Prophet said, "will you give back to THÂBIT the garden which he gave you as your settlement?" She said, "yes." Then the Prophet said to THÂBIT, "take your garden, and divorce her at once."

ABDULLAH-BIN-ÔMER said, 'I divorced my wife when she was menstruous, which ÔMER mentioned to the Prophet, who was angry at it, and said, "IBN-ÔMER must take her back, and take care of her until she be pure, then let her menses come on again, and be pure from it; and then, if he pleases to divorce her let him do so when she is pure, and before

A woman demanding to be separated from her husband must resign the portion settled on her by him.

A man must not divorce his wife during her menstrual period.

* One of the *S'ahâbah*, of the class of *Ansârs* and of the tribe *Khazraj*. He was at the battle of *Ohud* and all the subsequent ones, and was slain at that of *Yemâmah*, A. H. 12.

BOOK XIII.

The option
given by
MUH'AM-
MED to his
wives.

The Pro-
phet takes
an oath a-
gainst eat-
ing honey;

but is absol-
ved from it
by a divine
revelation.

Divorce
lawful, but
disliked by
God.

having connexion with her;" then this mode of repudiation is as much as has been fixed by God.' AA'YESHAH said, 'the messenger of God gave me a choice, saying, "if you desire the world, I will send you away; but if you wish for God and his Prophet, with God are great rewards for you;" and I chose God and his messenger: but his highness did not reckon this option any thing in the way of divorce.' AA'YESHAH said, 'verily the Prophet would sit near ZAINAB-BINT-JAH'ASH, after she had had her turn; and one day he ate honey near her. Then myself and HAFS'AH agreed that in whosoever house the Prophet came, we should say, "verily I smell in you the smell of the *Magháfir*;* have you eaten of it?" Then the Prophet came to one of us, and she asked him the question agreed upon. Then he replied, "there is no fear: I ate honey with ZAINAB-BINT-JAH'ASH; by God! I will not do it again. I make it unlawful for myself: do not tell this secret to any of my other wives." (AA'YESHAH says, the Prophet said this to please his wives.) Then this revelation came down: "O Prophet! why holdest thou that to be prohibited which God hath allowed thee, seeking to please thy wives?"†

Part Second.

THAWBÀN. 'A. G. S. "Every woman who asks her husband to be divorced, without cause, the smell of paradise is forbidden to her." IBN-ÔMER. 'A. G. S. "The thing which is lawful, but disliked by God, is divorce." ÂLÌ. 'A. G. S. "There is no divorce before marriage; and there is no setting free till after possession; and it is not right to fast the day and not eat at night; and there is no orphan after puberty; and there is no sucking child after two years and a half: and it is not right to be

* A substance exuding from certain plants, in the manner of gum, resembling honey in taste, but of a fetid smell.

† *Koràn*. Ch. 66. v. 1. SALE, Vol. II. p. 445. note 2.

silent all day long." ÔMER-IBN-SHUAIB relates from his forefathers, ' A. G. S. " It is not right for the sons of ADAM to make vows, in things not their own property; nor in freeing what they do not possess; and there is no divorce for what is not possessed." RUCA'NAH-BIN-ÂBD-YEZID* said, ' I divorced my wife SUHAIMAH, and informed the Prophet of the case, and only gave her one divorce.† Then the Prophet said, " did you only repeat one divorce?" I said, " yes." Then his highness ordered her to return to me. Then I divorced her a second time, in the reign of ÔMER: and a third time in the reign of ÔTHM'AN.' AB'UHURAIRAH. ' A. G. S. " There are three things which, whether done in joke or in earnest, shall be considered as serious and effectual; one, marriage; the second, divorce; the third, taking back." AA'YESHAH said, ' I heard the messenger of God say, " there is no divorce, and no emancipating by compulsion: that is, for one man to say to another, free your slave, and divorce your wife." AB'UHURAIRAH. ' A. G. S. " Every divorce is lawful except a madman's." ALI-IBN-AB'UT'ALIB. ' A. G. S. " There are three persons whose actions are not written; one, a person asleep, until he awakes; the second, a boy, till arriving at puberty; the third, a madman till recovering his reason." AA'YESHAH. ' A. G. S. " A slave girl is unlawful for a man after his saying to her twice, I put you away; like as a free woman by three divorces: and the period of a slave girl, after being turned away is two menstrual periods, when she may marry another; as that of a free woman is three."

Marriage, divorce and receiving back a divorced wife shall be serious and effectual, even if pronounced in jest.

The divorce of a slave is final on the second repetition; that of a free woman on the third.

Part Third.

MAHMUD-BIN-LABID‡ said, ' the Prophet was informed of a

* One of the *Sah'abah*, of the tribe *Koraish*.

† A man who divorces his wife, cannot take her back again, if he has said to her three times, " I have divorced you."

‡ He was born in the time of the Prophet, but it is doubtful whether he ever met with him or not; and consequently whether he is to be classed among the *Sah'abah* or the *Tabi'in*.

BOOK XIII.

man who divorced his wife by three times at once. And he got up in anger and said, "what! do you play with the book of God, while I am amongst you?" till a man stood up and said, "O messenger of God! shall I kill him?" MA'LIC. ' It reached me that a man said to ^AABDULLAH-BIN-^AABB'AS, " verily I have divorced my wife a hundred times: then what do you order for me?" He said, " that woman is unlawful for you on three divorces; and the other ninety-seven, you have played with the book of God." AB'UHURAIRAH. ' A. G. S. " The wives that disobey their husbands and ask to be separated from them, are hypocrites." MU'AD'H-BIN-JABAL said, ' the Prophet said to me, " O MU'A'DH! God has not created any thing upon the face of the earth, which he loves better than emancipating; nor has he created any thing upon the face of the earth which he dislikes more than divorce."

CHAP. XIII.---PART I.

IN EXPLANATION OF WOMEN HAVING BEEN DIVORCED BY THREE REPETITIONS.

^AĀYESHAH said, 'the wife of RIFA'AH came to the Prophet, and said, "verily I was married to RIFA'AH, and he divorced me by three repetitions; after which I married ABD-UL-RAH'M'AN-BIN-ZUBAIR, and he has nothing but what is like the fringe of a garment."* Then his highness said, "do you wish to return to RIFA'AH?" She said, "yes." The Prophet said, "your return to RIFA'AH is not lawful, until you taste the honey of ABD-UL-RAH'M'AN, and he taste yours."†

When a woman has been divorced three times, the husband cannot take her back, till her marriage with another husband has been consummated.

Part Second.

^AABDULLAH-BIN-MASU'UD said, "the Prophet has cursed the second husband who makes the wife lawful for her first husband: and has

* Id est, membrum ejus virile flaccidum est et molle, ad opera venerea ineptum.

† That is, until the second husband has connexion, it is not right to return to the first.

BOOK XIII.

Penalty for
infringing
an oath of
continence.

cursed the first husband for whom she is thus made lawful.** SULAIM'AN-BIN-YES'AR said, 'I was in company with about ten of the Prophet's companions, and every one of them said, "a man who swears that he will not go near his wife for four months shall be imprisoned until he return to her or divorce her." AB'U-SALMAH said, 'verily SULAIM'AN-BIN-SAKHR, said to his wife. "you are to me as the back of my own mother until after *Ramd'ân*." Then, when half of the month of *Ramd'ân* had passed, SULAIM'AN slept with his wife one night, and mentioned the case to the Prophet, who said, "free a slave." He said, "I have not one." The Prophet said, "fast two months successively." He said, "I am not able." His highness said, "feed six poor people." He said, "I have not victuals for six poor men." Then the messenger of God said, to FERWAH-BIN-ÂMER,† "give to SULAIM'AN fifteen *Sââs* of dates, so that he may feed six poor people." SULAIM'AN-BIN-YES'AR said, that SULAIM'AN-BIN-SAKHR said, 'I was more insatiable of connexion with women than others, on which account I could have no patience.' SULAIM'AN-BIN-YES'AR said, that 'SULAIM'AN-BIN-SAKHR asked the Prophet, "if a man says to his wife you are to me like the back of my mother, and he has connexion with her before making atonement for it; what is to be done?" His highness said, "for him is freeing one slave, fasting two months, or feeding six poor people."

Part Third.

ACRIMAH said, 'verily a man said to his wife, "you are to me as

* This alludes to the case of a husband, who having three times pronounced the divorce of his wife, repents, and procures another man to marry and cohabit with her, for this express purpose that he may divorce her, and so put it in the power of the first husband to take her back.

† One of the *Sak'âbah*.

the back of my own mother," and had connexion with her before making atonement for it, and went to the Prophet and mentioned the matter; who said, "what caused you to do it before making atonement for it?" He said, "O messenger of God! I saw the whiteness of the ornaments round her legs by moonlight, and was not able to govern myself, and had connexion with her." Then his highness laughed, and ordered him not to have connexion with her until after making atonement for it.

IN EXPLANATION OF THE FOREGOING.

MUAWWIH-BIN-HACAM said, "I came to the Prophet and said, 'O messenger of God! verily my slave girl was driving out my goats, and I went near her, and found one goat deficient, and asked her what had become of it. She said a wolf ate it. Then I was angry with her, and being of the children of Adam, gave her a slap on the face. And it became incumbent upon me to free a slave; then is it right for me to free her or not?' The Prophet said to the slave girl, in order to try her faith, 'where is God?' She said, 'in heaven.' The Prophet said, 'who am I?' She said, 'you are the messenger of God.' Then the Prophet said, 'free her.'

The Two
proved free
for a slave
who had
given proof
of her faith.

Part III.
CH. XIII.

the back of my own mother," and had connexion with her before making
atonement for it, and went to the Prophet and mentioned the matter;
He said, "O messenger of God! I saw the whiteness of the ornaments
round her legs by moonlight, and was not able to govern myself, and had
connexion with her." Then his lightness faded, and ordered him not
to have connexion with her until after making atonement for it.

CHAP. XIV.---PART I.

IN EXPLANATION OF THE FOREGOING.

The Pro-
phet ap-
proved free-
ing a slave
who had
given proof
of her faith.

MUAWIAH-BIN-HACAM said, ' I came to the Prophet and said,
" O messenger of God! verily my slave girl was driving out my goats,
and I went near her, and found one goat deficient, and asked her what
had become of it. She said a wolf ate it. Then I was angry with her,
and being of the children of ADAM, gave her a slap on the face. And it
became incumbent upon me to free a slave; then is it right for me to free
her or not?" The Prophet said to the slave girl, in order to try her faith,
" where is God?" She said, " in heaven." The Prophet said, " who
am I?" She said, " you are the messenger of God." Then the Prophet
said, " free her."

CHAP. XV.---PART I.

O N L I Ā N.*

SAHAL-IBN-SĀD said, 'verily ŪWAIMIR-UL-ĀJLA'N† said, "O messenger of God! inform me, if a man finds another with his wife, may he put him to death? and will his relations kill him in retaliation? or how shall he act?" The messenger of God said, "verily I have received instructions from above in ordering between you and your wife: bring your wife." 'Then' SAHAL says, 'ŪWAIMIR and his wife were confronted in the Masjid; and myself, with other men, were near the Prophet: and when they had finished, ŪWAIMIR said, "if I keep this wife, I shall be called a liar." Then ŪWAIMIR divorced her thrice: after which the messenger of God said to his companions, "attend, if she brings forth a black child, with very black eyes, large buttocks, and fleshy legs, I shall not suppose but that ŪWAIMIR spoke the truth: but if she produce a red child, I shall suppose ŪWAIMIR lied." Then the woman brought forth a child of the first

The Prophet judged from the appearance of a child, whether it was born in adultery.

* That is, mutual cursing. If a man accuses his wife of adultery, and does not prove it by four witnesses, he is to bear testimony before God that he is the teller of truth, and to say, the fifth time, "if I am a liar, God curse me:" then the wife says four times, "I give testimony before God that my husband lies:" and the fifth time, "may God's anger be upon me if this man be of the tellers of truth;" after which their separation shall be ordered.

† One of the 'Sahābah of the class of 'Ans'ars.

BOOK XIII.

When a husband & his wife are separated by *Li'ân*, he does not get back the money settled on her.

The first origin of *Li'ân*.

description, which was called its mother's child.' IBN-ÔMER said, ' verily the Prophet pronounced judgment between a man and woman that had been confronted before him; and he separated them, and gave the child to the mother. And it is related in another tradition, that his highness advised the man, saying, " verily the punishments of the world are easier than those of futurity." Then he called the woman, and admonished her saying, " verily the punishments of the world are easier than those of futurity." IBN-ÔMER said, ' verily the messenger of God said to a man and woman, that had been confronted, " your account is with God; one of you is a liar." Again he said to the man, " this woman is forbidden you for ever." The man said, " O messenger of God! what is the case with respect to the money I settled upon her?" He said, " it is not yours, if you have said true; it is gone in lieu of the use you have had of her; but if you have lied, then it is much farther from you."

IBN-ABB AS said, " verily HIL'AL-BIN-UMAYYAH* confronted his wife before the Prophet, and accused her of adultery with SHIRRIC-BIN-SAMH'AA.† The Prophet said to him, " bring witnesses, or take eighty lashes upon your back." Then HIL'AL said, " O messenger of God! when one of us sees a man upon his wife, must he go away to look for witnesses?" The Prophet said, " bring witnesses, or receive eighty lashes upon your back." Then HIL'AL said, " I swear by God, who has sent you on truth, verily I am a teller of truth: and verily God will quickly send down an order which will save my back from being flogged." Then GABRIEL brought a revelation in explanation of *Li'ân*. Then HIL'AL gave his oath; and the Prophet said, " verily God knows which of you is the liar; then do either of you repent?" Then the woman stood up, and made her oath: and when she came to, " may the anger of God be upon me if I lie," the

* One of the *Sah'abah* of the class of *Ans'ars*. He was one of the three who remained behind when the Prophet marched to *Tabûc*. (See ABULFEDA, p. 123.)

† One of the *Sah'abah*. SAMH'A'A is his mother's name.

people present forbade her repeating it, and said, "verily this fifth asseveration is a cause of punishment." IBN-^ABBAS says, "then the woman stopped, so that we imagined she would not repeat it; after which she said, "I will not disgrace my family all my life;" and she finished the fifth asseveration: and his highness ordered a separation, and said, "see the woman, if she brings a child with eyes the colour of antimony, large buttocks, and fleshy legs, it is for SHIRRIC-BIN-SAMH'AA" (because he was of this description.) Then the woman brought forth such a child; and the Prophet said, "verily had not there been an order about it in the book of God, I would have done with the woman what I would have done." AB'UHURAIRAH said, "SAD-BIN-^AUBADAH said to the Prophet, "if I find a man with my wife, shall I not do any thing till I bring four witnesses?" He said, "no." SAD said, "it is not so: I swear by the God who has sent you on truth, verily I should quickly punish him with the sword." The Prophet said to the people, "hear what your chief says; verily he is very jealous, and I am more jealous than he, and God is more jealous than I." MUGHAIRAH said, that SAD-BIN-^AUBADAH said, "if I see a man with my wife I shall certainly kill him with a sword;" which the Prophet heard, and said, "are ye astonished at SAD's jealousy? by God! I am more jealous than he, and God is more jealous than I, on account of displeasure. God has declared unlawful, faults external and internal: and God loves apologies; on which account he has sent Prophets, in order that his servants might fear him, and apologize to him; and God is fond of praise, from which he has promised paradise, that his servants might speak in his praise."

AB'UHURAIRAH. "Verily an *Árabi* came to the Prophet, and said, "verily my wife is brought to bed of a black child; and I disown it." The Prophet said to him, "have you any camels?" He said, "yes." The Prophet said, "what colour are they?" He said, "they are red."

CH. XVI
PART I.

The Prophet forbade the punishing of an adulterer with death by the hands of the husband who might catch him in the fact.

BOOK XIII.

A child unlike to its parents may derive those features from a more remote ancestor.

A child born of a female slave is to be considered the child of the man to whom the slave belonged.

His highness said, "is there ever a black one amongst them?" He said, "yes." His highness said, "where is the black one from?" The *Ārābī* said, "probably from its progenitors." His highness said, "perhaps this child is also from the like cause;" and told the *Ārābī* not to be displeased with the child. *ĀA'YESHAH* said, '*ĀTABAH-BIN-AB'U-WAKK'AS** said to *SAD* his brother, "the son of the slave girl of *ZAMAH* is mine, do you take him." *ĀA'YESHAH* says, 'in the year of the conquest of *Mecca*, *SAD* took the boy, saying, "this is my brother's son." And *ĀBD-BIN-ZAMAH* said, "this is my brother." Then *SAD* and *ĀBD* both went to the Prophet; and *SAD* said, "O messenger of God! verily my brother *ĀTABAH* said the son of the slave girl of *ZAMAH* is mine; and *ĀBD-BIN-ZAMAH* said this my brother, and the son of my father's slave girl, and was born upon his bed." Then the Prophet said, "this boy is your brother, O *ĀBD-BIN-ZAMAH*, because the child is for the man under whom the slave girl is, and for a fornicator is bad luck and disappointment." Then his highness said to *SAUDAH-BINT-ZAMAH*, "come not before this child, keep yourself shut up from him, on account of his resemblance to *ĀTABAH*." Then *SAUDAH* never saw him till he died." *ĀA'YESHAH* said, 'one day the Prophet came home in high spirits, and said, "O *ĀA'YESHAH*! verily *MUJAZZIZ MUDLIJ†* came and saw *USA'MAH* and *ZAID* covered over with a cloth, except their feet; and he said verily I know from these feet the relationship of father and son."‡ *SAD-BIN-AB'U-WAKK'AS* and *AB'U-BACR* said, 'the Prophet said, "the child who calls another his father, knowing him not to be so, for him paradise is forbidden." *AB'U-*

* He was the person who wounded the Prophet, and knocked out some of his teeth, at the battle of *Oh'ud*. It is uncertain when he embraced *Islam*. Some of the later writers reckon him among the *Sahābah*, but he is not mentioned as such by any of the ancient historians.

† He possessed eminent skill in physiognomy.

‡ We obtain from this tradition, that *ZAID-BIN-HARITHAH* was very handsome, and of a fine complexion, and *USA'MAH*, his son, was black, resembling his mother; and people were saying, "how did such a son come from such a father?" so that when *MUJAZZIZ* said, "these two persons must be father and son," the Prophet was delighted at it. *ABD-UL-HAK*.

HURAIRAH. 'A. G. S. "Turn not from your own fathers, for he who doth so, verily is ungrateful."

CHA. XV.
PART I.

Part Second.

ABUHURAIRAH. 'I heard the Prophet say, when the revelation concerning *Lî'ân* came down, "every woman who brings into a family a person not of it,* there is none of God's mercy for her, nor will he take her into paradise; and every man who denies his own child when knowing it to be so, God will hide his grace from him, and will disgrace him in the presence of his creations in the day of resurrection."

Curses denounced against the woman who brings a spurious child into a family; & a man who disowns a child which he believes to be his own.

IBN-^AABB'AS said, 'a man came to the Prophet and said, "verily I have got a wife who refuses nobody that wishes to have connexion with her." The Prophet said, "divorce her." The man said, "I am fond of her, on account of her beauty." His highness said, "then keep her, and prevent her from committing adultery." ^AAMER-IBN-SHUAIB relates, from his forefathers, that 'verily the Prophet ordered (in the right of a child by a slave girl after the death of its father,) that if the child is by a slave girl, the property of the man having connexion with her, then it is to inherit his effects as his other children, if they own it as one of his descendants; but is not to partake in what his legitimate children may have divided previous to acknowledging it as a child of their father, but have its share in what may remain undivided. But a man's illegitimate child shall not be one of his posterity, if he shall have disowned it in his life-time. And if the child be by a slave girl, not the property of its father, it will not inherit any part of his estate, or be his posterity, notwithstanding the

Regarding the share of inheritance allotted to a child born of a slave, who is acknowledged by his relations after his father's death.

* That is, who commits adultery, and brings forth a child from it, and says, "this is my husband's." ABD-UL-HAK.

BOOK XIII.

Jealousy
when ap-
proved as le-
gitimate, &
when con-
demned.

The same
distinction
regarding
pride.

adulterer should say in his life-time that is my child.' JA'BIR-BIN-^AṬIC.
' A. G. S. "There is a kind of jealousy, which God likes; and there is
another kind which he abominates: then that jealousy which God likes, is
the doubtful; such as when the wife or slave girl of a man comes and
sits by a stranger; but the jealousy which God abominates, is the sus-
picious, such as a man's harbouring in his heart a bad opinion of his wife.
And verily there are some kinds of pride which God loves, and others
which he hates; then the pride which God loves, is when fighting with
infidels, and in not accepting of things offered, in charity: but the pride
which God hates, is in tyrannizing."

Part Third.

A child
born in a-
dultery can-
not be
claimed by
the adulto-
rous father.

Four cases
wherein *Lān*
'ān cannot
have place,
from diffe-
rence of reli-
gion or con-
dition be-
tween hus-
band & wife.

^AAMER-IBN-SHUAIB relates, from his forefathers, that 'a man
stood up, and said, "O messenger of God! verily such a person is my
son; because I committed adultery with his mother in the days of my
ignorance." The Prophet said, "it is not right to claim a child of
adultery in *Islām*, the doings of ignorance are gone, in which time chil-
dren of adultery and fornication were claimed. The child is for him un-
der whom its mother is, and for the fornicator is a stone." ^AAMER-IBN-
^ASHUAIB relates from his forefathers, that 'verily the Prophet said, "there
are four kinds of women, between whom and their husbands *Lān* can-
not be; a christian woman married to a *Muslemān*, and a *Jewish* woman
to a *Muslemān*, and a free woman to a slave, and a slave girl to a free
man." IBN-^AABB'AS said, 'verily the Prophet ordered a man (when a
man and his wife were confronted) to put his hand upon their mouths,
when they came to the fifth asseveration, because it is a cause of punish-
ment.' ^AĀYESHAH said, 'verily the Prophet left me one night, which
was the night of my turn; and I was jealous, lest he might go to any of

his other wives: and he came, seeing what I was doing, (that is, following him,) and said to me, "what is come to you, O AA'YESHAH! art thou jealous?" I said, "what is for me, if such a one as I am was not jealous of such a one as you are?" Then the messenger of God said, "verily your devil is come to you and instilled into you such imaginations." I said, "O messenger of God! is there a devil with me?" He said, "yes." I said, "and is there a devil with you also, O Prophet?" He said, "yes, but God assists me over him, so that I remain safe from his wickedness."

CHA. XV.
PART III.

The Prophet
reproves
AA'YESHAH
for jealousy.

CHAP. XVI.---PART I.

IN EXPLANATION OF *ĪDDAT*, OR THE NUMBER OF DAYS A WOMAN COUNTS AFTER BEING DIVORCED.

A woman
not entitled
to subsis-
tence from
her husband
during the
period of
Iddat.

ABŪ-SALMAH* relates, from **FA'TIMAH BINT KAIS,†** who said, ' **AB'U-ĀMER-BIN-HAFS‡** divorced me when he was absent, and **AB'U-ĀMER's** agent sent to me a little barley to eat during my *Īddat*: and I was dissatisfied with it: and the agent said, "by God! you have no title to any subsistence from me." Then I came to the Prophet, and mentioned the circumstance; and he said, "there is no subsistence for you: leave your husband's house and finish your *Īddat* in **OMM-SHARĪC's**."§ After which the Prophet said " **OMM-SHARĪC** is a rich woman, virtuous, generous; many of my kindred go to visit her, and dine with her: then go to the house of **OMM-MACT'UM**, because her son is blind; throw off your fine clothes in the day of *Īddat*: then when you are pure, and come

* The son of **ABDUL-RAH'M'AN-BIN-AWF**; one of the principal *Tābī'in*, and one of the seven lawyers of *Medīnah*, from whom many traditions are received.

† She was one of the first refugees; that is, of those who fled from persecution into *Ethiopia*. She was of the tribe *Koraish*, a woman eminent for beauty, understanding and virtue.

‡ One of the *Sah'ābah*, the husband of **FA'TIMAH-BINT-KAIS**.

§ One of the *Sahābiyāt*, an opulent woman. Her name was **KHAULAH-BINT-HACT'M**. See Vol. I. p. 579.

out of *Iddat*, inform me, that I may consider about your marriage." FA'TIMAH says, 'when I had completed my *Iddat*, I said to his highness, "MUA'WIAH-BIN AB'U-SUFIAN and AB'U-JAHM* have demanded me in marriage: what is the order?" The Prophet said, "AB'U-JAHM never puts down his stick from his shoulder,† and MUA'WIAH is a poor man; marry USA'MAH-BIN-ZAID." FA'TIMAH says, 'I disliked him.' Again his highness said, "marry USA'MAH." Then I approved of the Prophet's order, and married him; and God prospered it so much that people envied me.' (And in one tradition it is thus related: that FA'TIMAH said, 'my husband divorced me by three repetitions of it; and I went to his highness, and he said, "there is no subsistence for you unless you are pregnant."') AA'YESHAH said, 'verily FA'TIMAH-BINT-KAIS was in an empty house, in which nobody dwelt; and his highness was alarmed at her situation, and ordered her to remove to another house.' (And in another tradition it is related that AA'YESHAH said, 'what is come to FA'TIMAH? Doth she not fear God and his punishments? She told a lie by saying she had no place to stay in, in her husband's house, and no subsistence during the time of her *Iddat*.') SA'ID BIN-AL-MUSAIB said, 'FA'TIMAH was not removed in her *Iddat*, from her own place to another, but on account of her scurrilous and abusive tongue, to her husband's relations and friends.' JA'BIR said, 'my maternal aunt was divorced by three repetitions of it; and she sat down for her *Iddat*, and wished to go out, and gather the fruit of her date trees; but a man forbade her: then she went to the Prophet, and said, "I am sitting in *Iddat*, and have occasion to come out to gather my fruit; what is the order? May I come out or not?" His highness said, "come out, and gather in your fruits; for verily it is near that you shall discharge your

CH. XVI.
PART I.

FA'TIMAH-BINT-KAIS takes the Prophet's advice in the choice of a second husband.

A woman during *Iddat* is not restrained from going abroad on necessary business.

* One of the *Sah'abah*, of the tribe *Koraish*.

† That is, he is a man of a harsh temper, who beats women.

BOOK XIII.

A woman in mourning for her husband must not put Collyrium to her eyes, even if they ache:

nor must she wear coloured clothes, except coloured in grain.

legal alms, if the fruits amount to *Nis'ab*, otherwise you may bestow from them a voluntary benevolence." MISWAR-BIN-MAKHRAMAH said, "verily SUBAIAH ASLAMIAH* was brought to bed of a child, a few days after her husband's decease; and she came to the Prophet, and asked permission to marry another husband: and the Prophet permitted her; and she married." OMM-SALMAH said, "a woman came to his highness and said, "O messenger of God! the husband of my daughter is dead; and her eyes ache; may she put collyrium to them?" He said, "no;" after which his highness said, "Iddat is not more than four months and ten days; whereas, in the time of ignorance, it was a complete year."

OMM-HABIBAH and ZAINAB-BINT-JAHASH. 'A. G. S. "It is not right for a woman who believes in God and the last day, to sit mourning more than three nights; except for her husband, which is four months and ten days." OMM-ATIAH. 'A. G. S. "A woman must not sit in mourning on account of the dead more than three nights; unless for her husband, which is four months and ten days; during which period she must not wear coloured clothes, except those coloured before weaving; and she must not use *Surmah*,† nor perfume herself: but when she becomes pure from the menses, she may use a little *Costus* and *Ungues odorati*."‡

Part Second.

ZAINAB-BINT-CAB|| said, verily FURIAH-BINT-MA'LIC§ informed me, saying, 'I went to the Prophet, to ask him if I should return to my family in the tribe of *Beni Khud'rah*, because my husband had gone

* One of the *Sah'abiyat*, the wife of SAD-BIN-KHAULAH.

† Antimony applied as an ornament round the eyes.

‡ A little shell, resembling the nail of a finger, which yields a perfume in burning.

|| One of the *Tābiyat*, of the class of *Ans'ars*, of the family of SALIM-BIN-AWF.

§ The sister of AB'U-SA'ID-KHUD'HRI, and daughter of MA'LIC-BIN-SIN'AN.

there to look for some slaves that had run away, and was killed, either by them or by thieves; and I said, "my husband has not left me in a house of his own, nor have I any subsistence." The Prophet said, "return to your family." Then I returned from the Prophet, and had reached the court of the house, when he called me to him, and said, "stay in your house till the time of your *Iddat* be complete." Then I did so four months and ten days. OMM-SALMAH said, 'his highness came to me when my husband AB'U-SALMAH died, and verily I had rubbed aloes upon my head: and he said, "what is this, O OMM-SALMAH?" I said, "it is nothing but aloes, there is no perfume in it." His highness said, "the rubbing of aloes upon the face increases its colour; then do not rub aloes upon your face except at night, and remove it in the day time; and do not comb your hair with a scented comb, nor with *Hinà** because it colours the hair." I said, "what shall I comb with, O messenger of God?" He said, "wet your comb in the water of boiled Lotus† leaves, and then comb your hair, and wet your hair well with the water." OMM-SALMAH. 'A. G. S. "A woman whose husband has died, must not wear a red garment, nor one coloured with red clay, nor gold or silver ornaments, nor colour her face or hands, nor use *Surmah*."

CH. XVI.
PART II.

The period of a widow's *Iddat*, or mourning for her husband, is four months and ten days.

Part Third.

SULAIMÀN-BIN-YESÀR said, 'AH'WAS died in Syria, when his divorced wife was in her third menses, and she was in a perplexing state of uncertainty whether to do *Iddat* on account of the death of her husband for four months and ten days or not: then MUA'WIAH wrote to

* *Lawsonia inermis*, the leaves of which are used to tinge the tips of the fingers and toes, and to dye hair.

† *Sidr*.

BOOK XIII.

ZAID-IBN-THA'BIT, to ask the rule in this case; and ZAID wrote him an answer, saying, that when the woman entered on her third menses, she was free from her husband, and the man became separated from her: I mean the *Iddat* of divorce was completed; the woman cannot be his heir; and if the woman had died, the husband would not have been her heir.* SA'ID-BIN-AL-MUSAIB said, 'OMER-IBN-AL-KHA'TTAB said, "every woman that is divorced, and has had her menses once or twice, and stopped, then verily she must wait nine months, and if she should shew signs of pregnancy, then her *Iddat* ends with the birth of her child; but if she should not appear to be pregnant, she must do *Iddat* three months more, after the nine months; after which she will come out of it."

Part Third

SULAIMAN-BIN-YESSAR said, 'A woman died in Syria, when her divorced wife was in her third menses, and she was in a perplexing state of uncertainty whether to do *Iddat* on account of the death of her husband for four months and ten days or not: then SULAIMAN wrote to

* A woman is exempted from *Iddat* if she is pregnant, or if she is a slave, or if she is a woman whose husband has died, and she has not worn a red garment, nor one coloured with red clay, nor gold or silver ornaments, nor colour her face or hands, nor use *Zawwar*.

CHAP. XVI.---PART I.

IN EXPLANATION OF ISTIBRÀ.*

ABÙ-DARDÀA said, ' the Prophet passed by a pregnant woman, and asked, " whose is she?" They said, " the purchased slave girl of such a person." His highness said, " has he connexion with her?" They said, " yes." His highness said, " I have a great mind to curse him for ever: because he has had connexion with her without attending to *Istibrà*: therefore when she brings forth a child, it is possible to be his, or the person's who had connexion with her before. If it is this person's, how can he take the service of the child? because it is not right to take service from one's own child; and if it is the other's, and this person should claim it, then he makes a stranger his heir, and this is not right. Then he deserves to be cursed in both points of view."

Part Second.

ABÙ-SÂÏD-KHUDHRÌ. ' A. G. S. " Concerning the slave girls taken

* That is, ascertaining the condition of a slave girl newly purchased or given, with respect to her pregnancy or otherwise, by her having the menses, if she is old enough, or by the lapse of a month if not; and in explanation of her being brought to bed.

BOOK XIII.

It is forbid-
den to enjoy
a woman
who is preg-
nant by ano-
ther; or any
woman
without ob-
serving *Istibrà*.

at the battle of *Autàs*, that a pregnant woman should not be touched till she was brought to bed: nor should one not having arrived at puberty, till after a month." RUWAIFÏ-BIN-THA'BIT. ' A. G. S. after the victory at the battle of *Hunain*: "it is not right, for a man who believes in God and the last day, to give his own water to the field of another; that is, to have connexion with a pregnant woman: and it is not right for a man who believes in God and the last day, to have connexion with a woman without observing *Istibrà*; and it is not right for a man who believes in God and the last day, to sell plundered property until divided."

Part Third.

MÁLIC said, 'it has reached me that his highness ordered the *Istibrà* of slave girls by one menses, for those that have them; and forbade giving water to strangers' fields.' IBN-ÂMER said, 'when a slave girl with the menses is given, sold or freed, she must *Istibrà* herself by one menses; and a virgin is not to *Istibrà*.'

 CHAP. XVII.---PART I.

 IN EXPLANATION OF SUBSISTENCES, AND
 THE DUTY OF SLAVES.

^AÁYESHAH said, ' verily HIND-BINT-^UṬBAH* said, " O messenger of God! verily AB'U-SUF'AN is a miser, and does not give me and my children sufficient to live upon, except what I take without telling him." His highness said, " take what will suffice you and your children." JA'BIR-BIN-SAMURAH. ' A. G. S. " When God gives to any one of you great riches, he must first take care of himself, and give to his family and relations what is more than necessary to supply his own wants." AB'UHURAIRAH. ' A. G. S. " It is incumbent upon the master of slaves to find them in victuals and clothes; and not order them to do what they are not able." AB'UDHAR-GHAFFARÌ. ' A. G. S. " God has ordained that your brothers should be your slaves; therefore, him whom God hath ordained to be the slave of his brother, his brother must give him of the food of which he eats himself, and of the clothes with which he clothes

If a man does not supply the necessities of life to his wife & her children, she may take enough for that purpose.

Humanity to slaves inculcated.

* The daughter of UTBAH-BIN-RABI'AH, wife of AB'U-SUF'AN. UTBAH was one of the chiefs of the idolaters of Mecca; and the outrageous conduct of HIND, at the battle of Oh'ud, for which she was proscribed by the Prophet, together with her repentance and pardon, on the day of the conquest of Mecca, are related by ABULFEDA p. 65. 67. 110.

BOOK XIII.

Rewards
promised to
a faithful
and pious
slave.

Whoever
beats his
slave with-
out cause
ought to set
him free.

himself, and not order him to do any thing beyond his power; but if he doth order such a work, he must assist him himself in doing it." ^AABDULLAH-BIN-^AOMER said, ' my treasurer came to me, and I said to him, " have you given my slaves their subsistence?" He said, " no." I said, " go and give it them; because the Prophet of God has said, it is fault enough for a man to withhold the subsistence of his slaves." ^AAB'UHURAIRAH. ' A. G. S. " When your slave prepares your dinner, and brings it smoking hot, you must make him sit down with you and partake: then, if the victuals be little, put one or two mouthfuls into his hand." ^AABDULLAH-BIN-^AOMER. ' A. G. S. " When a slave wishes well to his master, and worships God well, for him are double rewards." ^AAB'UHURAIRAH. ' A. G. S. " It is good for a slave who worships God well, and discharges his master's work properly." JARIR. ' A. G. S. " When a slave runs away, no prayer shall be accepted from him." (And in one tradition it is thus, " every slave that runs away, then verily the security of *Islàm* is broken on him." And in one tradition it is thus, " every slave that runs away from his master, verily is an infidel, until he returns.") ^AAB'UHURAIRAH said, ' I heard ^AAB'U'L-KA'SIM* say, " he who abuses his own slave, being pure from such abuse, shall be whipped on the day of resurrection, unless the slave should merit the abuse." ^AIBN-^AOMER said, ' I heard the Prophet say, " he who beats his slave without fault, or slaps him on the face, his atonement for this is freeing him." ^AABU'-MASU'UD-ANS'A'RÌ said, ' I beat my slave one day, and heard a voice behind me saying, " O ^AAB'U-MASU'UD! know that verily God has more power over you than you have over this slave." And I saw that the voice proceeded from the Prophet of God; and I said to him, " I set him free for God's pleasure." Then his highness said, " beware! had you not freed him, verily the fire would have burnt you."

* That is, MUHAMMED.

Part Second.

^AAMER-IBN-SHUAIB relates, from his forefathers, that ' verily a man came to the Prophet, and said, " verily I have money, and my father is in want of it." His highness said, " you and your money are both your father's ; verily your children are your purest earnings ; eat of your children's earnings." ^AAMER-IBN-SHUAIB relates, from his forefathers, that ' a man came to his majesty and said, " verily I am a poor man, and do not possess any thing : and I have an orphan that I nourish, and he has money." His highness said, " eat of the orphan's money, so long as you do not lavish it away, or take before or more than you want, or accumulate from it." OMM-SALMAH. ' A. G. S. in the illness in which he died, " be constant at prayer, and discharge your duty to your slaves." AB'U-BACR. ' A. G. S. " A man who behaves ill to his slave will not enter into paradise." RA'FI-BIN-MACITH.* ' A. G. S. " Behaving well to slaves is a means of prosperity : and behaving ill to them is a cause of loss." The author of the *Mas'abih* adds, " giving alms prevent sudden death ; and doing good is a mean of property in life."

^AAB'U-SA'ID-KHUD'HRÌ. ' A. G. S. " When any one of you beats his servants, and he asks pardon in the name of God, then withhold yourself from beating him." AB'U-AY'UB said, ' I heard the Prophet say, " whoever is the cause of separation between mother and child, by selling or giving, God will separate from his friends on the day of resurrection." ^AALÌ-IBN-AB'U'TALIB said, ' the Prophet gave me two slaves, that were brothers, and I sold one of them ; and the Prophet said to me, " O ^AALÌ!

A man is bound to maintain his parents when in want.

A poor man, guardian to a rich orphan, may take of the orphan's property enough to procure himself the necessities of life.

A female slave is not to be separated from her child.

* One of the *Sah'abah*, of *Hudaybiyah*.

BOOK XIII.

A pious
slave not to
be beaten.

Servants to
be forgiven
seventy
faults a-day.

Humanity
towards the
brute crea-
tion incul-
cated.

what is become of the slave?" Then I informed him of having sold him; and his highness said, "take him back, take him back." ^AALÌ-IBN-AB'U-T'ALIB said, 'I separated a slave girl and her son, by selling him; and the Prophet forbade it; and I took him back.' JABIR. 'A. G. S. "There are three qualities, which being possessed by any one, God will make easy to him the hardness of death, and bring him into paradise: the first, kindness to the decrepid, and affection to father and mother, and doing good to mankind." AB'U-UMA'MAH said, 'verily the messenger of God gave ^AALÌ a slave, and said, "don't beat him, because I have been forbidden from beating the performer of prayers; and verily I saw this slave saying his prayers." ^AOMER-IBN-AL-KHATT'AB said, 'the Prophet forbade me striking those that said their prayers, and disgracing them.' ^AABDULLAH-IBN-^AOMER said, 'a man came to the Prophet, and said, "O messenger of God! how many times are we to forgive our servant's faults?" He was silent: again the man asked, but his highness gave no answer: but when the man asked a third time, he said, "forgive your servants seventy times every day." AB'UD'HAR GHA'FFARÌ. 'A. G. S. "Those of your servants who please you, give to eat what you eat yourself; and clothe them as yourself; but those who do not please you, sell them; and punish not God's creatures." SAHAL-BIN-HAND'HALÍYAH said, 'the Prophet passed by a camel, the belly of which was drawn up to its back: and his highness said, "fear God, in these dumb quadrupeds, and ride them when they are fit to be rode, and get off them when they are tired."

Part Third.

^IBN-^ABBÀS said, 'when these revelations came down, "meddle not with the substance of the orphan, otherwise than for the improving

thereof;”* and “surely they who devour the possessions of orphans unjustly, shall swallow down nothing but fire into their bellies, and shall broil in raging flames;”† all those who had orphans in their care went home, and separated their own food from that of the orphans, and also their water; fearful lest they might be mixed. Then, when the orphans left any of their meat or drink, it was taken care of, for them to eat afterwards, or spoilt. Then this method was unpleasant to the orphans, and they mentioned it the Prophet, then God sent down this revelation. “O MUHAMMED! they will ask thee concerning orphans; answer, to deal righteously with them is best; and if ye mix your things with theirs, verily they are your brethren.”‡ Then they mixed their meat and drink together. AB'U-MU'SA-ASHARI said, ‘his highness cursed him who separated father and son, and brother from brother.’ ABDULLAH-BIN-MASU'UD said, ‘his highness used (when slaves were brought to him,) to give them all to the people of the house; that is, his own family, on account of dislike to separating them.’ AB'UHURAIRAH. ‘A. G. S. “Shall I tell you the very worst amongst you? those who eat alone, and whip their slaves, and give to nobody.” AB'U-BACR. ‘A. G. S. “He will not enter into paradise who behaves ill to his slaves.” The companions said, “O messenger of God! have you not told us, that there will be a great many slaves and orphans in your sects?” He said, “yes; then be kind to them and to your own children, and give them to eat of what you eat yourselves.” They said, “then what will benefit us in the world?” His highness said, “the horse which you tie up for the purpose of fighting in the cause of God will benefit you; and slaves serving you sufficiently: then if the slaves say their prayers, they are as your brothers.”

Duty to-
wards or-
phans.

* Koràn. Ch. 6. v. 152. SALE Vol. I. p. 184.

† Koràn. Ch. 4. v. 9. SALE Vol. I. p. 94.

‡ Koràn. Ch. 2. v. 221. SALE. Vol. I. p. 39.

CHAP. XVIII.---PART I.

IN EXPLANATION OF THE YOUNG ARRIVING AT PUBERTY; AND ON BRINGING THEM UP.

Young men at fifteen are fit for military service.

IBN-ÔMER said, 'I was mustered before the Prophet in the year of the battle of *Ohud*, at which time I was fourteen years old; and he rejected me on account of my age: after that I was mustered, in the year of the battle of the ditch, when I was fifteen years old; and his highness permitted me to go, because fifteen years is the boundary of puberty: then ÔMER-BIN-ÂBDULAZİZ said, "this age separates the fighting man from the child." BAR'A-IBN-ÂAZIB said, 'his highness made peace (on the day he arrived at *Hudaibiah*) with the polytheists, on three conditions; one of them was that any polytheist going to the Prophet should be sent back; the second, that any *Muslemàn* going to them, should not be sent back by them; the third, that his highness should return and come to *Mecca* the following year, and stay there three days: then, when the next year came, his highness entered *Mecca*, and left it at the expiration of three days; and he had HÂMZAH's daughter along with him, and she said, "O uncle! O uncle!" and ÂLİ took her by the hand

to bring her up; then ^AALÌ, ^AZAID-BIN-^AHARITHAH and ^AJAFER-BIN-^AABUT^A-^ALIB disputed which should have her. Then ^AALÌ said, "I took her by the hand first, and she is my uncle's daughter;" and ^AJAFER said, "she is my uncle's daughter, and her mother's sister is married to me;" and ^AZAID-BIN-^AHARITHAH said, "she is the daughter of my brother." Then the Prophet ordered saying, "she is for her mother's sister; and said "a mother's sister is as a mother;" after which he comforted all of them by saying to ^AALÌ, "you are of me, and I am of you;" and said to ^AJAFER, "your temper and person resemble mine," and said to ^AZAID, "you are my brother and friend in *Islàm*."

The Prophet determines a maternal aunt to be the nearest relation of an orphan.

Part Second.

^AAMER-BIN-SHUAIB relates, from his forefathers, that "verily a woman came and said, "O messenger of God! verily my belly was a vessel to this son, and my breasts as a water bag, and my lap his cradle, and his father divorced me, and wishes to take him from me." His highness said, "you are most worthy of him, so long as you do not marry." ^AAB'UHURAIRAH said, "verily the Prophet gave an option to a boy, of his father or mother." ^AAB'UHURAIRAH said, "a woman came to the Prophet, and said, "my husband wants to take away my son; and now he is arrived at that age from which I am benefited." The Prophet said to the boy, "this is your father, and this is your mother, take which you like;" and the boy took hold of his mother's hand, and she took him away."

A woman divorced has a claim to her children preferable to the father's, as long as she does not marry.

Part Third.

HILAL-BIN-USÁMAH* relates, from **AB'U-MAIM UNAH†**, who said, "I was sitting with **AB'UHURAIRAH**, and a *Persian* woman came to him, who had a son with her, when her husband divorced her, and they both claimed the boy: and the woman spoke to **AB'UHURAIRAH** in *Persian*, saying, "O **AB'UHURAIRAH**! my husband wants to take away my son." Then **AB'UHURAIRAH** said, "consult an omen, and see which is to have him." Then her husband came and said, "who is it disputes with me about my son?" And **AB'UHURAIRAH** said, "O God! verily I do not order you to consult an omen but on this account, that I was sitting with the Prophet when a woman came to him and said, O messenger of God! verily my husband wants to take away my son; and now verily the boy has benefited me, and given me sweet water: and the Prophet said to both of them consult an omen: and her husband said who is it disputes with me about my son? And the Prophet said to the boy, this is your father, and this is your mother, then take by the hand which you like, and he took hold of his mother's hand."

* One of the *Tābī'in*, of good authority.

† One of the *Tābī'in*.

The Prophet allowed to a son an option to stay with his father or mother when they separated.

CHAP. XIX.---PART I.

IN EXPLANATION OF EMANCIPATING.

ABUHURAIRAH. 'A. G. S. "He who frees a *Muslemàn* slave, God will redeem from hell fire, member for member, even unto his fore and hind parts." **AB'UD'HAR-GHAFFAR** said, "I asked the Prophet, "what is the best act?" He said, "belief in God and fighting in his cause." I said, "what slave is the best to emancipate?" He said, "that which is of the highest price, and most liked by his master." I said, "but if I do not free such a one." His highness said, "assist him in his work, and work for a slave that is unskilful." "But if I am not able to do this also?" His highness said, "do ill to no man, because the abandoning of evil-doing is a thing by which you do good to yourself."

Part Second.

BARAA-IBN-AAZIB said, "an *Áarabì* came to the Prophet, and said, "instruct me in a work which will bring me into paradise?" He said, "you have asked a great affair in a few words; free a slave, and assist one in redeeming a bond of slavery." The *Áarabì* said, "are not

BOOK XIII.

Several acts
enumerated
which have
merit suffi-
cient to se-
cure para-
dise for the
performer of
them.

Merit of
emancipa-
ting a *Mus-
lemàn* slave.

The eman-
cipating of
a slave, on
the part of
one who has
committed
sins, will
atone for his
sins.

BOOK XIII.

Several acts enumerated which have merit sufficient to secure paradise for the performer of them.

both these one?" His highness said, "they are not one: in freeing a slave, there must be property, and the other is in assisting with money: and give for a certain time your milk animals, and do good to your kindred, although they injure you: but if you are not able to do what is mentioned, give the hungry to eat, and the thirsty to drink, and order people to do good, and forbid them from doing that which is bad; but if you are not able to do all this, then hold your tongue except in what is good." ^AAMER-BIN-^AABASATAH. "A. G. S." "Whoever builds a *Masjid* for God to be worshipped in, and not for fame, shall have a house built in paradise; and whoever frees a *Muslemán*, shall be redeemed from hell; and whoever fights in the cause of God, asks for knowledge, and makes a pilgrimage, those things will be a light for him on the day of resurrection."

Part Third.

^CHARIF* said, "I came to ^WA^TTHILAH-BIN-^AASKA and said, "tell me a word in which is neither too much nor too little." And he was angry, and said, "verily you read the *Korán* night and day, and you read sometimes too much, and sometimes too little." And I said, "by God! I wished nothing more from you than a tradition which you might have heard from the Prophet." Then ^WA^TTHILAH said, "I came to the Prophet, to ask him about a friend of mine who had killed himself: and his highness said, emancipate a slave on his part; and God will free from the fire, member for member." ^SAMURAH-BIN-JUNDUB. "A. G. S." "The best charity is asking grace for another; by which a slave shall be freed from being killed, punished or from bondage."

The emancipating of a slave, on the part of one who has committed suicide, will atone for his crime.

* One of the *Tābīn*, of the fifth class.

CHAP. XX.---PART I.

IN EXPLANATION OF FREEING A SLAVE

WHO IS THE JOINT PROPERTY OF

TWO PERSONS:

IBN-ÔMER. 'A. G. S. "He who frees his share of a slave, and possesses the price of the slave, and pays his partners the remainder of his purchase, the slave is freed by him; if not, he has freed the part that he has freed." **AB'UHURAIRAH** said, 'verily the Prophet ordered, "he who frees his share of a slave must free him wholly, if he has money; and if he has not, then his partners will take their shares of the slave's price, but not tell him to work more than he is able." **IMR'AN-BIN-HÛSAIN** said, 'verily a man freed six slaves at his death; and he had no other property besides; and the Prophet called them, and divided them into three sections, and threw an omen in the middle of them; and then ordered that two of them should be freed, and retained four in slavery; and spoke severely of the man who had set them free.' (And in one tradition it is thus, 'his highness said, "I had a great mind not to perform prayers over his bier:" and in one tradition it is thus, "had I been pre-

The Prophet disapproved a man's emancipating all his slaves at his death, if they were his whole property.

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sent before he was buried, he should not have been interred in a *Muslemàn* burying ground.")

A man is bound to purchase the liberty of his father, if in a state of slavery.

AB'UHURAIRAH. 'A. G. S. "No child makes a return to its father, that does not, when finding its father the slave of any one, buy him and free him." JA'BIR said, 'verily a man of the assistants had said, "this slave is free at my death;" and the man had no other property except this slave, which reached the Prophet, who said, "who is it that will purchase him from me?"' And NU'IM-BIN-NUH'HA'M* bought the slave for eight hundred *Dirhems*. (And in one tradition it is thus, 'NU'IM-BIN-ABDULLAH bought him for eight hundred *Dirhems*, and brought the money to the Prophet: and he sent it to the man who had declared the slave free at his death; and said, "make use of them for your maintenance; and if they are more than sufficient, then maintain your family with the overplus; and any excess beyond that purpose is for your relations; and whatever may remain, expend for the poor and needy.") IBN ÁBB'AS. 'A. G. S. "When a slave girl has a child by her master, she is free at his death."

Part Second.

JA'BIR said, 'we used to sell the mothers of children, in the time of the Prophet and of AB'UBACR; and ÓMER forbade it in his time.' IBN ÓMER. 'A. G. S. "Whoever frees a slave, and the slave has property, it is for the master; unless the master shall have agreed that it was the slave's at the time of freeing him." AB'U MALIH† relates from his father, that 'verily a man freed his share of a slave; and it was mentioned to the Prophet, who said, "it is fit that he should be wholly

* One of the *Sah'abah*, of the tribe *Adà*.

† One of the *Tabi'in* of the third class. His name was AA'MIR-BIN-USAMA'AH, of the tribe *Had'han*, of *Bas'rah*.

Concerning the property of a slave who obtains his freedom.

freed ;" and ordered it to be done.' SAFÍNAH said, ' I was OMM SALMAH's slave, and she said to me, " I set you free, by this agreement, that you serve the Prophet as long as you live." Then I said, " if you make no agreement with me, I shall not separate from his highness, as long as I live." Then OMM SALMAH freed me, and agreed with me to serve the Prophet.' AMER-BIN-SHUAIB relates, from his forefathers, that ' the messenger of God said, " a *Mucátab* is a slave so long as one *Dírhem* remains of his bond." OMM SALMAH. ' A. G. S. " When a *Mucátab* of yours has money to redeem his bond, then you must not allow him to come into your presence afterwards." AMER-BIN-SHUAIB. ' A. G. S. " He who has made a slave on a bond of one hundred *Úkíyahs*, and the slave has paid it all except ten *Úkíyahs*, which he is not able to pay, still he is a slave."

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PART II.

A *Mucátab* continues a slave while any part of his bond is unpaid.

Part Third.

ABDUL-RAHMÁN-BIN-ABÙ AMRAH* said, ' my mother wished to free a slave, but delayed doing it till the morning ; and she died before the time. Then I said to KA'SIM-BIN-MUH'AMMED,† " will it be of use if I free a slave on the part of my mother?" He said, " SAD-BIN-UBA'DAH came to the messenger of God, and said, my mother is dead, will it benefit her if I free a slave on her part? He said yes." YAH'IAH-BIN-SA'ID said, ABDUL-RAH'MAN-BIN-AB'UBACR‡ died a sudden death, and AA'YESHAH his sister freed a great many slaves on his part.' ABDUL-LAH-BIN-OMER. ' A. G. S. " Whoever buys a slave, and does not agree about his property, then no part of it is for the purchaser."

The freeing of slaves on their part benefits the dead.

* One of the *Tabí'in*, of the class of *Ans'árs*. He was judge of *Medínah*.

† The grandson of AB'UBACR ; a man eminent for his learning, and one of the seven great lawyers of *Medínah*.

‡ One of the *Sah'ábah*. He embraced *Islám* in the year of the expedition to *Hudai-bíah*. His name in the days of idolatry was ABD-UL-CAB, or according to others ABD-UL-UZZAH. He was the eldest son of AB'UBACR.

CHAP. XXI.---PART I.

IN EXPLANATION OF OATHS.

IBN ÔMER said, ' the Prophet of God used generally to swear in these words, " no, by the turner of hearts!" **IBN ÔMER.** ' A. G. S. " God has forbidden you swearing by your own fathers; he who takes an oath must swear by God, or remain silent." **ÂBDU'L-RAH'M'AN-BIN-SAMURAH.** ' A. G. S. " Swear not by idols, nor by your own fathers." **AB'UHURAIRAH.** ' A. G. S. " He who swears by **LA'T** and **ÛZZAH** must repent, and say there is no God but God; and he who says to his friend come I will play with you for such a sum, instead of doing so, let him give it to the poor." **THA'BIT-BIN-DÂH'ÂC.** ' A. G. S. " He who swears by any other religion not *Islâm*, and falsifies his oath,* is as that by which he has sworn. And there is no vow to be made by a man in a thing which he does not possess; and he who kills himself with a thing in the world, shall be punished with it on the day of resurrection; and whoever curses a *Muslemân*, is like killing him; and whoever abuses a *Muslemân* by infidelity, is like killing him; and he who makes a false claim in order to

* That is, suppose a man to say, " if I do so, may I be a Jew, a Christian, or of any religion not *Islâm*." Then if he do the act thus sworn against, he is to be held as having renounced *Islâm*, and treated accordingly. **ABD-UL-HAK.**

It is unlawful to swear by any being but God.

obtain much riches, God will not increase it, but decrease." AB'U MU'-SA. 'A. G. S. "I swear by God, please God, if I swear to do a thing, and it should be better to do another, I would do it, and make atonement for my oath."* AB'DU'L-RAH'M'AN-BIN-SAMURAH. 'A. G. S. "Wish not for sway, because if it be given, and the business resigned to your management, and judgment, without the assistance of God, it will be ruinous; but if it should be given without asking, the favor of God will be your assistance. When you swear to a thing, and see another better than it, then do the best, and make an atonement for your oath." AB'DU'L-RAH'M'AN. 'A. G. S. "That person is the most to be put faith in, who verifies his oath." AA'YESHAH said, 'this revelation was sent, "God will not punish you for an inconsiderate word in your oaths."†

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PART I.

If a man swear to do a thing that is unlawful, he must not keep such an oath, but make atonement for the breach of it.

Part Second.

ABUHURAIRAH. 'A. G. S. "Swear not by your fathers and mothers, nor by idols, nor by God, unless to the truth." IBN-ÔMER said, 'I heard the Prophet say, "whoever swears otherwise than by God, out of respect to that which shall be sworn by, has associated the other with God." BURAIDAH ASLAMÌ. 'A. G. S. "Whoever swears by prayers, by fast or pilgrimage, is not of us." BURAIDAH ASLAMÌ. 'A. G. S. "Whoever says, I turn from *Islàm*, if I do so and so; then if he does it, he is as he said; but if he does not, he will never return safe to *Islàm*; that is, he will be punished." AB'U-SA'ÏD-KHUD'HRÌ said, 'his highness used to say, when he heightened an oath, "no, by him in whose hand is the

* For example, a person swears that he will not speak to his father, which it is his duty to do; then he must do so, and make an atonement for his oath, (as SAD'I says, "chagrining the hearts of friends is ignorance, and the atonement for an oath is easy.") ABD-UL-HAK.

† Kor. Chap. 2. v. 226. SALE Vol. I. p. 40. It is a habit with the *Arabians* to say in their conversations, "no, by God," without intending an oath. ABD-UL-HAK.

A benevolent act may be done notwithstanding an oath to the contrary, making atonement for the oath.

ABÙ-AH'WAS-BIN-MÁLIC* said, ' my father said, " O messenger of God! inform me: I went to the son of my uncle and asked him for money, but he would not give me any. Then he became in want, and came to me, and asked something of me: and verily I swore that I would not give him any thing." Then the Prophet ordered my father to give him, and to make an atonement for his oath.'

* One of the *Tabi'in*, a follower of ABDULLAH-BIN-MASU'UD; son of MA'LIC-BIN-NAD-LAH.

CHAP. XXII.---PART I.

IN EXPLANATION OF VOWS.

ABUHURAIRAH and **IBN-ÖMER**, 'A. G. S. "Do not make a vow, with the dependence of it's opposing fate; because a vow does not do away fate and predestination; but all it does is extracting something from the wealth of the miser." **AA'YESHAH**, 'A. G. S. "Whoever makes a vow must perform it; and whoever vows that he will disobey God, must not fulfil such a vow." **IMR'AN-BIN-HUS'AIN**, 'A. G. S. "There is no performance of a vow in sin; for example, vowing that he will drink wine, commit adultery or murder." **ÜKBAH-BIN-ÄA'MIR**, 'A. G. S. "The atonement for a vow is as that for an oath." **IBN-ÄBB'AS** said, 'whilst his highness was repeating the *Khut'bah*, he unexpectedly saw a man standing, and asked who he was. They said, "his name is **AB'U-ISRA'IL**; he has vowed to remain standing, and not sit down, or be in the shade, or speak, and to keep fast." Then the Prophet ordered him to speak, and come into the shade, and sit down, and put an end to his fast.' **ANAS** said, 'verily the Prophet saw an old man going along, leaning upon the shoulders of his two sons; and said, "what is the condition of this man?" They said, "he has vowed to go on foot to the *Cábah*." His highness

One must
not fulfil an
unlawful
vow.

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The Prophet
disapproved
of unprofitable
austerities.

said, "verily God does not care about his punishing himself;" and ordered him to ride, on account of his inability to walk.' IBN-^AABB'AS said, ^ASAD-BIN-^AUBA'DAH asked the Prophet's judgment about a vow which his mother had made, and died before performing. Then his highness ordered ^ASAD to perform it, on the part of his mother.' ^ACAB-BIN-MALIC. 'I said, "O messenger of God! the completion of my repentance is to expend all my money in the cause of God and his messenger." And the Prophet said, "preserve some of your money, which will be better for you." I said, "I have preserved my share of the ground at Khaiber."

Part Second.

IBN-^AABB'AS. 'A. G. S. "Whoever makes a vow, saying a vow is incumbent upon me for God, then its atonement is the same as for an oath: and whoever makes a vow to sin, must give an atonement for it like that for an oath; and whoever makes a vow, and has not the power of performing it, must give an atonement as for an oath; and whoever makes a vow, and is able to perform it, must do so." THA'BIT-BIN-D'AH'AC said, 'a man made a vow, in the time of the Prophet, that he would slay a camel in *Bu'annah*;* and he came to the Prophet and informed him of the matter; who said, "were there in that place any idols of ignorance which were worshipped?" Those present said, "no." His highness said, "was there a festival of the festivals of ignorance?" They said, "no." Then his highness said, "perform your vow; because had that place been the place of worship of the infidels, the performance of the vow would not have been lawful; because there is no performance of disobedience to God; and there is no vow in a thing not the property of the children of ADAM."

Prohibition
to offer sa-
crifices in a
place where
idols had
formerly
been wor-
shipped.

* A village near Mecca.

1. AMER-IBN-SHU'AYB relates, from his fathers, that ' a woman said, " O messenger of God! verily, I vowed that I would beat a tabour in your presence." The Prophet said, " perform your vow." (And RAZIN has added this to it, that ' the woman said, " I have vowed to slay a sacrifice in the place in which the people of ignorance slayed theirs." His highness said, " was there an idol of the idols of ignorance, which were worshipped?" The woman said, " no." His highness said, " was there a festival of the festivals of ignorance?" She said, " no." His highness said, " then perform your vow.") AB'U-LUBA'BAH said, ' I said to the Prophet, " verily it is the completion of my repentance to leave my house, in which I sinned, and give in alms the whole of my property." His highness said, " it is sufficient for you to give a third of it in alms." JA'BIR-BIN-ABDULLAH said, ' a man stood up, on the day of the conquest of Mecca, and said, " O messenger of God! I made a vow, and a promise to God, that if he gave you victory over Mecca, I would perform two *Racâts* of prayer in Jerusalem." His highness said, " say your prayers here." The man repeated the same again, and the Prophet said, " perform them here;" and the man repeated the same a third time, and his highness said, " now you won't do as I tell you, go where you please and do what you vowed." IBN-ÂBB'AS said, ' the sister of UKBAH-BIN-ÂÂ'MIR vowed that she would make a pilgrimage on foot, when she was not able to perform it, and the messenger of God said, " verily God is indifferent about the going of your sister on foot: then let her ride, and send a camel or bullock for alms." ABDULLAH-BIN-MALIC said, ' verily UKBAH-BIN-ÂÂ'MIR asked the Prophet about the case of his sister, who had vowed to make a pilgrimage, with her feet and head uncovered; and the Prophet said, " order her to ride and cover herself, and fast three days, as an atonement for breaking her vow." SA'ID-BIN-MUSAIB said, ' verily there were two brothers of the assistants, and there was a legacy between them; and one of them asked the other for his share, and he said, " if you ask me again

CH. XXII.
PART II.

The "Prophet forbade a man to give all his property in alms.

Atonement for the breach of a vow,

by sacrifice,

or fasting.

BOOK XIII.

for a share of the legacy, I will make a vow to lay out the whole of it upon the *Cábah*:" then OMER said to him, " verily the *Cábah* is not in want of your money, make an atonement for this oath, and speak to your brother about giving him his share, because I heard the Prophet say, there is no vow in disobedience to God, and there is no oath or vow for cutting propinquity, and there is no oath in a thing not possessed."

Part Third.

IMRÀN-BIN-HÚŠAIN said, ' I heard the Prophet say, " there are two kinds of vowing; then he who has made a vow to obey God, it is for God, and its performance indispensable; and he who has vowed to disobey God, and to sin, then such a vow is for the devil; by which he is pleased and delighted; and it is not right to perform it; and its atonement is the same as for an oath." MUH'AMMED-BIN-MUNTASHIR* said, ' verily a man vowed to sacrifice himself, if God would free him from his enemies; and he asked IBN-ABB'AS about the orders for it. He said to him, " ask MASR'UC." Then the man asked MASR'UC; who said, " do not sacrifice yourself; because if you are a *Muslemàn* before God and kill yourself, you kill a *Muslemàn*, and for the murder of a *Muslemàn* there is everlasting denunciation in hell fire; but if you are an infidel, and kill yourself, you hasten towards hell fire; in every point of view it is not right to kill yourself; therefore buy a ram, kill him, and give him in alms to the poor; for verily Is'h'ak† the Prophet was better than you, and he was ransomed with a ram."‡ The man told IBN-ABB'AS MASR'UC's judgment, who said, " I also wished to have given you this determination."

Suicide forbidden.

* One of the *Tábt'in*.

† ISAAC the son of ABRAHAM.

‡ And some have said, that the order was for sacrificing ISMA'IL; and SHAIKH JALAL-ULDIN SIU'TI has mentioned, in some of his treatises, that this contradiction is from the people of the book. ABD-UL-HAK.

Book the Fourteenth.

CHAP. I.—PART I.

ON THE LAWS OF RETALIATION.

ABDULLAH-BIN-MASUUD. ‘ A. G. S. “ It is not lawful to spill the blood of a *Muslemàn*, who bears testimony of God and his messenger, except from three causes; one, intentional murder; the second, an adulterer who shall be stoned to death; the third, an apostate from his religion, such as shall have forsaken *Muslemàns*.” **IBN-ÔMER.** ‘ A. G. S. “ *Muslemàns* are from their religion hopeful of God’s compassion, so long as they do not kill unjustly.” **ABDULLAH-BIN-MASUUD.** ‘ A. G. S. “ The first judgments, which God will pass upon man, on the day of resurrection, will be for murder.” **MEKD’AD-BIN-AL-ASWAD** said, “ I said, O messenger of God! tell me, if I meet an infidel, and we fight, and he should cut off one of my hands, after that screen himself behind a tree, and say I embrace *Islàm* for God; (and in one tradition it is, that when I intend to kill him, and he says there is no God but God,) may I put him

A *Muslemàn* is not to be put to death, unless for one of three crimes, murder, adultery or apostacy.

BOOK XIV.

An infidel who offers to embrace *Islām* must not be put to death.

Punishment of suicide in a future state.

to death, after repeating this?" His highness said, "no, do not kill him." Then I said, "O messenger of God! verily he has cut off one of my hands." The Prophet again said, "do not kill him; for verily he is as yourself before your killing him, and if you then do it, you will deserve to be put to death." USA'MAH-BIN-ZAID said, 'the Prophet sent me to fight a party of the *Juhainah* tribe; and I opposed one of their men, and went close to him to spear him; and he said, "there is no God but God." Then I speared him and killed him, and went to the Prophet, and told him the circumstance; and he said, "what! did you kill him, when he really uttered the words of *Islām*?" I said, "O messenger of God! he only repeated the words to save himself from being killed." His highness said, "why did you not search the state of his heart; that you might have known whether he spoke to save himself, or purely for truth, and *Islām*?" (And in one tradition it is thus, that the Prophet said, "what answer will you give to those words, when they come at the day of resurrection?" The Prophet repeated these words several times.) AB-DULLAH-BIN-ÔMER. 'A. G. S. "Whoever kills a *Muâhid** will not perceive the smell of paradise; and verily it is perceived at the distance of forty years' journey." AB'UHURAIRAH. 'A. G. S. "Whoever shall throw himself from the top of a mountain and kill himself, is in hell fire, and he will swallow it perpetually; and he who kills himself with iron, his iron will be in his hand, and he will stab his belly with it in hell fire everlastingly." AB'UHURAIRAH. 'A. G. S. "Whoever strangles himself, in this way will he punish himself in hell fire perpetually; and whoever kills himself with a spear, in this way will he punish himself in hell fire for ever." JUNDUB-BIN-ÂBDULLAH. 'A. G. S. "There was a person in the ancient sects who was wounded, and was not able to bear the pain, and

* That is, an infidel, having been permitted by a *Muslemân* to go into the towns of *Islām* and traffick, or to hear the word of God, by the agreement of not being a detriment to any *Muslemân*.

took a knife and cut off his hand, and the blood did not stop till he died. Then God said, " my servant soon destroyed himself, and I forbade him paradise."

CHAP. 1.
PART 1.

JA'BIR said, ' verily TUFAIL-BIN-ÂMER-DAWSI* fled to the Prophet, and a man of his tribe along with him, who was sick, and impatient; and he took a knife and he cut the joints of his own fingers, and the blood run till he died. Then TUFAIL saw the man in his sleep, in a beautiful appearance, with his hands covered, and said to him, " what has your God done to you?" He said, " he pardoned me, on account of my flying to the Prophet." Then TUFAIL said, " what is the cause of my seeing your hands covered?" He said, " God said, I never will put to rights what you destroyed yourself." ANAS said, ' a Jew broke the head of a slave girl between two stones, and she was asked who did it? whether such a one or such a one, mentioning the names of the suspicious persons, till at length the Jew's name was mentioned, who had perpetrated the act: and the girl made a sign to her head, indicative of his having done it. Then the Jew was brought, and confessed it, and the Prophet ordered that his head should be broken with a stone.' ANAS said, RABIÎ broke the fore teeth of an assistant's daughter, and the assistant came to his highness, who said, " break RABIÎ's teeth also." Then ANAS-BIN-NUDR† said, " by God! RABIÎ's teeth shall not be broken, O messenger of God!" And the Prophet said, " O ANAS! this retaliation is agreeable to the book of God." Then the assistant agreed to take money for it; and the Prophet said, " verily there are some such servants of God, that if they swear by God, we will do so and so, he (God) will verify their

A man was pardoned the crime of suicide, on account of his having taken refuge with the Prophet.

The law of retaliation laid down.

* One of the *Sahâbah*. He embraced *Islâm* at *Mecca*, and afterwards returned to his tribe, and lived among them till the flight of the Prophet to *Medinah*, when he came to the Prophet, and remained with him till the time of his death. He was slain at the battle of *Yemâmah*, or according to others at that of *Bermûc*.

† The uncle of ANAS-BIN-MALIC and brother of RABIÎ; one of the most illustrious of the *Sahâbah*, slain at the battle of *Ohud*, where he fought with extraordinary valour, and received upwards of eighty wounds.

BOOK XIV.

oaths." AB'U-JUH'AIFAH said, "I asked ALI, "have you any thing that is not in the *Koràn*?" He said, "I swear by that God who split the grain, and brought forth blades of corn, and created every living animal, I have nothing but what is in the *Koràn*, except the gift of understanding, by which a knowledge of its meaning and signs is obtained, and the rules which are in the *Sah'ifah*."* And I asked, "what is in the *Sah'ifah*?" He said, "the rules of *Diät*,† and for freeing captives; and there is in the *Sah'ifah* that a *Muslemàn* shall not be killed in atonement for an infidel."

Part Second.

Heinous
guilt of kil-
ling a *Mu-
slemàn*.

ABDULLAH-BIN-ÖMER. 'A. G. S. "Verily the decline of the world and its destruction is easier to God, than his killing a *Muslemàn*." AB'U SA'ID and AB'UHURAIRAH. 'A. G. S. "If all the inhabitants of the regions and the earth were partners in spilling the blood of a *Muslemàn*, verily God would cast them head foremost into hell fire." IBN ABB'AS. 'A. G. S. "The murdered will bring his murderer on the day of resurrection, by the hair of his head, whilst the blood is still running from his veins, and will say, "O my defender! this person killed me," until the murdered will pull along the murderer near to God's imperial throne." AB'U UMA'MAH said, "ÖTHM'AN went upon a high part of his house, the day it was besieged, and said, "I adjure you by God, do you know that the Prophet said, it is not lawful to spill the blood of a *Muslemàn* except for three things; one of them, a *Muslemàn* committing adultery after his marriage, who deserves to be stoned; the second, an apostate; the third, kil-

* This page or book. Some say this was a scroll which he kept in the scabbard of his sword.

† A pecuniary compensation for blood.

ling unjustly? Then, by God, I neither committed adultery in the day of ignorance nor in *Islām*; nor have I been an apostate from the time I professed to the Prophet; nor have I killed a person whom God has forbidden so to do; then for what cause should you kill me?" AB'U DARDA'A.

'A. G. S. "A *Muslemān* is always a swift goer in the road of God, so long as he does not commit murder; therefore, when he kills any body, he cannot go, and becomes tired." AB'U DARDA'A. 'A. G. S. "It is near that God

will forgive every fault, except of him who has died an infidel, and an acknowledger of another in partnership with God, and who kills a *Muslemān* intentionally." IBN 'ABB'AS. 'A. G. S. "Retaliations shall not be

made in *Masjids*; because they are only built for prayers; nor shall a

father be killed for his son." AB'U-RIMTHAH said, 'I came to the Pro-

phet, along with my father; and his highness said, "who is this along

with you?" My father said, "this is my son, be witness." The Prophet

said, "beware, neither of you will be taken for the fault of the other, in

the world or futurity." AB'U-RIMTHAH says, 'I came with my father to

the Prophet, and he saw the thing was upon his back, that is, the seal of

prophecy, and he said to the Prophet, "allow me to apply a remedy to

that which is upon you, for verily I am a physician?" Then the Prophet

said, "you are very obliging, God is the curer." 'AMER-IBN-SHUAIB re-

lates, from his forefathers, that SURA'KAH said, "I was present with the

Prophet; and he was taking retaliation from a son for his father, but not

from a father for killing his son." HASAN-BAS'RĪ. 'A. G. S. "He who

kills his own slave, I shall kill in retaliation; and he who maims his slave,

I will maim him." (And in another tradition it is thus, "he who cas-

trates his slave I will castrate him.")

'AMER-BIN-SHUAIB relates, from his forefathers, that 'verily the Prophet said, "he who kills another intentionally, shall be given up to the family of the killed; then if they wish it they may kill him, in retaliation; and if

CHAP. I.
PART II.

All crimes
may be for-
given, ex-
cept infide-
lity, idola-
try & wilful
murder.

Fathers not
to be pu-
nished for
the crimes
of their chil-
dren, nor
children for
those of
their fa-
thers.

The murder
of a slave
shall be pu-
nished with
death.

BOOK XIV.

It is at the option of the family of a murdered person to take retaliation or the price of blood.

He that has once forgiven, must not afterwards exact retaliation or *Diät* for the same crime.

Reward of him who forgives injuries.

they like it may take *Diät* from him; which is one hundred camels, thirty of four years old, thirty of five years, and forty with young: and he may make his peace with them for less if he can, but *Diät* is this." ^ĀĀLĪ. 'A. G. S. " *Muslemāns* are equal in retaliation and *Diät*. If a *Muslemān* gives protection to an infidel, it is unlawful for all *Muslemāns* to kill him; and all the men of the same army shall partake in the plunder of the enemy; and *Muslemāns* are like one hand to the other, in assisting each other: know, a *Muslemān* shall not be killed in retaliation for an infidel; nor shall a *Muāhid*, during the period for which he has protection."* AB'U-SHURAIH said, 'I heard the Prophet of God say, "whoever is killed or wounded, then his family, if the former, and himself, if but the latter, have an option of one of these three things; (but if he attempts a fourth he must be prevented): he may either take retaliation, or forgive, or take *Diät*: then if he wishes any other thing besides these three, he surpasses the bounds: for example, if he has forgiven, and afterwards asked for retaliation or *Diät*, then for him is the fire everlasting." IBN-^ĀABB'AS. 'A. G. S. "Any one who is killed, his murderer and the manner of his death being unknown; or by several persons throwing stones in different directions, or by whipping, or by a walking stick; it is accidental, and its *Diät* is the *Diät* for accident. And one that is killed in this way intentionally is a cause of retaliation; and he who prevents retaliation being taken, on him is the curse and anger of God; nor will his divine or *Sunnat* prayers be accepted." JA'BIR. 'A. G. S. "I will not release him, verily I will take retaliation from him who has taken *Diät* and killed afterwards." AB'U-DARD'AA said, 'I heard the Prophet say, "there is no man who is wounded, and pardons the giver of the wound; but God will exalt his dignity, and diminish his faults."

* That is, if a *Muslemān* should kill such an one, his life becomes forfeited by retaliation. This is the doctrine of AB'U-H'ANĪFAH.

Part Third.

SÂID-IBN-AL-MUSAIB said, ' verily ÔMER-IBN-AL-KHAT'T'AB killed five or seven people, in retaliation for one man, and said, " if the inhabitants of *Sandâ* had assisted them, verily I would have put them all to death." JUNDUB said, ' such a companion informed me that the Prophet said, " the murdered will bring his murderer on the day of resurrection, and will say, ask him, O LORD! why he killed me? And the killer will say, in assistance to such a king." Then JUNDUB said, " abstain from assisting kings." AB'UHURAIRAH. ' A. G. S. He who assists in the killing of a *Muslemân*, by half a word, God will hold up before his eyes a thing in which this is written, " he is without hope of God's favor," IBN-ÔMER. ' A. G. S. " When a man protects a man, and another comes and kills him, he shall be killed; and the man who protected him shall be imprisoned: for example; a man protects a woman, and another man has connexion with her; there is no penalty for the man who protected her: in like manner there is no retaliation for the protector of a man."

This for the
 death of a
 woman and
 of the child
 in her
 womb.

Part Second.

ABDULLAH-BIN-ÔMER. ' A. G. S. " Know ye, verily that for accidental murder, having the appearance of intention, which shall be by whipping, or by beating with a bludgeon, is one hundred camels, forty of them with young." AB'UAAZ-BIN-MUH'AMMAD* relates that, verily the Prophet wrote a letter to the people of Yemen, in which was written,

This for
 manslaughter.

CHAP. II.---PART I.

IN EXPLANATION OF KINDS OF *DI'ÄT*.

Diät for the death of a woman and of the child in her womb.

IBN-ÄBBÄS. 'A. G. S. "The *diät* for a little finger and a thumb are equal." **AB'UHURAIRAH** said, "two women, married to one man, fought; and one of them struck the other with a stone, which killed her and the child which was in her belly; and his highness ordered that *diät* for the child was a slave or a slave girl; and ordered the *diät* for the woman who was killed to be given by the other's nearest relations on the father's side; and the heirs of this *diät* are her husband and children."

Part Second.

Diät for manslaughter.

ÄBDULLAH-BIN-ÖMER. 'A. G. S. "Know ye, verily *diät* for accidental murder, having the appearance of intention, which shall be by whipping, or by beating with a bludgeon, is one hundred camels, forty of them with young." **AB'UBACR-BIN-MUH'AMMED*** relates, that 'verily the Prophet wrote a letter to the people of *Yemen*, in which was written,

* One of the *Täbî'in*, of the second class. His father **MUH'AMMED** was the son of **AMER-IBN-HAZM**; concerning whom see Vol. I. p. 105.

" whoever kills a *Muslemàn* without fault, shall be killed in retaliation for his act; unless the family of the person killed be satisfied, with *diät* or with pardoning him;" and there was also written in it, " a man shall be killed in retaliation for a woman; and that for killing a person the *diät* is one hundred camels for those that have them, and for people who possess gold, one thousand *Dinârs*; and for those possessing silver, twelve thousand *Dirhems*. And when the nose of any person shall be cut off by the root, the *diät* is an hundred camels; and also for breaking the whole of any person's teeth, and also for cutting off a person's lips; and also for castrating a person, and also for cutting off the penis of another, and for breaking the back bone, so as to destroy and stop the emission of semen; and for cutting off one foot, half *diät*: and for blinding both eyes, complete *diät* (two camels:) and for breaking the skin of the head, a third of a *diät*: and for a wound given in the belly, or within the head, a third of a *diät*: and for a wound breaking the cover of the bone, fifteen camels; and for every finger or toe cut off, ten camels: and the *diät* for every tooth is five camels. (And in one tradition, by MA'LIC, it is thus, that ' fifteen camels are *diät* for blinding of one eye, and also for cutting off a hand, and for a foot the same: and for a wound shewing the whiteness of the bone, five camels.) AMER-BIN-SHUAIB relates, from his forefathers, that ' the Prophet ordered five camels for every wound which separated the flesh from the bone, and the same for breaking every tooth.'"

CHAP. II.
PART II.

Diät for
maiming,

and for
wounds,

Part Third.

IBN-ABBÂS. 'A. G. S. " The fingers of the hands, and toes of the feet, are equal." IBN-ABBÂS. 'A. G. S. " Fingers, toes and teeth are equal, although some small and others large; the fore teeth and grinders

BOOK XIV.

It is unlawful to confederate for purposes of oppression.

are equal; the little finger and the next to it are equal." ^ÀAMER-IBN-SH^ÀU-AIB relates, from his forefathers, that 'his highness repeated the *Khut'bah* in the year of the conquest of *Mecca*; after which he said, "O men! there is no *Hilf** in *Islàm*; unless that which is the aid of the oppressed, which is strengthened by *Islàm*. *Muslemàns* are as one hand to those that are otherwise; and their armies are partakers in the plunder of the infidel. A *Muslemàn* shall not be killed, in retaliation for an infidel; and the *diät* for an infidel is half that for a *Muslemàn*, and it is not lawful for an almoner to halt at a place distant from the house of those who are to give alms, so as to put them to inconvenience, by ordering them to bring their alms to that place: and it is not lawful for those who are to give alms, to be far from their houses, for the purpose of giving the almoner the trouble of going to them, and their alms shall not be taken but at their houses."† ^ÀKHISH-BIN-M^ÀALIC relates, from IBN-MAS^ÀUD, that the Prophet ordered, in *diät* for accidental murder, twenty *Bint-makhàd*, and twenty *Ibn-makhàd*, and twenty *Bint-Labùn*, twenty *Jà-d'hàh*, and twenty *Hikkah*.§ It is related in the *Shareh' Sunnat*, that 'his highness gave *diät* for a person that was killed, in *Khàiber*, one hundred camels, from the alms camels, and they were all *Ibn Labùn*.|| ^ÀOMER-BIN-SH^ÀU-AIB relates, from his forefathers, that the price of *diät* camels, which are a hundred, was eight hundred *dinàrs* in the time of the Prophet, or eight thousand *dirhems*; and the *diät* for the people of the book was half that for *Muslemàns*; and thus were the orders for *diät* until ^ÀOMER was made *Khalífah*; when he stood up and repeated the *Khut'bah*, and said, "verily animals are very dear:" and he fixed *diät*, for the possessors of gold, a thousand *dinàrs*; and for people possessing silver, twelve thousand

* It was a custom, in the days of ignorance, for people to swear to assist each other in plunder, oppression and murder; and also to assist the oppressed. This engagement was called *Hilf*; and hence a sworn confederate is called *Halif*.

† See Vol. I. p. 412.

‡ One of the *Tabi'in* of good authority.

§ For the meaning of these terms see Vol. I. p. 415.

dirhems; and for proprietors of bullocks, two hundred; and for masters of the goats, two thousand, and for proprietors of cloth, two hundred pairs of trowsers and frocks: and he left the *diät* for an infidel under the protection of *Muslemàns* four thousand *dirhems*.^A AMER-BIN-SHUAIB relates, from his forefathers, that 'the Prophet made the price of the *diät* for accidental death as that of the number of camels for it: therefore when camels were dear, the *diät* in money was more; and when the price of camels was cheap, the price of *diät* was cheaper. The price of *diät* in the time of the Prophet arrived at between four hundred and eight hundred *dinàrs*; and in silver eight thousand *dirhems*; and his highness said, "the price of *diät* is for the heirs of the person killed; and the killer can inherit nothing." AMER-IBN-SHUAIB.^A A. G. S. "The *diät* for accidental murder, bearing the appearance of design, is like that for intentional murder: the latter is liable to retaliation or *diät*, but the former only to *diät*." AMER-IBN-SHUAIB relates from his forefathers, that 'the Prophet ordered (in a wound depriving of sight, but the eye remaining in its place,) a third of a *diät*.' MUHAMMED-BIN-ÖMER said, 'that AB'U-HURAIRAH said, his highness ordered, for a person causing a miscarriage, for *diät*, a slave girl or a slave boy, a horse or a mule.' AMER-IBN-SHUAIB relates from his fathers, that 'verily the Prophet said, "whoever practises physic, and is not celebrated or clever, and a patient dies by his applications; then on him is *diät*." IMR'AN-BIN-HUS'AIN said, 'verily a boy, belonging to some poor people, cut off the ear of a boy, the property of rich folks, and the poor people came to the Prophet and said, "verily we are poor people." Then his highness did not order any *diät* for them.'

The amount of *diät* in money was regulated by the price of camels.

Fine for causing a abortion.

Diät exacted from a physician from whose ignorance a patient dies.

ALÌ said, 'the *diät* of accidental murder, having the appearance of design, is a third of thirty-three *Hikkahs*, thirty-three *Jadhàhs*, thirty-four *Thaníyahs*.* (And in one tradition it is related, that ' *diät* for acciden-

* Camels in their sixth year, to nine; and *Thaníyahs* must be with young.

Diät for the death of a child in the womb.

money was regulated by the price of camels.

Five for causing a portion.

Diät exacted from a physician from whose ignorance a patient dies.

tal murder, bearing the appearance of design, is of a hundred of this kind, twenty-five *Hikkahs*, twenty-five *Jad'hâhs* and twenty-five *Bin Labûn* and twenty-five *Bint Makhâd*.^{*} (SÂ'ID-BIN-AL-MUSAIB said, "verily the messenger of God ordered, for a child being killed in its mother's belly, *diät* by a slave-boy or girl: and the person who was ordered to give it, said, "how shall I give in atonement for him that has neither eat, drank, spoke or made a noise? We must not give in such case." And the Prophet said, "this person is nothing more than a magician's brother." the time of the Prophet arrived at between four hundred and eight hundred *dirhams*; and in silver eight thousand *dirhams*; and his highness said, "the price of *diät* is for the heirs of the person killed; and the killer can inherit nothing." A MER-IBN-SHAIBAH said, "The *diät* for accidental murder, bearing the appearance of design, is like that for intentional murder: the latter is liable to retaliation or *diät*, but the former only to *diät*." A MER-IBN-SHAIBAH relates from his fathers, that the Prophet ordered (in a wound depriving of sight, but the eye remaining in its place) a third of a *diät*. MUHAMMAD-BIN-ÖMER said, "that Abu-HURAYRAH said, his highness ordered, for a person causing a miscarriage, for *diät*, a slave girl or a slave boy, a horse or a mule." A MER-IBN-SHAIBAH relates from his fathers, that "verily the Prophet said, "whoever practises physic, and is not celebrated or clever, and a patient dies by his applications: then on him is *diät*." IMR'AN-BIN-HUSAIN said, "verily a boy, belonging to some poor people, cut off the ear of a boy, the property of rich folks, and the poor people came to the Prophet and said, "verily we are poor people." Then his highness did not order any *diät* for them." Ali said, "the *diät* of accidental murder, having the appearance of design, is a third of thirty-three *Hikkahs*, thirty-three *Jad'hâhs*, thirty-four *Tha'iyahs*." (And in one tradition it is related, that "diät for acciden-

* Camels in their sixth year, to nine; and Tha'iyahs must be with young.

CHAP. III.---PART I

IN EXPLANATION OF FAULTS FOR
WHICH THERE IS NO *DIAT*.

ABUHURAIRAH. A. G. S. "There is no *diat* for harm done by quadrupeds; that is, if the quadruped of any person spoils the property of another, or treads down his corn, there is no *diat* to pay: and if a person comes into a mine, or stands on the top of it, and falls down, and is killed, there is no atonement to be made by the master of the mine; and he who digs a pit in his own ground, and another person falls into it and dies, there is no atonement to be made by the owner of the pit." **YALI-BIN-UMAIYAH** said, "I fought along with the Prophet in the battle of *Tabuc*: and there was a labourer with me; and he had a quarrel with some person, and one of the two bit the other's hand; and the person bit, drew his hand from the mouth of the biter, and drew out his fore teeth; and the man who had lost his teeth came to the Prophet for his orders; but the Prophet gave no kind of order between them; and said, "did that person put his hand into your mouth, and did you bite it like a male camel?" **ABDULLAH-BIN-OMER.** A. G. S. "Whoever is killed near his own property, on account of guarding it, is a martyr." **ABUHURAIRAH** said, "and

No *diat* for injuries done by brutes, or by inanimate things.

A man goes into public places with arrows, must cover their points that he may not hurt people with them.

BOOK XIV.

A man is justified if he kill another in defence of his property.

man came and said, "O messenger of God! inform me, if a man comes to take my property, what shall I do?" The Prophet said, "do not give it him." The man said, "what am I to do if he tries to kill me?" His highness said, "fight him." The man said, "tell me if he kills me." His highness said, "then you are a martyr." The man said, "what is the case if I kill him?" He said, "he is in hell fire."

AB'UHURAIRAH said, 'I heard the Prophet say, "if a man looks into your house without your permission, then do you throw gravel at him, and blind him; and there is no fault upon you." SAHAL-BIN-SAD-ANS'ARI said, 'verily a man peeped into a hole of the Prophet's door, when he had nothing near him, but a scratching comb, and the Prophet said, "had I known that you were peeping at me, verily I would have stuck this comb into your eyes;" and permission in coming into another's house, which has been repeated, was to prevent looking into it.' ABDULLAH-BIN-MUGHAFAL said, 'I saw a man throwing pebbles, and I said, "do not throw pebbles, because his highness has forbidden it; you cannot kill birds with them, nor wound your enemies; and there is no use in it: but sometimes they break people's teeth and blind their eyes." AB'U-MUSA-ASHARI. A. G. S. "When any of you pass into the *Masjids* and market places of *Muslemans*, and you have arrows with you; then you must put your hands upon the iron part, for fear of wounding any *Muslemân*." AB'UHURAIRAH. A. G. S. "Do not present any weapon at your brother, because the devil might draw it from your hand and wound him, and then you would be an offender." AB'UHURAIRAH. A. G. S. "He who presents an iron weapon at his brother, although he be a real brother, verily the angels curse him, till he puts the weapon down." IBN-OMER and AB'UHURAIRAH. A. G. S. "He who lifts a warlike weapon over us, is not of us, or of our ways; and he who conceals the defect of a bargain, is not of us." SALMAH-BIN-ACWA. A. G. S. "Whoever draws a sword

A man going into public places with arrows, must cover their points, that he may not hurt people with them.

upon us, is not of us or of our ways." HUSH'AM-BIN-^AURWAH relates, from his own father, that 'verily HUSH'AM-BIN-HACIM passed through the country of Syria, by a *Nabat* tribe,* while they were standing in the sun, and had olive oil made hot poured upon their heads: and HUSH'AM asked, "what is this affair, why are these people punished?" It was said, "on account of their tribute which they will not pay." And HUSH'AM said, "I give evidence that verily I heard the Prophet say, verily God will punish those who punish people in the world without fault."

AB'UHURAIRAH. 'A. G. S. to me, "it is near, that if your life should be long, you will see a tribe with whips in their hands, like cow's tails, that will close the day in God's anger, and rise in the morning in disobedience to God, and in his anger." (And in one tradition it is, "that they will rise in the morning under God's curse.") AB'UHURAIRAH. 'A. G. S.

"There are two tribes of the people of hell, which I have not seen, nor will I see; a tribe with whips in their hands, like cow's tails, with which they flog people; the second, a concourse of women that wear thin clothes, shewing their bodies, to entice men to them; and inclining towards men in their own hearts, having braided their hair, like the hump upon the back of a *Bukhti* camel, which hangs from fat; they will not enter into paradise, nor perceive its smell, although it is perceived at an amazing distance." AB'UHURAIRAH. 'A. G. S. "When any one of you fights, you must refrain from the face; that is, not strike in the face; because verily God created ADAM from his own likeness."

CHAP. III.
PART I.

The practice of enforcing the payment of tribute by corporal punishment reprobated.

Cruelty in men, and lasciviousness in women, will be punished in hell.

The human face, created after God's likeness, is not to be aimed at in battle.

Part Third.

ABUDHAR. 'A. G. S. "Whoever lifts up a curtain, and looks into

* That is, the people of the province called *Nabathæa*, of which *Petra* was anciently the capital.

BOOK XIV.

It is forbid-
den to lift
up a curtain
and peep in-
to any per-
son's house.

a house, without leave, and sees the private parts of the people of the house, does a thing which is not lawful for him: then, if another comes to him and blinds him, whilst he is looking into the house, verily I would not be angry with him: and if a man passes by a door which has no curtain upon it, nor shut, and he sees any one of the house, there is no fault upon him; the fault is on the people of the house; why did they not shut the door, and put down the curtain?" JABIR said, "the Prophet forbade taking hold of a naked sword." SA'ID-IBN-ZAID. A. G. S. "Whoever is killed in guarding his religion, is a martyr; and whoever is killed in guarding his property, is also a martyr; and whoever is killed in guarding his family is a martyr; and whoever is killed in his own defence is a martyr." IBN-OMER. A. G. S. "There are seven doors to hell; one of them is for him who draws a sword upon my sects."

Crucifixion in
men and las-
civiousness
in women,
will be pu-
nished in
hell.

The human
face, created
after God's
likeness, is
not to be
aimed at in
battles.

"There are two tribes of the people of hell, which I have not seen, nor will I see; a tribe with whips in their hands, like cow's tails, with which they flag people; the second, a concourse of women that wear thin clothes, showing their bodies, to entice men to them; and inclining towards men in their own hearts, having braided their hair, like the hump upon the back of a Bawli camel, which (hangs from fat; they will not enter into paradise, nor perceive its smell, although it is perceived at an amazing distance." ABU-HURAYRAH. A. G. S. "When any one of you fights, you must restrain from the face; that is, not strike in the face; because verily God created Adam from his own likeness."

Part Third.

ABU-HURAYRAH. A. G. S. "Whoever lifts up a curtain, and looks into

the province of the people of the province called Nabataea, of which I was once the

CHAP. IV.---PART I.

IN EXPLANATION OF KASAMAT.*

RAFI-BIN-KHADIJ and SAHAL-BIN-ABU HATHMAH said, "verily **ABDULLAH-BIN-SAHAL†** and **MUH'AIYYIS'AH-BIN-MASU'UD** came to *Khaiber*, and separated when walking among date trees; and **ABDULLAH-BIN-SAHAL** was killed, and **ABDUL-RAH'MAN-BIN-SAHAL**, who was his brother, and **HUWAIYYIS'H** and **MUH'AIYYIS'AH**, two sons of **MASU'UD**, came to the Prophet, and asked about the case of the person killed; and **ABDUL-RAH'MAN** spoke first, who was the youngest of them, and the Prophet said to him, "let the eldest speak first." Then the senior spoke, and the Prophet said, "you will be entitled to *diät*, or retaliation, when fifty of you swear." The people of the deceased said, "O messenger of God! this is an affair which we did not see, nor do we know who killed him." His highness said, "the *Jews* of *Khaiber* will relieve you from your suspicions, by fifty of them swearing we did not kill him, or know who

* That is, a person is found dead in a place, and the murderer not known; then the family of the killed make fifty oaths, for getting *diät*; or fifty of the people of the place swear, they did not kill him or know who did.

† One of the *Ans'ars*, the nephew of **MUH'AIYYIS'AH**.

BOOK XIV.

did." The people said, "O messenger of God! these are a tribe of infidels; what faith can be put in their oaths?" Then the Prophet gave them *diät* himself, to prevent disturbances.

(This Chapter has no Second Part.)

Part Third.

The Prophet gave the price of blood himself, to prevent disturbance, in a case of murder, where the perpetrators of it were unknown.

RÁFÎ-BIN-KHADÏJ said, 'a man of the assistants was killed at Khaiber; and the people of the deceased went to the Prophet, and mentioned the affair to him; and he said, "have you two witnesses against the killer of your friend?" They said, "O messenger of God! there was not any *Muslemàn* there; or any but *Jews*, who are noted for tyranny, and verily dare to commit offences of greater consequence than this, such as killing Prophets and altering the word of God." His highness said, "then make fifty of them swear." But the *Jews* refused doing it or giving *diät*. Then the Prophet gave *diät* himself.'

* That is, a person is found dead in a place, and the murderer not known; then the family of the killed make fifty oaths, for getting *diät*; or fifty of the people of the place swear, they did not kill him, or know who did.
† One of the *Khawârij*, the nephew of *Abu Ayyub* an.

CHAP. V.--PART I.

IN EXPLANATION OF KILLING APOSTATES,
AND HIGHWAY MURDERERS.

ACRIMAH said, "some apostates were brought to ALI, and he burnt them: and IBN-ABBAS heard of it, and said, "had they been brought to me I would not have burnt them; because the Prophet said, punish not with God's punishment, which is burning; but verily I would have put them to death, because the Prophet has said, whoever changes his religion, kill him." ABDULLAH-BIN-ABBAS. "A. G. S. "Verily it is not proper for any one to punish with fire, but God." ALI. "A. G. S. "It is at hand that a tribe will come, in the latter end of time, young and of little understanding; and they will repeat the Koran, and expound it falsely; and their belief will not pass beyond their throats; that is, will not be approved; they will leave their religion, as an arrow passes through game; then, whenever you meet them, put them to death; then verily there is reward for killing them, to the day of resurrection." AB'U SA'ID KHUD'RI. "A. G. S. "There will be two classes of my sects; one of which will cast off its religion; and those who kill them will do it justly."

BOOK XIV.

JA'BIR. 'A. G. S. in the farewell pilgrimage; "do not the work of infidels after me, and do not strike off each other's heads." AB'U BACRAH.

'A. G. S. "When two *Muslemàns* meet, and one of them lifts a weapon

When two *Muslemàns* fight without cause, & kill one another, they both go to hell.

on the other, they are both on the brink of hell; and when one kills the other, they both enter into hell; when they fight without cause." (And

in one tradition it is thus, "when two *Muslemàns* meet with swords, the killer and the killed are both in hell.") AB'U BACRAH said, 'I said to

the Prophet, "if the killer goes to hell, there is cause for it, on account of killing the other; why should the killed enter into fire?" His high-

ness said, "surely the one killed wished to have killed the other; and they are both as murderers." ANAS said, 'some people of the *Ucl* tribe

came to the Prophet, and embraced *Islam*, and disliked staying at *Medi-*

nah; because the air disagreed with them, and they got sick, and their colour became yellow, and their bellies swelled. And his highness

ordered them to go to where the alms camels were assembled; and drink their urine and milk; and they did so, and got well; after that they be-

came apostates, and turned away from *Islam*, and killed the man that took care of the camels, and took away the camels. Then his highness

sent some people after them, and they were brought back, and he ordered their hands and feet to be cut off, like as the orders for highway robbers, and their eyes pulled out, but did not stop the bleeding, so that they died.

(And in one tradition it is thus, 'his highness ordered hot iron to be drawn through their eyes, and then that they should be thrown out upon

the stony plain of *Medinah*; and they asked for water, which was not given them; so they died.')

The Prophet punishes with death a tribe who had embraced *Islam* and afterwards apostatised.

Part Second.

IMRAN-BIN-HUSAIN said, 'the Prophet was the cause of my giv-

ing alms to the poor and needy, and he forbade my cutting off ears and noses." ^AABDULRAHMAN-BIN-^AABDULLAH* relates, from his forefathers, who said, "we were with the Prophet on a journey; and he went away for the purpose of necessary evacuation; and we saw a *Hummarah*† with two young; and we took them; and the *Hummarah* came, and spread her wings. Then the Prophet came, and said, "what person afflicted this *Hummarah* by taking her young? Return them to her." And the Prophet saw some out-houses which we had burnt, and said, "who burned those?" We said, "we did." He said, "verily it is not right for any one to punish with fire except God." ^AABU SA'ID KHUZHRI said, "the Prophet said, "it is near that there will be differences in my sects, and separation; one tribe will speak well, but not act so; they will read the *Korān*, but it will not pass above their throats; this tribe will quit religion, like an arrow from a bow, and will not return to it till the arrow return to the bow; this tribe will be the worst of men, and beasts; joy be to those that kill them, and joy be to those who are killed by them; they will invite men to the book of God, and the religion of *Islām*, while they have nothing of it, themselves: those who kill them will be worthy of God's mercy." The companions said, "O messenger of God! what signs are they to be known by?" He said, "by their shaving off a great deal of their hairs." ^AAA YESHAH. ^AA. G. S. "It is not lawful to spill the blood of a *Muslemān*, who bears witness to God, and his messenger, except from one quality of three; one, a *Muslemān* who has married and committed adultery, who shall be stoned; the second, a man who has come out to fight with God and his messenger;‡ then verily such a man shall be killed with a sword, or hanged, or be driven away

CHAP. V.
PART II.

The Prophet disapproved the depriving of a bird of its young.

The Prophet order-
ed half was
to be paid
for infidels
who were
killed after
begging for
quarter.

* One of the *Tablīn*, son of ^AABDULLAH-BIN-MAS'UD. He died A. H. 99, in the time of ^ASULAIMAN-BIN-^AABDUL-MALIC.

† A small bird with a red head.

‡ This alludes to highway murder. ^AHis name was ^AABDUL-RAHMAN. See Vol. I. p. 101.

BOOK XIV.

PART II.

The Prophet ordered half *diät* to be paid for infidels who were killed after begging for quarter.

from place to place; the third is one who kills another, who shall also be killed." IBN-AB'U-LAIL'A* said, the friends of MUHAMMED related to me, saying, 'we were going with the Prophet at night, and one of our men went to sleep, and some of us went to take a rope which he had, and we took it, and the man was frightened; and the Prophet said, it is not right for a *Muslemàn* to do any thing to frighten another." JARIR-BIN-ABDULLAH said, 'his highness sent an army towards the *Khathâm* tribe of *Yemen*; and some of them sought to save themselves, by prostration; that is, when they saw the army, they prostrated themselves upon the ground, to shew their *Islàm*. Then they were soon killed, as no faith was put in their prostrations. And this news reached the Prophet, who ordered the army to give half a *diät*, and said, "I am offended with every *Muslemàn* who stays amongst polytheists." The companions said, "why so, O messenger of God?" He said, "the houses of *Muslemàns* and infidels must be so far apart, that if a fire be lighted at one, the other should not see it." AB'UHURAIRAH. 'A. G. S. "*Islàm* prevents its possessor from sin, and a *Mómin* does not kill any one without investigation." JARIR. 'A. G. S. "When a slave runs away to the house of a polytheist, and any one kills him, it is lawful; and he will make no atonement." ALI-IBN-ABU-TALIB said, 'verily a *Jewess* abused the Prophet, and back-bit him; and a man strangled her; and the Prophet did not order any atonement to be made by him." JUNDUB. 'A. G. S. "The penalty for a magician is killing him with a sword."

Part Third.

USÁMAH-BIN-SHARIC. 'A. G. S. "Every man who shall turn

* His name was ABDUL-RAH'M'AN. See Vol. I. p. 190, 375.

from obedience to the *Imàm*, and wish to make divisions in my sects, by words of *Islàm*, shall be killed with a sword." SHARIC-BIN-SHAH'AB said, "I had a desire to visit one of the Prophet's companions, and ask him the condition of a man who turns from obedience to his *Imàm*, whether his highness ever mentioned it; and I paid a visit to AB'U-BARZAH-ASLAMÌ, and said, "did you ever hear the Prophet mention the condition of a man who disobeys his *Imàm*?" He said, "yes, I heard the messenger of God with both my ears say; and saw such a man with my two eyes; there was some money brought to the Prophet, and he divided it, and gave to those on his right and left, but nothing to those behind him; and a man stood up in the Prophet's rear, with a cut face, and he had a white garment and trowsers on, and said, "O MUH'AMMED! You did not shew equality in the division of this money, by giving to some and not to others." And the Prophet was very angry, and said, "by God! you will not find, after me, a man more just than me." After that he said, "a tribe will come forth in the latter end of time, and this man is of them and of their ways; they will repeat the *Koràn*, which will not pass beyond their throats; they will come out from the religion of *Islàm*, like an arrow from a bow; their signs will be much shaving of their hair; and they will continue coming out, till the descent of Jesus Christ; and when you meet them, know them to be the worst of the creation." AB'U-GHALIB* says, "AB'U-UMA'MAH saw some heads fixed, in a road to *Damascus*, and said, "these are dogs of hell; the worst of the killed under the heavens; and those that were killed by them are the best of martyrs." I said, "O AB'U-UMA'MAH! did you hear any thing from the Prophet on this subject?" He said, "if I had not heard it once, twice or seven times, I would not have related it to you."

CHAP. V.
PART III.

A man who disobeys the *Imàm* shall be put to death.

* One of the *Tābī'in*. His name and designation at length is HAZAWWAR-AL-BA'HALI-AL-BAS'RÌ.

An un-
der-
stand-
ing
of
the
word
"disobeys"
is
not
to
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death
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to
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put
to
death
if
he
disobeys
the
Imam

CHAP. V.
Part III.

A man who
disobeys the
Prophet shall
be put to
death.

from obedience to the Imam, and wish to make divisions in my sects, by words of Adam, shall be killed with a sword." SHARIC-BIN-SHARAB

the condition of a man who turns from obedience to his Imam, when after his highness ever mentioned it; and I paid a visit to A'u-BARAAH-ASLAM, and said, "did you ever hear the Prophet mention the condition

Book the Fifteenth.

of a man who disobeys, and saw such a man with my two eyes; of God with both my ears say; and saw such a man with my two eyes; there was some money brought to the Prophet, and he divided it, and gave to those on his right and left, but nothing to those behind him; and

CHAP. I.---PART I.

a man stood up in the Prophet's assembly, and he had a white garment and trowsers on, and said, "O MUHAMMAD! You did not shew equality in the division of this money, by giving to some and not to others." And the Prophet was very angry, and said, "by God! you

will not be equal to me in the division of this money, by giving to some and not to others." And the Prophet was very angry, and said, "by God! you will not be equal to me in the division of this money, by giving to some and not to others." And the Prophet was very angry, and said, "by God! you

will not be equal to me in the division of this money, by giving to some and not to others." And the Prophet was very angry, and said, "by God! you will not be equal to me in the division of this money, by giving to some and not to others." And the Prophet was very angry, and said, "by God! you

ABUHURAIRAH and **ZAID-BIN-KHALID** said, ' verily two men quarrelled with each other, and came to the Prophet: and one of them said, " order between us agreeably to the book of God;" and the other man said so likewise; and one of them said, " allow me to speak, and explain the matter." The Prophet said, " tell me the merits of the case." He said, " my son was a workman to this man, and committed adultery with his wife; and people told me that he was to be stoned; but I redeemed him from this man, for one slave girl and a hundred goats; and verily I asked the learned, and they told me to give him a hundred lashes, and turn him out of the town for a year; and they added; stoning is only for the woman." Then the messenger of God said, " I swear by God,

An unmarried person committing adultery, is to be punished with a hundred lashes and banishment.

I will order between you agreeably to the book of God: your slave girl and goats shall be returned to you; but for your son is one hundred lashes, and turning out of the town for a year." And the Prophet sent UNAIS* to the woman, and said, "if she confesses being guilty of adultery, then stone her." And the woman confessed, and UNAIS stoned her. ZAID-BIN-KHALID said, "I heard the Prophet order about a man who shall not have married, and shall have committed adultery or fornication; one hundred lashes, and expulsion from the town for a year." ÔMER-BIN-AL-KHATT'AB said, "verily God hath sent MUHAMMED in truth, and hath sent a book to him, one of the revelations of which is for stoning; the Prophet of God stoned, and we have done so after him; and stoning is established for a man and woman of *Islâm*, committing adultery after a correct marriage; when witnesses are produced, or by pregnancy or confession." UBA'DAH-BIN-SAMIT said, "his highness repeatedly said, 'I receive from me the orders for adultery and fornication; verily God hath ordained for these women a clear way; for a man and woman not married, one hundred lashes, and expulsion from their town one year; and for a man and woman having been married, one hundred lashes and stoning.'" ABDULLAH-BIN-ÔMER, says, "a Jew came to the Prophet, and said, 'a man and woman of ours have committed (adultery);' and the Prophet said, 'what do you meet within the bible in the matter of stoning?' The Jew said, 'we do not find stoning in the bible, but we disgrace adulterers and whip them.'" Ô ABDULLAH-BIN-SALAM, who was a learned man of the Jews, and had embraced *Islâm*, said, "you lie, O Jewish tribe! verily the order for stoning is in the bible." Then the bible was brought, and opened; and a Jew put his hand upon the revelation for stoning, and read the one above and below it; and ABDULLAH said, "lift up your hand;" and he did so; and behold the revelation for stoning was produced in the bible;

The Pro-
phet's
order
But the same
crime in a
married per-
son is to be
punished by
stoning to
death.

* The son of D'UH'AC-ASLAM.

One of the Twelve called NAHAI.

BOOK XV.

The Prophet's unwillingness to hear a confession of adultery.

and the *Jews* said, "ABDULLAH spoke true, O MUHAMMED! the stoning revelation is in the bible." Then his highness ordered both the man and woman to be stoned, and they were so. ABUHURAIRAH said, 'a man came to the Prophet, when he was in the *Masjid*, called out and said, "O messenger of God! verily I have committed adultery." And the Prophet turned his face from him, and the man came and fronted him, and said, "verily I have committed adultery, O messenger of God." And his highness turned his face to another side; and when the man had confessed it four times, the Prophet called him and said, "are you mad?" He said "no." Then his highness said, "have you committed adultery after a correct marriage?" He said, "yes." The Prophet said, "take him away, and stone him." IBN-SHAHAB* said, 'a person told me, who had heard it from JABIR-BIN-ABDULLAH that he said, we stoned him in *Medinah*, and when the stones struck him, he ran away, till we found him in the stony plain of *Medinah*, when we stoned him, till he died. (And in one tradition it is thus: 'the Prophet asked him, "did you commit adultery after connexion with your wife by a correct marriage?" He said, "yes." And his highness ordered him to be stoned, and they stoned him in the *Iidgah* until he died; and the Prophet praised them.') IBN-ABBAS said, 'MA'IZ-BIN-MALIC came to the Prophet, and said, "I have committed adultery." His highness said to him, "perhaps you have kissed, or made a sign with your eyes or eyebrow, or given a look." He said, "no, O messenger of God." His highness said, "had you connexion with her?" He said, "yes." Then his highness ordered him to be stoned.' BURAIDAH said, 'MA'IZ-BIN-MALIC came to the Prophet, and said, "O messenger of God! make me pure." The Prophet said, "alas upon thee! return and ask forgiveness of God, and repent to him." Then MA'IZ returned a

* One of the *Tabi'in*, called ZAHRI.

little way, after which he came and said, "O messenger! make me pure." And his highness said as before; and when he repeated it a fourth time, the Prophet said, "of what thing shall I make you pure?" He said, "of adultery." Then the Prophet said, "is he mad?" The people said, "no." The Prophet said, "has he been drinking?" Then a man got up and smelt his mouth; but did not find any smell of liquor. Then the Prophet said, "have you committed adultery?" He said, "yes." Then his highness ordered him to be stoned for it; which was done; and two or three days past without any mention being made of him; after which the Prophet said, "ask forgiveness for MA'IZ, for verily he repented, which repentance being distributed amongst my sects, would pervade them all." After that, a woman of the *Ghámid* tribe* came to the Prophet, and said, "O messenger of God! make me pure." The Prophet said, "alas upon thee! go away and ask forgiveness of God, and repent." The woman said, "do you wish to send me away as you did MA'IZ the first time? Verily I am with child from adultery." His highness said, "are you so?" Then the Prophet said, "I shall let you alone till the child be born; which is in your belly." Then a man of the assistants attended her, till she was brought to bed; after which, she was brought to the Prophet, and he was told she had been delivered; and his highness said, "I shall not stone her, because if I do, who will give milk to her child?" Then another of the assistants stood up and said, "I will answer for that." Then the Prophet ordered her to be stoned. (And in one tradition it is thus, "his highness said to the woman, "go away, till you are delivered;" and when she was delivered his highness said, "go away and suckle the child till you wean it." Then when the woman weaned the child, she brought it, with a bit of bread in its hand; and she said, "O Prophet of God! verily I have weaned it, and it eats

The Prophet's sentence on a woman who confessed the crime of adultery.

* A tribe in Yemen.

BOOK XV.

Fornication
to be pu-
nished by
stripes.

bread." Then his highness delivered over the child to a *Muslemān*, and ordered a hole to be dug for the woman up to her breast, which was done; when she was put therein and stoned: and at this time KHA'LID-BIN-WALID came, and struck her on the head with a stone, which brought the blood upon himself; and KHA'LID abused her; and the Prophet said, "O KHA'LID! do not abuse her; I swear by God, verily the repentance of this woman, if a tithe gatherer was to repent in the like manner, he would be forgiven." After that, his highness ordered prayers to be said for her, which was done, and she was buried." AB'UHURAIRAH. 'A. G. s. "When a slave girl of any of you commits fornication, and it is clear, then punish her by whipping, and do not stop short at reproof; and if she does it again, whip her again, and do not stop short at reproof; and if she does it a third time, and it be clear, then sell her, if but for a rope of hair." ALI-IBN-ABUT'ALIB said, "O men! flog your slaves to the limits by law, whether they be married or not: verily a slave girl of the Prophet's committed fornication, and his highness ordered me to whip her, when it was clear to me that she was in the state of women immediately after being delivered: I was afraid to flog her, lest I should kill her, on account of her weak state; and I mentioned the matter to his highness, and he said, "you did well." (And in one tradition it is related, that his highness said, "let her alone, till her blood stops, after which whip her.")

Part Second.

AB'UHURAIRAH said, "MA'IZ ASLAMĪ came to the Prophet and said, "verily I have committed adultery." And his highness turned his face from him; and this he did three times; but when MA'IZ repeated it

a fourth time, his highness ordered him to be taken away to the stony plain of *Medinah*, which was done; and he was stoned; but being hurt by the stones, he ran away, till he passed by a man, who had a camel's bone in his hand, with which he struck MA'IZ; and other men beat him, till he died. And the companions mentioned to the Prophet the circumstance of his running away; and his highness said, "why did they not let him alone?" (And in one tradition it is thus, "why did they not let him alone? Perhaps he might have repented of his sin, and God would have accepted it.") IBN ABB'AS said, "verily the Prophet said to MA'IZ-BIN-MALIC, "is it true which I have heard of you?" MA'IZ said, "what have you heard about me?" His highness said, "verily it has reached me that you have been guilty of adultery with such a slave girl." He said, "yes," and confessed it four times; and the Prophet ordered him to be stoned, which was done." YEZID-BIN-NUAIM* relates, from his forefathers, who said, "verily MA'IZ came to the Prophet, and confessed to him four times; and his highness ordered him to be stoned, and said to HAZZ'AL,† if you had not disclosed the adultery of MA'IZ it would have been better for you." MUH'AMMED-BIN-MUNCADIR says, that 'HAZZ'AL ordered MA'IZ to go to his highness and inform him of the fact.' AMER-BIN-SHU'ATB, relates from his forefathers, that 'the Prophet said, "forgive and remit the penalties of the laws amongst yourselves: because whatever is reported to me deserving the punishments prescribed by the laws, verily it is indispensable on me to carry it into execution." AA'YESHAH. 'A. G. S. "Pass over the small faults of the virtuous and righteous, except those meriting punishments prescribed by the laws." AA'YESHAH. 'A. G. S. "Remove offences meriting the limits

The Prophet declares it to be incumbent on himself to execute strictly the punishments denounced by the law.

* One of the *Tabi'in* of *Hijaz*.

† One of the *Sahabah*, of the tribe *Aslam*. The woman with whom MA'IZ committed adultery had been a slave of HAZZ'AL, but was emancipated by him. When her criminal intercourse with MA'IZ came to the knowledge of HAZZ'AL, he advised MA'IZ to make his confession to the Prophet. ABD-UL-HAK.

BOOK XV.

of the laws from *Muslemàns*, before they reach me, if you can; therefore if there is a road for a *Muslemàn* to get out at, clear it for him; because, the doing wrong of an *Imàm*, in pardoning, is better than his doing so in finishing." WA'IL-BIN-HÚJR said, 'a man ravished a woman, in the time of the Prophet; and he did not order any penalty for her; but the man was punished as the law directs.' WA'IL-BIN-HÚJR said, 'a woman came out to prayer, in the time of the Prophet; and a man met her, and wished to have connexion with her by force, and accomplished it; and the woman called out, and made a noise: and the man went away; and some refugees passed by, and the woman said, "that man did so and so to me." And the refugees laid hold of the man, and brought him before the Prophet; who said to the woman, do you go away; verily God has forgiven you, on account of your displeasure in this matter; and he ordered the man to be stoned; and his highness said, "verily, although this man, behaved ill in the first instance, still, when he approved of being stoned, he was forgiven." JA'BIR said, 'verily a man committed adultery, and his highness ordered him to be whipped; after that it was told the Prophet, that the man had been guilty of adultery after a correct marriage; and the Prophet ordered him to be stoned.' SA'ID-IBN-SAD* said, 'SAD-BIN-UBA'DAH brought a man to the Prophet, who was a dwarf and sick, and had committed adultery with a slave girl, and the Prophet said, "take a branch with one hundred twigs, and strike him once." IBN ÁBB'AS. 'A. G. S. "Whoever finds any one doing the work of the tribe of Lot, kill the doer and the done." (And in one tradition it is said, "stone the uppermost and the undermost.") IBN ÁBB'AS. 'A. G. S. "He who has connexion with a quadruped, kill him, and the quadruped also." It was said to IBN ÁBB'AS, "what is the state of the beast?" He

The Prophet condemned a man to be stoned for a rape.

Sodomy to be punished with death.

The same punishment for bestiality.

* The son of SAD-BIN-UBA'DAH. Some authors make him one of the *Sah'ábah*, others of the earliest *Tab'ín*.

said, 'I did not hear any thing from the Prophet, on this point; but do suppose that his highness held it bad that the flesh of such animal should be eaten, or any benefit be derived from it, by selling its skin &c. when such a bad act is done to it.' JA'BIR. 'A. G. S. "I am afraid lest my sects should fall into the acts of the tribe of Lot, and see its punishment." IBN 'ABB'AS said, 'verily a man of the tribe of BENI BACR-BIN-LAITH came to the Prophet, and confessed his adultery four times; and the Prophet ordered him a hundred lashes; and his highness asked him to bring witnesses to the woman's adultery; and the woman said, "the man lies in charging me with adultery; I swear by God, O messenger of God! I am innocent of it." And when the man did not produce witnesses, he was whipped the whipping of suspicion; which is eighty lashes.' AA'YESHAH said, 'when a revelation came down, freeing me from suspicion, his highness stood upon the pulpit and repeated the *Khut'bah*, and mentioned it; and when he came out of the pulpit, he ordered for two men of the assistants, and one woman, who had thrown out suspicion on me, to receive eighty lashes each.'*

A man accusing a woman of adultery, & being unable to prove it, shall be punished with eighty stripes.

Part Third.

NAFI said, 'verily SAFIYAH-BINT-ABI-UBAID† informed me that one of OMER's slave boys had connexion by force with a slave girl, who was a fifth of plunder; and OMER flogged him, but did not flog the slave girl, on account of her noncompliance.' YEZID-BIN-NUAIM-BIN-HAZ'AL said, 'verily MA'IZ-BIN-MALIC was an orphan in my father's protection, and he had connexion with a slave girl freed by HAZ'AL; and my father said to MA'IZ, "come to the Prophet, and inform him what you have done; perhaps he may forgive you." And my father did not wish more by this

* See the narrative of this transaction in ABULFEDA, p. 82.

† She is one of the *Tabi'at*, sister to MUKHTAR-BIN-ABI-UBAID, and wife of ABDUL-LAH-BIN-OMER.

BOOK XV.

History of
the confes-
sion and ex-
ecution of
MA'IZ.

Both the ac-
tive & pas-
sive in an
act of sodo-
my to be put
to death.

than that he should ask pardon of the Prophet. Then MA'IZ came to the Prophet, and said, "O messenger of God! verily I have committed adultery; then order for me agreeably to the book of God." And his highness turned from him three times; and when MA'IZ repeated it the fourth time, the Prophet said, "you have now confessed adultery four times; then who did you do it with?" And MA'IZ mentioned the woman's name. His highness said, "did you sleep along side each other?" He said, "yes." His highness said, "did your skins touch?" He said, "yes." The Prophet said, "had you connexion with her?" He said, "yes." Then his highness ordered him to be stoned; and he was brought out upon the stony plain of *Medinah*; and when he felt the pain of the stoning, he shewed want of fortitude, and ran away, and met ABDULLAH-BIN-UNAIS,* who struck him with the bone of a camel, and killed him; after which he came to the Prophet, and mentioned it; and his highness said, "why did they not allow him to get off? Perhaps he would have repented, and God would have had mercy upon him." AMER-BIN-AA'S' said, "I heard the Prophet of God say, "there is no tribe which commits adultery, but is visited with a famine; and there is no tribe practising bribery but are seized with a fear of their enemies." IBN-ABB'AS and AB'UHURAIRAH. 'A. G. S. "He is cursed who does an act of the tribe of Lot." (And in one tradition it is thus, "verily ALI-IBN-ABUTALIB burnt the active and the passive; and AB'U-BACR threw down a wall upon the doer and the sufferer.") IBN-ABB'AS. 'A. G. S. "God does not look with an eye of compassion on a man who has preposterous connexion with a man or woman." UBA'DAH-BIN-SAMIT. 'A. G. S. "Execute the limits of the law, upon relations and others; and let not the reproach of any reproacher deter you." IBN-OMER. 'A. G. S. "The keeping in force the limits of God's laws, is better than forty nights rain, in all God's towns."

* One of the *Sah'abah* of the class of *Ans'ars* of *Medinah*. He was present at *Oh'ud* and the subsequent battles.

forefathers, that the Prophet was asked about him upon the tree, and he

~~Handwritten text, mostly illegible due to fading and bleed-through.~~

Divines, on him is casting off the hand."*
ABDULLAH-BIN-ABDULLAH

M'A'n Bin-Abi-Husain.† A. C. S. "There is no cutting off the hand for

CHAPTER II - PART I

hills; but if stolen when tied up at night, then there is cutting off; and also

for fruits stolen after being gathered in, if either amounts to the value of

three Divisions." J. A. G. S. "There is no meaning for breach of

INEXPLANATION OF MAIMING ON

ACCOUNT OF THEFT

in the Shards Summit, that verily SAW'AY-BIN-UMAYANT, arrived at

Medinah, and went to sleep in the Masjid, and made a pillow of his gar-

ment; and a thief came, and took it away; and saw an seized him, and

A. AYESHAH. A. G. S. "The hand of a thief shall not be out off"

for stealing less than a fourth of a *Dinār*.¹ IBN-ÔMER said, the Prophet

cut off a thief's hand, for stealing the value of three *Dirhems*. AB U-

HURAIRAH. "A. G. S." "God curseth a thief, who steals an egg or a rope;

and his hand shall be cut off."

I have ordered the cutting off his hand, your forgiveness will not do away

the sentence." Bush-bin-Ar'ah said, "I heard the Prophet say, "a

Others are of opinion, that the Prophet, in this place, indicates the pre-

RĀFĪ-BIN-KHADĪJ. 'A. G. S.' 'There is no cutting the hand for

taking fruit, so long as it remains upon the tree: there is no cutting off

* This tradition is adduced, to prove that the punishment of cutting off the hand is awarded to the crime of theft, although the thing stolen be of less value than the fourth of a *Dinar*, or three *Dirhems*. This doctrine appears harsh to all the *Imâms*; and some of them allege, that by the word *Baid'ah*, in this place, is meant, not an egg, but an iron helmet; and that the rope is the cable of a boat, both of which are of more value than the sums above-mentioned. Others, thinking this a far fetched explanation, allege that in the beginning this punishment was inflicted for the smallest thefts, but afterwards restricted to those exceeding the amount

BOOK XV.

Maiming
not to be in-
flicted for
stealing
fruit from
the tree; nor
for cattle
when graz-
ing abroad;

nor for
breach of
trust, or
stealing
from plun-
der before it
be divided.

The amount
of the
which
quies the
punishment
of maiming.

the hand for stealing date buds." ^AAMER-BIN-SHUAIB relates, from his forefathers, that ' the Prophet was asked about fruit upon the tree, and he said, " whoever steals fruit after it be gathered, to the value of three *Dirhems*, on him is cutting off the hand."* ^AABDULLAH-BIN-^AABDULRAH-^AM'AN BIN-ABÌ-HUSAIN.† ' A. G. S. " There is no cutting off the hand for hanging fruit: and there is no maiming for stealing beasts grazing on hills; but if stolen when tied up at night, then there is cutting off; and also for fruits stolen after being gathered in, if either amounts to the value of three *Dirhems*." JA'BIR. ' A. G. S. " There is no maiming for breach of trust, nor for taking from plunder before it is divided, nor for taking any thing in the presence of another, by snatching it up unobserved; and it is in the *Shareh Sunnat*, that verily ^ASAFW'AN-BIN-UMAIYAH‡ arrived at *Medinah*, and went to sleep in the *Masjid*, and made a pillow of his garment; and a thief came, and took it away; and ^ASAFW'AN seized him, and brought him to the Prophet; and after he confessed the theft, the Prophet ordered his hand to be cut off: then ^ASAFW'AN said, " I did not wish, from bringing him into your presence, that you should order his hand to be cut off; and I make him a present of the cloth." Then the Prophet said, " why did you not give it to him before you brought him to me? Now as I have ordered the cutting off his hand, your forgiveness will not do away the sentence." BUSR-BIN-ART'AH§ said, ' I heard the Prophet say, " a

above described. Others are of opinion, that the Prophet, in this place, indicates the practice of some kings, who thus exercised a discipline more severe than that laid down by the divine law. Or, lastly, the object may be to describe the force of habit, which, from pilfering the smallest articles, leads a man on to steal others of magnitude sufficient to subject him to the penalty of maiming. ABD-UL-HAK.

* The object of this tradition is to shew, that there is no cutting off hands for taking fruit from a tree. ABD-UL-HAK.

† One of the *Tābī'in* of *Mecca*, of the tribe *Koraish*, descended from NAWFAL-BIN-ABD-MEN'AF.

‡ One of the *Sah'abah*, the son of UMAIYAH-BIN-KHALF, who was slain at *Bedr* fighting on the side of the idolaters. ^ASAFW'AN embraced *Islam* after the conquest of *Mecca*.

§ One of the minor *Sah'abah*, having been born, according to the best authorities, only two years before the Prophet's death. But those of *Syria* make him older, and alledge that he heard traditions from the Prophet. Accordingly the present one is given on his authority.

hand shall not be cut off for stealing plundered property before it be divided; because the person has also a right therein."

CHAP. II.
PART II.

AB'U SALMAH relates, from AB'UHURAIRAH, that ' the Prophet said, regarding the deserts of a thief, " if he steals, cut off his right hand; after which, if he does it, cut off his left foot; and if he steals again, cut off his left hand; and if he steals after that, cut off his right foot." JA'BIR said, ' a thief was brought to his highness, and he said, cut off his hand, which was done; and that a second thief was brought, and his highness said, cut off his hand, and it was done; then a third thief was brought, and his hand was also cut off by the order of his highness; and a fourth was brought, and his hand likewise was cut off by the Prophet's orders. Then a fifth was brought; and he said kill him; and we took him away, and killed him, and threw him into a well, and heaped stones over him.* NASA'Ī has related, in the *Shareh Sunnat*, in the matter of a thief, that the Prophet said, " cut off his hand, and then put the stump into hot oil, to stop the bleeding." FAD'ALAH-BIN-ŪBAID† said, ' a thief was brought to his highness, and his hand was cut off and tied to his neck, that others might take example.' AB'UHURAIRAH. ' A. G. S. " When a slave steals, sell him, although but for half an *Ukiyah*."

Amputations of different limbs for repeated acts of theft.

Part Third.

ĀYESHAH said, ' a thief was brought to his highness, and he

* KHAT'Ā'BI, a learned traditionist, says, " this tradition is abrogated, because I do not know one learned in the religion, that held it right to spill the blood of a thief: or the Prophet may have given such orders, knowing the criminal to be an apostate." ABD-UL-HAK.

† One of the *Sahābah*, of the class of *Ans'ars*, of the family of AMER-BIN-AWF. The first battle in which he was present was that of *Ohud*, but he was in all the subsequent ones. He was one of those who took the oath of allegiance under the tree. He was at the siege of *Khaiber*, after which he removed to *Syria*; and dwelt at *Damascus*; in which city he was entrusted with the administration of justice by MUA'WIAH, when he went out to the battle of *Saffain*, and where he died, A. H. 53.

BOOK XV.

The Prophet's firm determination to punish theft.

ordered his hand to be cut off; and the companions said, "we imagined that you would have had mercy upon him." He said, "verily had it been one of my wives, I most certainly would have ordered her hand to be cut off." IBN ÔMER said, 'a man brought his slave to ÔMER, and said, "cut off his hand, because he has stolen a looking glass belonging to my wife." Then ÔMER said, "there is no cutting off this slave's hand, he is your servant, and has taken your thing." AB'UD'HAR GHAF-FARÎ. 'The messenger of God said, to me, "O AB'UD'HAR!" I said, "I am ready to serve thee, and I always assist thy religion, O messenger of God!" His highness said, "when a plague happens, will you run from death, or be patient, at a time when the digging of a grave will be the price of a slave?" I said, "God and his messenger know best; that is, I do not know what my condition will be at that time, whether I shall be patient or run away." The Prophet said, mayest thou be patient, and not run away.' HÂMM'AD-BIN-ABÎ-SULAIM'AN* said, 'if a sexton steals a coffin, his hand shall be cut off, because he has come into the house of the dead to steal.'

* One of the *Tâbi'in* of *Cûfah*, of respectable authority, learned in the law, liberal and munificent. He died A. H. 120.

her friends came to Usa'mah, to ask him to speak to the Prophet for her redemption, and the Prophet said as in the above tradition.

Part Second.

CHAP. III.---PART I.

IN EXPLANATION OF INTERCEDING WITH THE IMÂM FOR A REMISSION OF THE LIMITS OF THE LAW.

Â'YESHAH said, 'verily the companions of the *Koraish* were melancholy, on account of a woman who had committed a theft; and they said, "who will speak to the Prophet for her?" They said, "there is nobody can be bold enough to speak to the Prophet, except USA'MAH-BIN-ZAID, who is beloved by him." Then USA'MAH spoke to his highness, who said, in a way of denial, "what! do you intercede in a penalty of God's penalties?" Then his highness stood up, and repeated the *Khutbah*, and said, "God did not ruin those that were before you, but because when great and eminent people committed thefts, they were let off, but when the lower classes did so, they suffered the limits of the law; I swear by God, if one of my wives was to steal, I would most certainly cut off her hand." (And in one tradition it is thus, that Â'YESHAH said, 'there was a woman of the *Makhzûmî* tribe, who used to borrow people's things, and deny it; and the Prophet ordered her hand to be cut off; and

God destroyed the ancient Arab tribes, for letting the crimes of the great pass with impunity.

BOOK XV. her friends came to USA'MAH, to ask him to speak to the Prophet for her redemption, and the Prophet said as in the above tradition.'

Part Second.

He that obstructs the execution of the laws, opposes God.

He that falsely accuses a Muslim will go to hell.

God destroyed the ancient tribes for letting the crimes of the great pass with impunity.

ABDULLAH-BIN-ÖMER said, ' I heard the Prophet say, " whoever prevents the execution of the laws, verily opposes God; and whoever fights vainly, knowing it to be so, will always be in the displeasure and anger of God, till he returns from it; and whoever speaks of a Muslim's defects, and vices, which are not in him, God will give a place in hell, in the yellow matter which runs from the people of hell, until he retracts." (And in one tradition it is, " whoever assists in a quarrel, without knowing the true from the false, is always in God's anger until he quits it.") AB'U UMAIYAH said, ' verily a thief was brought to the Prophet, who confessed his theft, but nothing was found upon him, and the Prophet said, " I do not suppose that you have stolen." The man said, " I stole, O messenger of God." And the Prophet repeated two or three times that he did not think so; but every time the man confessed it; and his highness at length ordered his hand to be cut off, which was done; and he was afterwards brought to the Prophet, who said, " ask pardon of God, and repent to him." The man said, " I ask pardon of God, and repent to him." The messenger of God said thrice, " O LORD! have mercy upon him."

And in one tradition it is thus, that AA'YASHAH said, " there was a woman of the Makhzum tribe, who used to borrow people's things, and deny it; and the Prophet ordered her hand to be cut off; and I swear by God, if one of my wives was to steal, I would most certainly cut off her hand." (And in one tradition it is thus, that AA'YASHAH said, " there was a woman of the Makhzum tribe, who used to borrow people's things, and deny it; and the Prophet ordered her hand to be cut off; and

CHAP. IV.---PART I.

IN EXPLANATION OF THE PENALTY FOR DRINKING LIQUOR.

ANAS said, 'verily the Prophet beat a drinker of liquor, with date branches without leaves upon them, and with shoes, without any fixed number of stripes; and AB'U-BACR, in his time, inflicted forty lashes for it.' (And in one tradition it is thus, 'verily his highness beat the drinker of liquor with date branches and shoes, by forty stripes all together.') SA'YIB-BIN-YEZID said, 'a drinker of liquor was brought, in the time of the Prophet, and in the time of AB'U-BACR's government, and in the beginning of ÔMER's: and we beat them with our fists, our shoes and our clothes; till in the latter part of ÔMER's reign, when a drinker of liquor was punished with forty lashes; and when a man drank to excess, he received eighty lashes.'

Drunken-
ness was pu-
nished by
the Prophet
with stripes.

Part Second.

JABIR. 'A. G. S. " Verily whoever drinks liquor, whip him for three

BOOK XV. times; and if he drinks a fourth time, then kill him." JA'BIR says, 'after that, a man, who verily had drunk a fourth time, was brought to his highness; and he beat him, but did not kill him; because the order for killing was in the beginning, but rescinded afterwards.' ^AABDUL-RAH'M'AN-BIN-AZ'HER* said, 'I think I now see the Prophet; a man was brought before him, who had drunk liquor; and his highness ordered him to be beaten; and some beat him with shoes, and others with sticks, and others with date branches without leaves; after that, his highness took up some dirt, and threw it into his face.' AB'UHURAIRAH said, "verily a man who had drunk liquor was brought to the Prophet, and he said, "beat him:" and some of us beat him with our hands, and some with our clothes, and others with their shoes: and his highness said, "threaten him;" and the people turned themselves towards him, to threaten him, saying, "do you not reverence God, nor fear him, nor have shame before the Prophet?" And some of them said, "may God disgrace and ruin thee, in the world and futurity." His highness said, "say not so, do not aid the devil over him, but say, O LORD! forgive him; O LORD! have mercy on him; that he may not walk in sin; and if he does, that he may repent." IBN-^AABB'AS said, 'a man drank liquor, and was inebriated, and staggered about the road, as drunken people do; and he was carried towards the Prophet; and when he got to ^AABB'AS's house, he ran away, and went into ^AABBAS's house, and hugged him; and this circumstance was mentioned to the Prophet, and he laughed and said, "did the man do so?" And the Prophet did not order any punishment for him.'

The Prophet instructed his followers not to curse, but to pray for, offenders.

* One of the 'Sah'abah, of the tribe Zahr, the nephew of ABD-UL-RAH'M'AN-BIN-AWF; his father AZ'HER being the son of AWF.

Part Third.

U MAIR-BIN-SAÏD* said, ' I heard ÂLÍ-IBN-AB'UT'A'LÍB say, " when I execute the limits of laws upon any one, and he dies, I do not feel the least sorrow ; because it is by the orders of the law ; except a drinker of liquor ; for verily if he should die from his punishment, I would give *diät* ; on this account, because the Prophet did not fix the penalty for a drinker of liquor." THAUR-BIN-ZAÏD DAILAMÏ† said, ' ÔMER consulted with the companions about fixing the penalties for drinking : and ÂLÍ said to ÔMER, " my way is to give a drinker of liquor eighty lashes : because, verily when a man drinks liquor, he becomes drunk, and then talks foolishly, and accuses others of adultery ; and the penalty for falsely accusing of adultery is eighty lashes fixed." Then ÔMER inflicted eighty lashes on the drinker of liquor, from what ÂLÍ said ; and the companions agreed to it.'

No fixed punishment prescribed for drinking strong liquors ; therefore, if a man die under that inflicted, it was the opinion of ÂLÍ that *diät* should be paid for him.

* One of the *Tābī'in*, esteemed of respectable authority.

† One of the *Tābī'in* of Syria : he dwelt at *Hems*. He was a pious person, and his authority in tradition is respectable ; but in his life time he was suspected of entertaining the heretical opinions of the *Kadariyah* sect, on which account he was expelled from *Hems*, and his house was burned.

CHAP. V.---PART I.

IN EXPLANATION OF NOT PRONOUNCING CURSES ON THOSE WHO HAVE UNDER- GONE THE PUNISHMENT DIRECTED BY THE LAW.

OMER-IBN-UL-KHATT'AB said, ' verily a man whose name was ABDULLAH (and called ass on account of his stupidity) used to make the Prophet laugh by his drollery; and the Prophet whipped him for drinking, which he used to do very often; and one day he was brought before the Prophet, who ordered him to be whipped, which was done; and one of the companions of the messenger of God said, " O LORD! curse him, he gets drunk frequently." And the Prophet said, " do not curse him: I swear by God that what I know is, that he loves God and his messenger." AB'UHURAIRAH said, ' a man who verily had been drinking, was brought before his highness, and the Prophet said, " beat him;" and some of us beat him with our hands, some with shoes, and others with clothes. Then when the man went away, some said, " may God disgrace thee." His highness said, " say not so, and aid not the devil over him."

Part Second.

ABUHURAIRAH said, 'MA'IZ-BIN-MA'LIC-ASLAM^A came, and confessed adultery four times, and his highness turned his face from him, every time, and the fifth time said, "had you connexion with the woman?" He said, "yes." The Prophet said, "had you carnal connexion with her, by your members entering her?" He said, "yes, it was so." His highness said "like as the *Mil** into the *Surmah* pot, and like a rope into a well?" He said, "yes." His highness said, "do you know the meaning of *Zinà*?" He said, "yes, I know, having connexion with any woman but one's own wife in an unlawful manner." His highness said, "what do you wish for, by saying you have been guilty of *Zinà*?" He said, "I wish you to purify me of it, and execute the limits of its penalty upon me." Then the Prophet ordered him to be stoned; and heard one of his companions saying to another, "look at this man, whose fault God concealed, but he would not let it remain so himself, but disclosed it, till he was stoned, like a dog." And his highness remained silent, and gave no answer; then walked about for twenty minutes, till he passed by a dead ass, whose legs were thrown high from stiffness; and he said, "where is such an one and such an one?" And two men said, "we are, O messenger of God!" His highness said, "go down, and eat of that." They said, "O Prophet of God! who eats of that? It is not fit to eat; why do you order us to eat it?" His highness said, "the contempt which you just now shewed for MA'IZ^A is worse than eating of this ass. Verily MA'IZ^A is at this time diving in the rivers of paradise."

The Prophet condemns those who spoke contemptuously of MA'IZ, who had suffered death for a crime disclosed by his own voluntarily confession, and declares him to have obtained paradise.

* A small leaden instrument, like a probe, for applying *Surmah* to the eye.

BOOK XV.

Punishment
of a crime
in this world
saves the of-
fender from
those of e-
ternity.

KHUZAIMAH-BIN-THA'BIT. 'A. G. S. "Whoever has committed a fault, and the limits of its penalty have been executed upon him, they are its coverer and blotter out." ^ALI-IBN-AB'UTALIB. 'A. G. S. "Whoever has committed a fault, for which there is a fixed penalty, and it is quickly executed upon him, in the world, he will not be punished in futurity; because God is just, and does not punish his servants twice; and he who commits a fault, for which there is a fixed punishment, and God conceals it, and forgives it, then he will not retract."

The Prophet said, "He said, 'yes.' The Prophet said, 'had you carnal connexion with her, by your members entering her?' He said, 'yes, it was so.' His highness said 'like as the M^u into the S^u and like a rope into a well?' He said, 'yes.' His highness said, 'do you know the meaning of Z^u?' He said, 'yes, I know, having connexion with any woman but one's own wife in an unlawful manner.' His highness said, 'what do you wish for, by saying you have been guilty of Z^u?' He said, 'I wish you to purify me of it, and execute the limits of its penalty upon me.' Then the Prophet ordered him to be stoned; and heard one of his companions saying to another, 'look at this man, whose fault God concealed, but he would not let it remain so himself, but disclosed it, till he was stoned, like a dog.' And his highness remained silent, and gave no answer; then walked about for twenty minutes, till he passed by a dead ass, whose legs were thrown high from stiffness; and he said, 'where is such an one and such an one?' And two men said, 'we are, O messenger of God!' His highness said, 'go down and eat of that.' They said, 'O Prophet of God! who eats of that? It is not fit to eat; why do you order us to eat it?' His highness said, 'the contempt which you just now showed for M^u is worse than eating of this ass. Verily M^u is at this time diving in the rivers of paradise.'

* A small black instrument, like a probe, for applying Yarrow to the eye.

CHAP. VI.---PART I.

IN EXPLANATION OF TÂZIR.*

ABÛ-BURDAH-BIN-NIÂR.† A. G. S. "Beatings shall not exceed ten stripes, except for penalties fixed by God.‡

Part Second.

ABÛHURAIRAH. A. G. S. "When any one of you inflicts *Tâzîr* upon another, he must refrain from striking in the face." ABÛ-ÂBBÂS. A. G. S. "When one man shall say to another, O Jew! then give him twenty stripes; or if one man say to another, O eunuch! then give him twenty stripes; and he who commits adultery with a forbidden woman, then kill him." IBN-ÔMER. A. G. S. "When you find a man who certainly has stolen in the road of God; that is, has stolen from plunder before divided; then burn his things; because, that is the right of the plunderers."

(This Chapter has no Third Part.)

* That is, beating for faults.

† One of the elder *Sahâbâh*, of the class of *Ansâr*s. He was present, with seventy persons, at the second inauguration at *Akabah*; also at the battle of *Bedr*, and all the subsequent engagements. He afterwards accompanied *ALÎ* in all his wars. He died A. H. 45.

‡ From this tradition it is understood that in *Tâzîr* not more than ten stripes should be given, and they have said it is rescinded. Agreeably to ABÛ-HANĪFAH, *Tâzîr* in general is thirty-nine stripes; and with ABÛ-YÛSEF seventy-five, and the least three. ABD-UL-HAK.

CHAP. VII.---PART I.

IN EXPLANATION OF LIQUOR AND THE DENUNCIATION ON ITS DRINKER.

What li-
quors are
forbidden.

ABÙHURAIRAH. ‘A. G. S. Liquor is from those trees, the date and the grape.’* **IBN-ÔMER** said, ‘ÔMER repeated the *Khutbah* on the Prophet’s pulpit, and said, “the revelation forbidding liquor came down; and liquor is from five things, from the grape, the date, from wheat, from barley, and from honey: and liquor is that which confuses the senses; that is, liquor is not confined to five things, but from others besides these.” **ANAS** said, “liquor was forbidden when it was forbidden; and we met with but little liquor of the grape before it was forbidden, but the most of our liquor was from the unripe date, and from dry dates. **ÂA YESHAH** said, “the Prophet was asked about mead; and he said, “the liquor which intoxicates is unlawful; therefore if mead intoxicates, it is unlawful.” **IBN ÔMER.** ‘A. G. S. “Every intoxicator is liquor, and every intoxicator is unlawful; he who drinks liquor in the world and dies, having constantly drank it, without repenting, will not drink liquor in

* And those are particularly specified, because liquor is most common from them; not that the design is that liquor is not from other things besides these.

futurity." JA'BIR said, ' a man arrived from *Yemen*, and asked his highness about the liquor which the people of *Yemen* drink in their own country; which is made from *Dhurah**, and called *Mizr*. He said, " does it intoxicate?" The man said, " yes." His highness said, " every intoxicator is unlawful; verily God has threatened that whoever drinks an intoxicating thing, he will give him to drink *Tinat-ul-Hubal*." The companions said, " O messenger of God! what is *Tinat-ul-Hubal*?" He said, " the sweat of the people of hell; or the juice, which is pressed out of them." AB'U KUTA'DAH said, ' his highness forbade mixing dry and green dates, to make a ferment; and has forbidden mixing dry dates and raisins, and mixing green dates and those become of colour; and ordered they should be fermented separately.' ANAS relates, that ' his highness was asked about liquor made vinegar, he said, " it is not lawful." WA'IL said, ' verily TA'RIK-BIN-SUWAID† asked the Prophet about drinking liquor; and his highness forbade him; and TA'RIK said, " I will not drink it but as medicine." Then his highness said, " verily liquor is not medicine; but it is a cause of sickness."‡

CH. VII.
PART I.

Punishment
in hell of
those who
drink intoxicating
liquors.

Part Second.

ABDULLAH-BIN-OMER. ' A. G. S. " Whoever drinks liquor, God will not accept his prayer for forty days: then if he repents, God will approve of his repentance; and if he returns to it again, his prayer will not be approved, for forty days; then his repentance will be accepted of to the third time; but in the fourth time, God will not accept of his

* A kind of grain, the *Holcus Durra* of LINNÆUS. FORSK. fl. æg. Arab. p. 174.

† One of the *Sah'abah*, of *Had ramut*.

‡ Many of the learned have forbidden the use of liquor, simply as medicine; and some have said, if a skilful physician recommends it as the only remedy, then it is lawful. ABD-UL-HAK.

BOOK XV. repentance, and will make him drink of the yellow river of the people of hell." JABIR. 'A. G. S. "That by which much intoxication is produced, even a little of it is unlawful." ABU SA'ID KHUḌHRĪ said, "I had liquor belonging to orphans, when the use of it was lawful; and when this revelation came down, "O true believers! surely wine and lots, and images, and divining arrows, are an abomination, of the work of SATAN."* I asked the Prophet the orders about it; and his highness said "pour it out." ANAS relates, that ABU-TALH'AH said, "O Prophet of God! verily I have brought liquor for orphans; shall I take care of it, or throw it away?" His highness said, "pour out the liquor, and break the vessels."

Part Third.

Every thing
which in-
toxicates, or
produces
lassitude,
forbidden.

Strong
drink and
gaming for-
bidden.

OMM SALMAH said, "the Prophet has prohibited every thing intoxicating, and every thing producing lassitude in the body." DAILAM HIMAIRĪ† said, "I said, "O messenger of God! verily I live in a cold country, and work hard; and we make liquor of wheat, and are strengthened by it; and it supports us to bear the winter." The Prophet said, "does it intoxicate?" I said, "yes." He said, "abstain from it." I said, "the people there will not leave it off." His highness said, "if they will not abandon it, fight them." ABDULLAH-BIN-ÔMER said, "verily the Prophet has prohibited the drinking of liquor and gambling; and has forbidden chess, and has forbidden liquor made from *Dhurah*; and his highness said, "every intoxicating thing is unlawful." ABDULLAH-BIN-ÔMER. 'A. G. S. "A displeaser of his father and mother will not enter into paradise; nor will a gambler, nor one placing obligation on another, nor will the constant drinker of liquor." (And in one tradition it is also,

* Korân. Ch. 5. v. 99. SALE, Vol. 1. p. 149.

† One of the *Sah'abah*, reckoned among those of Egypt.

that "a bastard will not enter into paradise.") AB'U UMA'MAH. 'A. G. s. "Verily God has sent me as a means of mercy to the creation; and to shew them the road; and he ordered me to do away musical instruments, and ordered me to do away *Mizmár*;* and God ordered me to break idols and the cross; and ordered me to do away the customs and habits of the days of ignorance: and my LORD has sworn, that no one of my servants shall drink one cup of wine, but I will make him drink the like of the yellow water of the people of hell; and no one of my servants shall leave off liquor, from fear of me, but I will give him to drink of the fountains of paradise." IBN ÔMER. 'A. G. s. "His highness said, "there are three persons, to whom God has forbidden paradise; one, a constant drinker of liquor; the second, an offender of his father and mother; the third, a man without shame, who shall disclose adultery in his own family." AB'U MU'SA ASHARÌ. 'A. G. s. "There are three persons will not enter into paradise; one, a constant drinker of liquor; the second, he who is not affectionate to his relations; the third, one putting faith in magick."

Belief in
magic con-
demned.

IBN-ÂBB'AS. 'A. G. s. "If a constant drinker of liquor dies, he will come before God like an idolater." AB'U-MU'SA-ASHARÌ said, 'I am not afraid to drink liquor, and worship this pillar without God.'†

* Musical instruments.

† The allusion is, that drinking liquor, and worshipping idols, are the same.

however
mean they
may have
originally
been.

* One of the daughters of A'u' is narrated. She accompanied the Prophet in the narrow pilgrimage.

Book the Sixteenth.

CHAP. I.---PART I.

ON MAGISTRACY AND RULERS.

Obedience
to rulers en-
joined;

however
mean they
may have
originally
been.

ABUHURAIRAH. A. G. S. "Whoever obeys me, verily obeys God; and whoever disobeys me, verily disobeys God; and whoever obeys the *Amir* (or king) obeys me: and an *Imam* is nothing but as a shield to fight behind, by which calamities are avoided; then, if he orders to abstain from that which is forbidden by God, and is just, then verily for him are great rewards; and if the *Imam* orders a thing forbidden by God, on him are its sins." **OMM-UL-HUS'AIN.*** A. G. S. "If God appoints as your ruler a slave, with ears or nose cut off, and he puts you to death by the orders of God's book, hear his orders with an ear of satisfaction, and submit to his commands." **ANAS.** A. G. S. "If a negro slave is appointed to rule over you, hear him and obey him; if his head should be

* One of the *Sah'abiyat*, the daughter of AB'U IS'HA'K. She accompanied the Prophet in the farewell pilgrimage.

like a dried grape."* IBN-ÔMER. 'A. G. S. "It is indispensable for every *Muslemân* to listen to, and approve the orders of the *Imâm*, whether he likes or dislikes, so long as he is not ordered to sin and act contrary to law; then, when he is ordered to sin, he must neither attend to it nor obey it." ÂLÎ-IBN-AB'UT'ÂLIB. 'A. G. S. "There is no obedience due to sinful commands, nor to any order but what is lawful." ÛBA'DAH-BIN-ŠA'MIT said, 'we professed to the Prophet to obey him, and approve his orders, in difficult and easy matters, in pleasure and displeasure; and not to make disturbances in worldly affairs, and orders of government; and that we would bear patiently favors conferred on others, and that we would speak the truth, and that we would not fear the obloquy of the detractor in matters of religion.' IBN-ÔMER said, 'when we professed to his highness, to obey him, and attend to his orders, he said to us, "obey, as far as in your power." IBN-ÂBB'AS. 'A. G. S. "He who shall see a thing in his prince which he dislikes, let him be patient; for verily there is not one who shall separate a body of *Muslemâns* the breadth of a span, and he dies, but he dies like the people of ignorance." AB'UHURAIRAH said, 'I heard the Prophet say, "whoever quits obedience to the *Imâm*, and divides a body of *Muslemâns*, dies like the people in ignorance; and whoever takes a part in an affray, without knowing the true from the false, does not fight to shew his religion, but to aid oppression; and if he is slain, then he dies as the people of ignorance: and that person who shall draw his sword upon my sects, and kill the virtuous and the vicious, and not fear the killing of *Muslemâns*, or those protected by them, is not of me, nor am I of him." ÂWF-BIN-MÂ'LIC-AL-ASHJÂ'Î. 'A. G. S. "The best of your *Imâms* are those you love, and those who love you, and those who pray for compassion on you, and you on them; and the worst of *Imâms* are those you hate,

CHAP. I.
PART I.

An *Imâm* must be obeyed in all lawful commands; but not in any unlawful.

Nature of the engagement entered into with the Prophet by his followers.

Vengeance denounced against him who causes a schism among *Muslemâns*.

* Some interpret this passage by saying that the heads of negroes in their youth are very small; others allege that the simile is taken from the crisped appearance of their hair, like that of a shriveled grape. ABD-UL-HAK.

BOOK XVI

Obedience
prescribed
even to
wicked
princes.

Commenda-
tion of those
who have
the courage
to remon-
strate with
princes a-
gainst their
unlawful
acts.

and those who hate you, and those whom you curse and who curse you."

Awf said, 'we the companions said, "O messenger of God! when they are our enemies and we theirs, may we not fight with them?" He said, "no, so long as they keep on foot the prayers amongst you;" this he repeated: "Beware! he who shall be constituted your prince, see if he does any thing in disobedience to God; and if he does, hold it in displeasure, but do not withdraw yourselves from his obedience." OMM-SALMAH. 'A. G. S. "There will be *Amirs* over you; some of their actions you will find conformable to law, and some contrary thereto; then any one who shall say to their faces, these acts are contrary to law, verily is pure; and he who has known their actions bad, and not told them so to their faces, has certainly remained secure; and he who has seen a bad act, and obeyed it, is their companion in it." The companions said, "may we not fight them?" His highness said, "no, so long as they perform prayers." WA'IL-BIN-HUJR said, 'SALMAH-BIN-YEZID* asked the Prophet, "O Prophet of God! if we have princes over us, wanting our rights, and withholding our rights from us; then what do you order us?" He said, "you must hear them, and obey their orders: it is on them to be just and good, and on you is obedience and submission." ABDULLAH-BIN-OMER. 'A. G. S. "He who forsakes obedience to the *Imam*, will come before God on the day of resurrection without a proof of his faith; and he who dies without having professed to the *Imam*, dies as the people of ignorance." AB'UHURAIRAH. 'A. G. S. "Prophets were the governors of the children of ISRAEL; when one died, another supplied his place; and verily there is no Prophet after me; and it is near when there will be after me a great many successors (or kings.)" The companions said, "then what do you order us?" The Prophet said, "obey the *Khalifah*, and give him his due; for verily God will ask about the duty of the

* One of the *Sah'abah*, of the *Jofi* tribe, who dwelt at *Cufah*.

subject." AB'U-SA'ID KHU'DHRÌ. ' A. G. S. " When two *Khalifahs* have been set up, put the last of them to death, and preserve the other; because the second is a rebel." ARFAJAH.* ' A. G. S. " Whoever wishes to make divisions in my sects, kill with a sword." ABDULLAH-BIN-ÔMER. ' A. G. S. " He who acknowledges an *Imàm*, must obey him as far as in his power; and if another comes, pretending to the government, then kill him." AB'UHURAIRAH. ' A. G. S. " Verily it is near that you will be ambitious of sway; and it is at hand that this sway will be a means of regret at the resurrection; and the possession of it appears pleasant, and its departure unpleasant." ABU'D'HAR said, ' I said, " O messenger of God! will you not make me a governor, that I may dispense orders amongst men? Then his highness struck his hand upon my shoulder, to forbid my desiring to rule; and said, " O ABU'D'HAR! you are weak, and not able to bear the burthens of the world; and verily government is a trust from God, and verily government will be at the day of resurrection a cause of request, unless he who has taken it be worthy of it, and have acted justly and done good." And in one tradition it is thus, that ' his highness said, " O ABU'D'HAR! verily I like for you what I like for myself; be not an *Amir* over two persons, and be not guardian to the property of the orphan." AB'U-MUSA said, ' I and two of my uncle's sons came to the Prophet; and one of them said, " O messenger of God! make me chief over some affairs; and the other said the like: and the Prophet said, " verily, by God, I will not make any one a collector who asks it of me." AB'UHURAIRAH. ' A. G. S. " That is the best of men who dislikes power." ABDULLAH-BIN-ÔMER. ' A. G. S. " Beware! you are all guardians; and you will all be asked about your subjects: then the *Imàm* is the guardian of the subject; and he will be asked respecting the subject: and a man is as a shepherd to his own family, and will be asked

CHAP. I.
PART I.

Whoever sets himself up in opposition to a *Khalifah*, actually reigning, shall be put to death.

The Prophet disapproved of ambitiously seeking after power.

* One of the *Sah'abah*: his father's name was ASAD.

BOOK XVI.

Every man will be examined, after death, regarding the things committed to his care in this life.

The Prophet condemned female government.

how they behaved, and his conduct to them; and a wife is a guardian to her husband's house and children; and will be interrogated about them; and a slave is a shepherd to his master's property, and will be asked about it, whether he took good care of it or not." ^AMAKIL-BIN-YES'AR. 'A. G. s. "There is no prince who oppresses the subject and dies, but God forbids paradise to him." ^AMAKIL said, "I heard the Prophet say, "whoever God makes an *Imâm*, and he does not protect the subject, will not find the smell of paradise." ^AAA'YIZ-BIN-^AAMER.* 'A. G. s. "Verily the very worst of princes are those who oppress the subject." ^AAA'YESHAH. 'A. G. s. "O LORD! he who shall be ruler over my sects, and shall throw them into misery, O God! cast him into misery; and he who shall be chief of my sects, and be kind to them, then be kind to him." ^AABDUL-LAH-BIN-^AAMER-BIN-^AAA'S'. 'A. G. s. "Verily, just princes will be upon splendid pulpits, on the right hand of God; and both his hands are right." ^AAB'U-SA'ID. 'A. G. s. "God never sent any Prophet, nor ever made any *Khalifah*, but had two counsellors with him; one of them directing lawful deeds, and that is an angel, and the other, in sin, and that is the devil; and he is guarded from sin whom God has guarded; I mean the Prophets and some *Khalifahs* also." ^AANAS said, "KAIS-BIN-SAD stood in waiting near the Prophet, and circulated his highness' orders." ^AAB'U-BACRAH said, "when the Prophet was informed that the people of Persia had made the daughter of CISK'A their queen, he said, "the tribe that constituted a woman its ruler will not find redemption."*

* One of the *Sah'abah*, of noble descent and liberal disposition. He is one of those who swore allegiance to the Prophet under the tree. He dwelt at *Bas'rah*.

* From this tradition it is understood that women are not fit to govern. ^AABD-UL-HAK.

Part Second.

HĀRITH-UL-ASHĀRĪ.* ‘A. G. S. “I order you in five things; one, obeying assemblies of *Muslemāns*; another, listening to the words of the learned, and the prince, and approving them; the fourth, flying from the house of infidelity to that of *Islām*; the fifth, fighting with infidels in the road of God. He who dissents from assemblies of *Muslemāns* one span, verily takes off the rope of *Islām* from his own neck, unless he returns and repents; and he who shall call out, like the callings out of the people of ignorance, is of the people of hell, although he says his prayers, keeps fast, and thinks himself a *Muslemān*.” ZĪĀD-BIN-CUSAIB† said, “I was with AB’U-BACRAH, under the pulpit of ĀBĀDULLAH-BIN-ĀĀMIR-BIN-CURĀIZ‡ when he was repeating the *Khut’bah*, and he was dressed in a thin garment; and AB’U-BILL’AL§ said, “look at our ĀMĪR; he dresses himself like the licentious:” and AB’U-BACRAH said, “be silent, I heard his highness say, whoever rebukes God’s vicegerent on the earth, God will rebuke him.” NAWW’AS-BIN-SAMĀ’AN. ‘A. G. S. “It is not lawful to obey a ruler in things which God hath declared sinful.” AB’UHURAIRAH. ‘A. G. S. “He who is ruler, although but over ten persons, will be brought chained by the neck on the day of resurrection, whether just or tyrannical; until his justice liberate him, or his tyranny ruin him.” AB’UHURAIRAH. ‘A. G. S. “Alas upon rulers! alas upon *Ūrafāa*!|| alas upon guardians to orphans

Unanimity
among *Mus-*
lemāns
strongly in-
culcated.

* One of the *Sah’abah* of Syria.

† One of the *Tābī’in* of *Bas’rah*, of the third descent, esteemed of good authority.

‡ He was one of the descendants of UMAIAH-BIN-ABD-UL-SHEMS-BIN-ABD-MEN’AF. He was born in the time of the Prophet, and was soon after brought into the Prophet’s presence, who blew and spit on him and blessed him. He was aged thirteen at the time of MUHAMMAD’S death. OTHM’AN appointed him governor of *Bas’rah* and *Khorasān*.

§ One of the *Tābī’in*, the son of SAD, one of the *Sah’abah*.

|| Plural of *Arif*, inspectors or censors; persons who make known people and their conduct to the prince.

BOOK XVI

The reign of
ignorant &
wicked
kings fore-
told.

Good mi-
nisters, who
remonstrate
with such
princes, will
be rewarded
in paradise.

and their property! verily tribes will wish, at the day of resurrection, when they see their punishments, and say would to God, that they were hung by the hair of the foreheads to the pleiads, and that they were swung about between heaven and earth, that people might see them, their perdition, and sufferings." GHA'LIB-IBN-AL-KUT'T'AN* relates, from a man, and he from his grandfather, that ' the Prophet said, " verily an *Arif* (or inspector) is necessary for the people; but he will go to hell on account of his want of justice and truth." CAB-BIN-ÛJRAH said, ' the Prophet said to me, " God defend thee from ignorant kings." I said, " who will they be?" His highness said, " it is near, that such will be after me; and those who will come from their presence, verifying their lies, and aiding them in oppression; and they are not of me, nor I of them, nor will they ever come near me at the fountain of *Cawther*; but those who go to them, and do not say their lies are truth, and do not assist them in oppression, are worthy of me, and I of them; and they will be near me at the fountain of *Cawther*." IBN ÂBB'AS. ' A. G. S. " Those who live in deserts, become hard of heart, and ferocious in temper; and those who are habituated to hunting, are neglectful of their obedience to God; and those who always stay with kings, fall into fear and hope; no servant advances in favor with a tyrannical king, but is removed farther from God." MEKD'AM-BIN-MÂDIKERIB said, ' verily the messenger of God struck me upon the shoulders, and said, " O KUDAIM!† verily you have found redemption, if you die; not being an *Amir*, or the writer of the *Amir*, nor an informer to an *Amir*." UKBAH-BIN-ÂA'MIR. ' A. G. S. " He will not enter into paradise, who takes a tenth from the people oppressively." AB'U SÂ'ID KHUD'HRI. ' A. G. S. " Verily the most beloved of men, near God, at the day of resurrection, and those nearest to his court, will be a just king; and the greatest enemy considered by God

* One of the *Tâbî'in*; esteemed of good authority.

† The diminutive of MEKDAM; formed by cutting off the servile *m*.

at the day of resurrection, and the furthest from his court, will be a tyrannical king." AB'U SA'ID KHUD'HRÌ. 'A. G. S. "The best zeal is that which advises a tyrannical king in things lawful, and dissuades him from things unlawful." AA'YESHAH. 'A. G. S. "When God wishes good to a king, he constitutes for him a minister of good actions, and a speaker of truth: if the king forgets God, his minister reminds him; and if the king remembers God, he assists him, as a means of greater remembrance of him; and when God intends ill to a king, he constitutes for him a minister of bad actions, and a liar: if the king forgets God, he does not remind him of it; and if he remembers God, he does not assist." AB'U UMA' MAH. 'A. G. S. "When a king suspects the people, he spoils them." MUA'WIAH said, "I heard the Prophet say, "when you seek out for the vices of the people, you spoil them." AB'UD'HAR GHAFFA'RÌ. 'A. G. S. "How will your conditions be, with kings, who shall have at their disposal that money which is levied from infidels without fighting; such as tribute and poll tax?" I said, "know, by God, who hath sent you on truth, I will put my sword upon my shoulder, and will fight them with it, till I meet you." His highness said, "shall I not shew you a better way than fighting? Have patience until you meet me."

The greatest blessing which God bestows on a king is a good minister.

Part Third.

AA'YESHAH. 'A. G. S. "Do you know who will arrive first under the shade of God's imperial throne, on the day of resurrection?" The companions said, "God and his messenger know best." His highness said, "they are those, who, when admonished in truth, approve of it; and when any one asks them for truth, they give it, and dispense their orders, amongst the people, as amongst themselves; that is, they wish

BOOK XVI.

for others as for themselves." JA'BIR-BIN-SAMURAH said, ' I heard the Prophet say, " there are three qualities, which I fear for in my sects, that they may do, and fall into punishment; one of them, asking for rain on the moon's entering a particular sign; the second, of what I fear for my sects is the oppression of kings, which they may commit on the people, and they not be able to bear it, and go out of the circle of obedience; the third, denying God's predestination." AB'UD'HAR GHAFFA'RÌ. ' The Prophet said to me, " consider and contemplate what will be said to you six days hence." Then, when it was the seventh day, his highness said what he had promised, which is this, " I advise you to be abstinent in your internal and external actions; and when you do a bad deed, do a good one also; because virtue blots out vice; and ask not any thing of any body, if your stick falls from your hand; and hold not in trust for any body; and do not order or be judge between two people."

Those who are invested with authority will be strictly examined, at the resurrection, regarding their exercise of it.

AB'U-UMA'MAH-BAHALÌ. ' A. G. S. " There is no man, who is ruler over ten people or more, whether just or tyrannical, virtuous or vicious, but will come to God's court, at the day of resurrection, chained by the neck; and his hands tied to his neck; and his virtue will redeem him, or his vice cast him into perdition: the beginning of government is rebuke, and its medium regret; and its end disgrace; and ruin at the resurrection."

MUA'WIAH. ' A. G. S. " O MUA'WIAH! if you are constituted chief, be righteous to God; and abstain from his punishments, and be just."

MUA'WIAH said, I always imagined that I should have the government, on account of the Prophet's hinting it, until I obtained it.' AB'UHURAIRAH.

' A. G. S. " Seek protection with God, from the strife which will be created in the seventieth year of my flight: and from the reign of children."* YAHIA-BIN-HA'SHIM relates, that the Prophet said, " you will

* The children here alluded to are probably those of MERWAN.

be ordered, agreeably to what you are." IBN-ÔMER. ' A. G. S. " Verily a king is God's shadow upon the earth; and every one oppressed turns to him: then when the king does justice, for him are rewards and gratitude from the subject; but if the king oppress, on him is his sin, and for the oppressed, resignation." ÔMER-IBN-AL-KHAT'T'AB. ' A. G. S. " Verily the best of God's servants, and nearest him in eminence, on the day of resurrection, are just and learned kings; and verily the worst are bad and ignorant kings." ÂBDULLAH-IBN-ÔMER. ' A. G. S. " He who looks at his brother to frighten him, God will frighten on the day of resurrection." AB'U-DARD'AA. ' A. G. S. " Verily God says, I am God; there is no God besides me, I am master of kingdoms and king of kings: the hearts of kings are in my hands: verily when my servants obey, I will turn the hearts of their kings to compassion and affection: and verily when my servants disobey me, I will make the hearts of their kings incline to anger and punishment; and they shall taste from them severe punishments. Then do not employ yourselves in praying for kings; trust in remembering me, and weeping before me, that I may remove the wickedness of your kings."

CHAP. I.
PART III.

Kings are
the shadows
of God up-
on the earth.

The Pro-
phet recom-
mended to
those whom
he sent out
as gover-
ners, a gen-
tle conduct,
& that they
should en-
courage the
people.

CHAP. II.---PART I.

IN EXPLANATION OF WHAT IS INCUM- BENT ON PRINCES IN DOING GOOD TO THE SUBJECT.

ABÛ-MÛSA said, ' when the Prophet sent some of his companions on business, he would say, " present to men the hope of rewards for obedience to God; and do not frighten them, and make them hopeless of God's compassion: and be easy with them, and do not distress them." **ANAS.** ' A. G. S. " Be easy to the subject, and do not throw him into difficulty; and comfort him, and do not frighten him." **AB'U-BURDAH** said, ' the Prophet sent my grandfather, and **MUAD'H** to *Yemen*, and said, " be easy, and do not distress the people, but announce to them the good tidings of rewards for obedience; and do not make them despair of God's compassion; and do both of you accord in giving order." **IBN-ÎMR'AN.** ' A. G. S. " A standard will be erected at the day of resurrection, for breakers of agreement; and it will be said of the perfidious wretch, this is he, the breaker of his promise, this is his name, the son of such a one." **ANAS.** ' A. G. S. " There will be a standard for every breaker of

The Prophet recommended to those whom he sent out as governors, a gentle conduct, & that they should encourage the people.

his agreement at the day of resurrection, by which he will be known."

AB'U-SA'ID-KHUD'HRÍ. A. G. S. "There will be a standard behind the back of every breaker of his agreement, on the day of resurrection, as a rebuke to him." (And in one tradition, "there will be a standard for every breaker of his promise, on the day of resurrection, which will be made high, agreeably to his breach of promises.") Know, there is not a more perfidious breaker of his promise than he who breaks his promise with his own king."

CHAP. II.
PART I.

A distinguishing mark will be set, at the resurrection, on those who have broken their promises.

Part Second.

AMER-BIN-MURRAH* said, 'I told MUA'WIAH that I heard the Prophet say, "he whom God constitutes chief over the affairs of *Muslemàns*, and he forbids the necessitous from bringing their wants to him; God denies his wants, and does not accept his supplications when he is in need." Then MUA'WIAH appointed a man to represent to him people's wants.' And (in one tradition it is thus, "God shuts the doors of the regions, when he asks for any thing.")

Part Third.

ABU-UL-SHAMMAKH† relates from the son of his uncle, that he came to MUA'WIAH and said, 'I heard the Prophet say, "he who is constituted chief of any thing, after that shuts his door upon *Muslemàns*, or upon his oppressed; or upon the needy, God will shut the doors of his

* One of the *Sah'abah*, who embraced *Islàm* at a very early period. He was present at most of the Prophet's battles, and dwelt in *Syria*, where he died in the time of MUAWIAH, or according to others in that of ABD-UL-MALIC.

† One of the *Tábl'in* of the tribe *Azd*.

BOOK XVI.

OMER pro-
hibited
those whom
he sent out
as governors
from indul-
ging in lux-
urious ha-
bits.

compassion upon him, in the time of his needs, when he shall be most in want." OMER-IBN-UL-KHAT'T'AB said, "when I sent out my collectors, I made an agreement with them that they should not ride *Turci* horses, nor eat fine flour, nor wear thin and elegant garments, nor shut their doors at the time of people's want; and said, "if you do any of these, verily punishment will come down upon you; and after these stipulations I would take leave of them."

with his own king."

Part Second.

AMER-BIN-MURAH* said, "I told MU'AWIYAH that I heard the Prophet say, "he whom God constitutes chief over the affairs of Muslims, and he forbids the necessaries from bringing their wants to him; God denies his wants, and does not accept his supplications when he is in need." Then MU'AWIYAH appointed a man to represent to him people's wants, And (in one tradition it is thus, "God shuts the doors of the regions when he asks for any thing.")

Part Third.

ABU-UL-SHAMMAKH† relates from the son of his uncle, that he came to MU'AWIYAH and said, "I heard the Prophet say, "he who is con- stituted chief of any thing, after that shuts his door upon Muslims, or upon his oppressed; or upon the needy, God will shut the doors of his

* One of the *Sah'abah*, who embraced Islam at a very early period. He was present at most of the Prophet's battles; and dwelt in Syria, where he died in the time of MU'AWIYAH, at according to others in that of ABU-UL-MANZUR.

CHAP. III.---PART I.

IN EXPLANATION OF ACTING IN JUDICIAL
MATTERS.

ABU-BACRAH said, ' I heard the messenger of God say, " no judge must decide between two persons when he is angry." ' ABDULLAH BIN-AMER and AB'UHURAIRAH. ' A. G. S. " When a judge intends to give an order, he must consider well, and order in the way which is just ; then for him are two rewards near God ; and when he has ordered, and shewn his best endeavours, but done wrong, then for him is one reward."

Part Second.

ABUHURAIRAH. ' A. G. S. " He who shall be appointed judge over men, verily is killed without a knife." * ANAS. ' A. G. S. " He who asks to be made judge, will not be assisted : and he who is made judge by compulsion, God sends down to him an angel, who causes his actions and sentences to be just." BURAIDAH. ' A. G. S. " There are three kinds

No judge shall pass a decision when he is angry ; nor without due consideration.

The office of judge is very difficult, & ought not to be ambitiously sought after.

* That is, he who is made judge will always be in trouble. ABD-UL-HAK.

BOOK XVI.

A good and just judge is rewarded in paradise; but he who decides unjustly, whether from ignorance or design, is in hell.

of judges; one of them in paradise, and two in hell fire: then the one which is in paradise, is a man who has understood justice, and ordered agreeably to it; and he who is in hell, is a man who has known justice and injured in awarding; I mean, has, seeing and knowing, given the right of one to another: and a man who has awarded from ignorance, and want of knowledge, is also in the fire." AB'UHURAIRAH. 'A. G. S. "Whoever is anxious to be the judge of *Muslemans*, and obtains it; then if his justice is greater than his injustice, for him is paradise; but if his injustice is more than his justice, then for him is the fire."

MU'AD'H-BIN-JABAL said, 'verily, when the messenger of God sent me towards *Yemen*, and made me judge there, he said, "how do you order when a trial comes before you?" I said, "I will order by the book of God." His highness said, "but if you should not find a rule for it, in the book of God?" I said, "I will order agreeably to the *Sunnat* of the Prophet of God." His highness said, "but if you should not find an order for it there?" I said, "I will consider maturely, and then will pass sentence." Then the messenger of God struck his hands upon my breast, and said, "praise be to God, who has endued the messenger of the messenger of God, with a thing by which the messenger of God is pleased." ALI-IBN-ABU'T'ALIB. "His highness sent me as judge to *Yemen*, and I said, "O messenger of God! you send me in a judicial capacity, now that I am a youth, and have not knowledge in those matters to award." Then his highness said, "it is near that God will direct your heart, and shew you judicial ways, and fix your tongue in truth and justice." After that, his highness explained the nature of judicial proceedings, and said, "when two men represent their complaints to you, then do not order for the first, till you hear what the other has to say; because from hearing the second, it will shew you clearly how to award." ALI says, 'I never had a doubt in a trial after that.'

A judge must hear both parties, before deciding.

Part Third.

ABDULLAH-BIN-MASU'UD. 'A. G. S. "There is no judge, who orders between men, whether just or unjust, but will come to God's court, on the day of resurrection, held by the neck by an angel: and the angel will raise his head up towards the heavens, and wait for God's orders; and if God orders to throw him into hell, the angel will do it, from a height of forty years journey." AA'YESHAH. 'A. G. S. "Verily there will come, upon a just judge, at the day of resurrection, such fear and horror, that he will wish, "would to God I had not ordered between two persons in a trial for one date." ABDULLAH-BIN-ABI-AWFI. 'A. G. S. "Verily God's favour is with a judge, so long as he does not injure; then when he injures, he separates from himself the assistance and favour of God, and the devil is always with him." SA'ID-IBN-AL-MUSAIB said, 'verily, a *Muslemàn* and a *Jew* brought a trial before OMER-IBN-AL-KHATT'AB: and OMER saw the *Jew's* right, and ordered it for him; then the *Jew* said to OMER, "I swear by God you have awarded justly." Then OMER gave him a pat, and said, "whence did you know that this order was according to justice?" The *Jew* said, "by God I see in the bible, that a judge who awards justly, has an angel on his right, and another on his left; and they make his actions and words just, and endue him with truth: so long as the judge is just: then when the judge abandons justice, the angels ascend and leave him." IBN-MAWHAB* said, 'verily OTHM'AN-BIN-AFF'AN said to IBN-OMER, "be judge between men." IBN-OMER said, "O prince of the faithful! excuse me this work."

Severe examination of judges, at the resurrection, regarding their decisions.

* His name was ABDULLAH; one of the *Tābī'in* of esteemed veracity, and judge of *Palestine* under OMER-BIN-ABD-UL-AZIZ.

BOOK XVI.

Reluctance
of IBN-OM-
ER to under-
take the of-
fice of
judge, and
why.

Then ÔTHM'AN said, " why do you dislike being judge? since verily your father dispensed orders amongst men before his government." IBN-ÔMER said, ' it is on this account, that I dislike it; for verily I heard the Prophet of God say, " he who shall be judge, and awards agreeably to justice, will neither gain nor lose." Then ÔTHM'AN did not press IBN-ÔMER to accept the office.' (And in one tradition it is thus, ' that IBN-ÔMER said to ÔTHM'AN, " O prince of the faithful! I will not be a judge between two people, much less over more," and ÔTHM'AN said, " verily your father was a judge:" and IBN-ÔMER said, " verily, when any difficulty presented to him, he would ask the Prophet of God; and if it was difficult to him, he would ask GABRIEL; and verily I cannot find any body to ask: and I heard the Prophet of God say, whoever asks God to defend him, may God give him an asylum near himself; and I heard the Prophet say, whoever says for God's sake defend me, then protect him; and verily I seek protection with God, from your constituting me judge." Then ÔTHM'AN gave him no further trouble, and said to him, " do not inform the people what has passed between us; lest others should not accept the office."

CHAP. IV.---PART I.

IN EXPLANATION OF THE CHIEF'S
SHARE IN THE BAIT-UL-MÁL.

ABÙHURAIRAH. ' A. G. S. " I do not give you, or refuse you, from myself; I am the divider, and I am ordered how to divide." KHAWLAH ^ÀNS'ARIYAH.* ' A. G. S. " Verily there are men who expend the *Bait-ul-mál* alms, and plunder without the *Imàm's* permission; and take more than they are entitled to: and for them is the fire, at the day of resurrection." AA'YESHAH said, ' when AB'U-BACR was made *Khalífah*, he said, " my tribe knew that my earnings and traffick were sufficient for my family; and now that I am employed on the affairs of *Muslemàns*, they imagine it is at hand, that the family of AB'U-BACR will eat from the *Bait-ul-mál*, and trade with it."

The Prophet divided the spoils agreeably to the immediate orders of God.

Part Second.

BURAIDAH. ' A. G. S. " Whoever I employed on business, I fixed

* There are two '*Sah'ábíyât* of this name, both of the class of *Ans'árs*; one the daughter of THAMAR, and the other the daughter of THALABAH and wife of AWS-BIN-UL-SAMIT. The last seems to be here meant.

BOOK XVI.

A governor or collector may take from the *Bait-ul-mál* enough to defray his necessary expenses.

Whatever collector embezzles the smallest article of public property, will be called to a severe account at the resurrection.

his salary; and any thing taken more than that, is fraud." ^AÓMER-IBN-UL-KHAT'T'AB said, ' the Prophet made me a collector, and gave me its salary.' MU'AD'H-BIN-JABAL said, ' his highness sent me to *Yemen*, and when I had set off, he sent a person after me, to bring me back; when the Prophet said, " do you know why I sent a person to call you back? beware, that you take no part of the money without my leave, for it is fraud; and he who is fraudulent will be brought, at the resurrection, with the thing he has stolen. I called you for this: then go and do the business as I ordered you." MUSTAWRID-BIN-SHEDD'AD said, ' I heard the Prophet say, " he whom I have made collector must marry, if he is not married, and it is lawful for him to take, from the *Bait-ul-mál*, enough for a settlement for his wife, for her maintenance and clothes; and if he has no slaves, he must purchase them with the *Bait-ul-mál*; and if he has no house, he must make one with the *Bait-ul-mál*; I mean, that he shall take as much as necessary without being lavish of it." (And, in one tradition it is said, " that person who takes from the *Bait-ul-mál* for other purposes than the aforementioned, commits a fraud.") ADÌ-BIN-^AUMAIRAH.* ' A. G. S. " Beware, O men! he amongst you whom I have deputed on business, that has concealed from me the value of a needle, or less, is a defrauder, and will be brought, at the day of resurrection, with the needle." Then a man stood up, who was the collector of a place, and said, " O messenger of God! take my collectorship from me." His highness said, " on what account do you say this, and object to your appointment?" He said, " I heard you say so and so; that is, you threaten punishment for a trifling thing." His highness said, " I say so, he whom I depute on business must bring its much and its little; then whatever is given him as his wages from it, let him receive it; and withhold himself from what is not."

* One of the *Sah'abah*, of *Had'ramùt*. He dwelt at *Cúfah*, and afterwards removed to *Jeztrah*, or *Mesopotamia*, where he died.

ÂBDULLAH-BIN-ÂMER said, ' the Prophet has cursed the taker and the giver of a bribe.' (And in one tradition it is said, that ' he has also cursed the mediator of the taker and giver of the bribe.')

ÂMER-IBN-AL-ÂA's' said, ' the Prophet sent a person to me, to tell me to get ready for a journey, and then to go to him; and I went to his highness, agreeably to his orders; when he was performing *Wad'û*; and he said " O ÂMER! I sent a person to call you, in order to send you to a quarter; may God bring you back safe, and give you much plunder; and I shall separate a part of the money for you." I said, " my flight and embracing *Islâm* was not for wealth, but for the pleasure of God and his messenger." His highness said, " money virtuously obtained is good for virtuous men."

CHAP. IV.
PART II.

The taker & receiver of a bribe, & the agent between them, are all accursed.

Part Third.

ABÛ UMÁMAH BAHALÌ. ' A. G. S. " He who asks pardon of the king for another, and the person pardoned sends a present to the other, and he accepts it, then verily, that acceptor of the present has come into a great door of the doors of usury."

CHAP. V.---PART I.

ON TRIALS AND EVIDENCE.

If the plaintiff in a cause have not witnesses to establish his claim; the defendant may clear himself by his oath.

Hell is the portion of him who defrauds a *Muslemàn* by perjury.

IBN ÂBBÂS. ‘ A. G. S. “ If things were given to people merely from their claims, verily they would lay claim to the blood of men and their properties; and would take them; but there is an oath incumbent on the defendant, if the plaintiff has no witness.” (And in one tradition it is said, “ a plaintiff must have evidences; and, if he has not, the defendant will take his oath.”) IBN MASÛ‘UD. ‘ A. G. S. “ He who takes a false oath, to take away the property of a *Muslemàn*, will come before God, on the day of resurrection, when he is angry.” AB‘U UMA‘MAH BAHALÌ. ‘ A. G. S. “ He who shall take the right of a *Muslemàn*, by a false oath, verily God will make hell fire proper for him, and will forbid him paradise.” Then a man said to his highness, “ although the right so taken should be trifling and contemptible?” He said, “ although it should be but a twig of the *Arâc* tree.”* OMM SALMAH. ‘ A. G. S. “ I am no more than human; and verily ye quarrel with each other, and come before me; perhaps some of you are more sagacious and eloquent than others; and I order agreeably to what I hear; then he whom I may order to take the right of his brother, must

* A thorny tree, from the twigs and roots of which tooth-brushes are made. GOL.

not take it, if it is not his right; and there is nothing for him but this, that you may say I have set aside a piece of hell fire for him." AA'YE-SHAH. "A. G. S. "Verily the greatest enemies near God are those that quarrel most." IBN ABB'AS said, "his highness ordered a plaintiff, who had but one witness, to make an oath in place of another." ALKAMAH-BIN-WA'IL relates from his father, who said, "a man came from *Had'ramut*, and another from the *Cindah* tribe* to the Prophet, and the man from *Had'ramut* said, "O messenger of God! this person, who is from *Cindah*, has taken my land by force." Then the man of the *Cindah* tribe said, "this land is mine, and in my possession; this man has not any right in it." Then the Prophet said to the *Hadrami*, "have you any evidence?" He said, "no." His highness said, "then for you is the other's oath." The *Hadrami* said, "O messenger of God! verily the man of *Cindah* is a liar, and is not afraid to swear to any thing, whether true or false; and does not abstain from any thing." His highness said, "there is nothing for you from him but his oath." Then the *Cindah* man went to take his oath; and when he had turned his back, the Prophet said, "if he swears in order to take this man's land unjustly, verily he will meet God in displeasure, and with his face turned from him." AB'UD'HAR GHAFFA'Ri said, "I heard the Prophet say, "whoever shall claim what does not belong to him, is not of me or my ways; let him make his sitting place in hell fire." ZAID-IBN-KHALID. "A. G. S. "Shall I not inform you the best of witnesses? That is the best of witnesses who gives his evidence and shews the right before he is asked."† IBN MASU'UD. "A. G. S. "The best of men are my associates; after that, those who are theirs; after that, those who are theirs; after that, a tribe

A plaintiff who had but one witness was ordered to give his own testimony on oath, as a second.

He will be punished in a future state who swears falsely to defraud another.

It is the duty of those who know a fact to come forward with their testimony, though not called on.

* One of the tribes of Yemen.

† The precept may be illustrated by this example. A person is witness to the right of the plaintiff, and the plaintiff does not know that he is witness to it, but the other tells him, "I am your witness in this trial." ABD-UL-HAK.

A plaintiff who had not one witness was ordered to give his own testimony on oath, as a second.

The plaintiff in a cause is to produce witnesses, or the defendant clear himself on oath.

It is the duty of those who know a fact to come forward with their testimony, though not called on.

will come which will be ambitious of both evidences and oaths, but will not know which to begin with, for want of caution and religion." AB'U-HURAIRAH said, 'verily the Prophet ordered a tribe to swear, that a plaintiff's claims were false, and they were all ready to do so; then his highness ordered them to cast lots which of them should swear.'

Part Second.

AMER-BIN-SHUAIB relates, from his forefathers, that 'verily the Prophet said, "evidences are for him who is the plaintiff, and an oath for the defendant; that is, if the defendant denies, and the plaintiff calls for an oath to be made by him." OMM-SALMAH relates, in the case of two men who had referred their dispute to his highness in an inheritance; that is, had claimed property, one of them said, "this property is mine, which has come to me by inheritance;" and the other said the same; and neither of them had a witness: then his highness said, "in whose favour soever I may order a thing which is not his right, then I lay apart for him nothing less than a piece of hell fire." And each of the men said, "O messenger of God! I give up my right to him." And the Prophet said, "say not so, but go away and divide it equally; after that, cast lots, which shall take one part and which the other; after which let each acknowledge the right of the other to the portion which he has obtained." JABIR-BIN-ABDULLAH said, 'verily two men claimed one beast, and each of them brought evidences to support the claim, as to the beast's being brought forth in his house; and the Prophet ordered him for the man who had possession.' AB'U-MU'SA-AZHARI said, 'verily, in the time of the Prophet, two men claimed one camel; and each of them sent evidences; and the Prophet divided the camel in two, and sent half to each.' AB'U-HURAIRAH said, 'verily two men disputed about a beast, and neither of

them had an evidence; and his highness said, "cast lots on oath." IBN-
 ABBAS said, 'verily the Prophet said, to a man to whom he was admi-
 nistering an oath, "swear by God, besides whom there is no God, that
 you have nothing belonging to the plaintiff." ASHATH-BIN-KAIS-BIN-MA-
 DICARIB* said, 'I was in partnership with a Jew in land; and the Jew
 denied it; then I carried him before the Prophet, and he said to me,
 "have you evidences?" I said, "no." His highness said to the Jew,
 "take your oath." I said, "O messenger of God! what faith is to be
 placed in a Jew's oath? He will swear falsely, and take the land." His
 highness said, "swearing is lawful; but he who takes a false oath will
 have no luck in futurity."

ASHATH-BIN-KAIS said, 'a man of *Hadramut*, and another of the *Cin-
 dah* tribe, had a dispute, about land, in *Yemen*, and came to the Prophet:
 and the man of *Hadramut* said, "O messenger of God! verily the father
 of this man took my land by force; and it is now in his possession." His
 highness said, "have you evidences?" He said, "no; but I will make
 him swear by these words, I swear by God, I do not know that this land
 belongs to the *Hadrami*, and that my father took it from him by force."
 Then the *Cindah* man was ready to make oath; and his highness said, "no,
 one takes the property of another by oath, but will meet God with his
 tongue cut off." Then the *Cindah* man feared God, and said, "the land
 is his." ABDULLAH-BIN-UNAIS. 'A. G. S. "Verily the greatest of great
 sins is to put another in partnership with God, and offend father and mo-
 ther, and to swear falsely to things past; and there is no swearer, who

The Pro-
 phet deters
 a man from
 taking a
 false oath.

* One of the *Sahabah*, of the tribe *Cindah*, of which he was the chief. He came, with a party of deputies from his tribe, to the Prophet, A. H. 10. and professed *Islam*. But when the Prophet died, he and his tribe renounced that faith. He again embraced it, under the reign of ABUBAKR, who gave him his sister in marriage. He accompanied SADR-BIN-ABI-WAKKAS on the expedition to *Irak*, and conquered *Kadsiyah*, *Madain*, *Halula*, and *Nahawend*. He accompanied ALI in the battles of the camel and of *Saffain*. He afterwards dwelt at *Cufah*, where he died A. H. 40; and HASAN the son of ALI prayed over him.

BOOK XVI.

Perjury equal in guilt to idolatry.

Descriptions of people whose testimony on oath shall not be received.

swears by God, and a part of his oath be false, even to the value of a gnat's wing, but the oath will be made a black spot in his heart, on the day of resurrection." JABIR, ^{A. G. S.} "No one swears near my pulpit to a false oath, although it be to a small tooth cleaner, but prepares for himself a sitting place in hell fire." KHURAIM-BIN-FATIC* said, "the Prophet performed morning prayer, and when finished, stood up and said thrice, "false evidence has been made equal to associating another with God." Then his highness said, "abstain from the pollution of worshipping idols, and from lying, while you are inclining from the false to the true, and not putting a partner with God." AA'YESHAH, ^{A. G. S.} "It is not lawful for a man, or woman, who has been guilty of breach of trust, to give evidence: and the evidence of him is not lawful, who has been whipped for a great crime; and the evidence of those at enmity with each other is not lawful; and the evidence of him who shall say I am a freed man by such a one, when he shall have been freed by another, is unlawful; and the dependant of a man is not lawful evidence for him." AB'UHURAIRAH, ^{A. G. S.} "The evidence of those living in deserts is not lawful against those living in towns."† AWF-BIN-MALIC said, "his highness decided a cause between two men, and when the defendant turned his back, he said, "God is sufficient for me and is the best agent." Then the Prophet said, "verily God is not pleased with him who is not attentive to his own affairs: you ought to have been vigilant: then when you are overcome by any matter, say, God is sufficient for me and is the best agent." BAHZ-BIN-HACIM‡ relates, from his forefathers, that "verily the Prophet confined a man on suspicion."

* One of the *Sah'abah* of the tribe of *Asad*. He was present with the Prophet at *Hudai-biah*.

† On account of the enmity which subsists between those two classes. ABD-UL-HAK.

‡ One of the *Tabi'in* of *Bas'rah*, of the tribe *Kushair*. His father HACIM was the son of MUA'WIAH-BIN-HAIDAH. The learned are divided in opinion respecting his authority; some esteem it good, but BUKHARI and MUSLIM have not admitted any tradition of his into their works.

Part Third.

^ABDULLAH-BIN-ZUBAIR said, ' his highness ordered, that a plaintiff and defendant should both sit before the judge.'

CHAP. I--PART I.

OWLIHAD, OR FIGHTING WITH ENEMIES.

ABU HURAIRAH, ' a. c. s. ' He who believes in God and his messenger, and performs the prayers, and fasts the months of Ramadan, has a claim on God to enter into paradise, whether he fights in the road of God or stays at home. The companions said, ' shall we not inform the people of this? ' His highness said, ' verily their are in paradise one hundred steps, and God has prepared them for the combatants in his road; and the distance between every two steps is equal to that between the earth and the lowest region. When you ask God for paradise, ask for 'Jannah', because that is the best of the paradises and the highest; and above it is God's imperial throne; and the rivers of the other paradises have their sources in 'Jannah'. ' As un-
 L I I

Book the Seventeenth.

CHAP. I.---PART I.

ON JIHÁD, OR FIGHTING WITH INFIDELS.

ABÙHURAIRAH. ' A. G. S. " He who believes in God and his messenger, and performs the prayers, and fasts the month of *Ramd'ân*, has a claim on God to enter into paradise, whether he fights in the road of God or stays at home." The companions said, " shall we not inform the people of this?" His highness said, " verily there are in paradise one hundred steps, and God has prepared them for the combatants in his road; and the distance between every two steps is equal to that between the earth and the lowest region. When you ask God for paradise, ask for *Firdaws*, because that is the best of the paradise and the highest; and above it is God's imperial throne: and the rivers of the other paradises have their sources in *Firdaws*." AB'UHURAIRAH. ' A. G. S. " The similitude of him who fights in the way of God, is to that of the keeper of fast, worshipper of God, and keeper on

Various degrees of glory in paradise.

foot of his revelations: the keeper of fast is not tired from fasting and prayer; nor the fighter in the road of God till he returns from the combat." AB'UHURAIRAH. 'A. G. S. "God is sponsor for him who is come out to fight in the road of God, for his satisfaction and that of his Prophet, to return him to his house with rewards and plunder, if he be not killed; but if he be, to take him into paradise." AB'UHURAIRAH. 'A. G. S. "The reason why I do not go with every army against the infidels is this, that if I were to go with every army, the greater part of *Muslemàns* would be separated from me, and be in the rear, for want of horses and necessities; and I have not wherewith to mount them, and take them along with me: *Muslemàns* would not be pleased to remain behind from the battle, and be separated from me, and would be broken hearted. I swear by God, I should love to be killed in the road of God, then brought to life again, then killed again, and again brought to life; and again killed, so that I might obtain new rewards every time." SAHAL-BIN-SAD. 'A. G. S. "Guarding the frontiers of *Islàm* one day is better than the world and every thing in it." ANAS. 'A. G. S. "Verily, walking about morning and evening, in the road of God, is better than the world and the things in it." SALM'AN FA'RSI said, 'I heard the Prophet say, "guarding the frontiers of *Islàm* one day and night is better than fasting a month, and staying awake its nights, in the worship of God; if he dies, the rewards for the actions which he would have done, continue to be written; and victuals and wine are brought for him from paradise, and he is secure from the strife of the devil." AB'U ABS.* 'A. G. S. "Every servant whose legs shall be covered with dust in the road of God, hell fire will never touch." AB'UHURAIRAH. 'A. G. S. "The slayers of an infidel, and the infidel slain, will never be together in hell fire." AB'UHURAIRAH.

CHAP. I.
PART I.

He that falls
in the holy
war is sure
of paradise.

The
holy
war
is
sure
of
paradise.

Combat a-
gainst infi-
dels of far
greater me-
rit than acts
of devotion.

* One of the *Sah'abah* of the class of *Ans'ars*. His name was ABD-UL-RAH'M'AN-BIN-JABR, and before his conversion to *Islàm*, it was ABD-UL-AZZ'A. He was with the Prophet at *Bedr* and all the subsequent battles. He died at *Medinah* A. H. 34, aged 70.

BOOK XVII.

He who arms a combatant for the holy war, and he who takes care of the family at home, have equal merit with the combatant himself.

A. G. s. "The best of a man's life is keeping the reins of his horse's bridle turned towards the road of God, and driving his horse on swiftly; and when he hears an alarming noise, mounting his horse quickly, seeking for the fight, and death in the field of battle; I mean, he fears not death, and runs not from it, but seeks it. And the best of a man's life is, having some goats on a hill, or in a valley, and saying his prayers, and giving alms, if the goats amount to *Nis'ab*, and worshipping his cherisher till he dies, this man is always in happiness." ZA'ID-BIN-KHA'LID. A. G. s. "He who assists another with arms to fight in the way of God, is as the champion, and is a partner in its rewards; and he who is left behind, to take care of the family of a combatant, is as the combatant." BURAI-DAH. A. G. s. "The reputation of the wives of champions for the religion, is to those left behind as their own mothers; that is, those left to take care of them must not be treacherous, or look at them with a bad eye, but hold them as much unlawful as their own mothers; and a man who has staid behind to guard the family of a combatant and has acted perfidiously, will be made to stand near the champion on the day of resurrection; when the champion will take from his good actions as much as he pleases; then what do you imagine? Will he leave any of them for him, or take the whole away?" AB'U MAS'UD ANSARI said, "a man brought a female camel with a rope through her nose, and said, "this camel I gave in the road of God." His highness said, "for you are the rewards of seven hundred camels at the day of resurrection, in recompense for this one; and all of them with ropes in their noses." AB'U SA'ID KHU'DHRI said, "verily his highness sent an army towards the tribe of *Beni-Lahian*,* and said, "let the half of the men of every house prepare, and rewards will be alike for those who go and stay behind." JA'BIR-BIN-

* A branch of the tribe *Hudhail*. This expedition was in A. H. 6. See ABULFEDA, p. 80.

SAMURAH. 'A. G. S. "This religion and *Islām* are always on foot, and *Muslemāns* will fight for religion until the resurrection." AB'UHURAIRAH.

'A. G. S. "No one shall be wounded in the road of God, but will come at the day of resurrection with his wound dropping blood; its colour will be that of blood, but its smell that of musk." ANAS. 'A. G. S. "There

is no one that enters paradise, that wishes to return to the world, and get what he had there, except a martyr, who is desirous of returning to the world, and to be killed ten times, on account of the rewards which he sees."

MASRU'K said, 'I asked IBN MASU'UD the meaning of this revelation, "Thou shalt in no wise reckon those who are killed in the cause of God dead; but they are living near their cherisher, and receiving daily bread."*

IBN MASU'UD said, 'verily I asked the Prophet the meaning of this revelation, and he said the souls of martyrs are in the bellies of green birds, and they have chandeliers suspended from God's imperial throne, in place of nests; and they feed in every part of paradise they like, after which they take asylum in the chandeliers: when their cherisher turns his face towards them and says, "do you wish for any thing?" They say, "what can we wish for, and what desire, now that we feed in every part of paradise we like?" And God asks them the same question thrice; and when they understand their cherisher's object is for them to ask something, they say, "O cherisher! we wish you to return our souls into our bodies, and send us into the world, that we may be slain again in thy road." Then when God knows that they were in want of nothing, on account of their great rewards obtained, he leaves them.'

AB'U-KUTA'DAH said, 'his highness stood up, in the middle of us, and repeated the *Khutbah*, and mentioned, that fighting in the road of God, and believing in God, were the best of actions. Then a man stood up

* *Korān*. Chap. 3. v. 170. SALE, Vol. I. p. 85. The passage alludes to those slain in the battle of *Ohud*.

BOOK XVII.

Martyrdom
atones for e-
very fault,
except debt.

He who sin-
cerely de-
sires martyr-
dom will re-
ceive the re-
ward of it,
although he
may die in
his bed.

and said, "O messenger of God! inform me, if I am killed in the road of God, will it cover my sins?" He said, "yes, it covers them, if you be killed in the road of God with fortitude, and hoping for rewards, and not running away." After that, the Prophet said, "what did you say?"

Then the man repeated the same; and the Prophet said, "yes, fighting in the road of God is a coverer, except for debt; because, verily GABRIEL told me so." ^ÀABDULLAH-BIN-^ÀOMER. 'A. G. S. "Being killed in the road

of God, covers every thing but debt." AB'UHURAIRAH. 'A. G. S. "God is pleased with two men, one who kills the other, and both enter paradise, because the *Muslemàn* fights in the road of God and is killed, then goes to paradise; after that the infidel repents, and believes, and suffers martyrdom; when he enters into paradise." SAHAL-BIN-HUNAIF. 'A. G. S.

"He who asks God for martyrdom with sincerity, God brings to the dignity of martyrs, although he may die upon his bed: on account of his sincere intention, he obtains the rewards of martyrdom." ANAS said,

'verily RUBAI-BINT-AL-BAR'A-OMM-HA'RITHAH-BIN-SURA'KAH came to the Prophet and said, "O Prophet of God! tell me what became of HA'RITHAH:"

(for verily HA'RITHAH had been slain on the day of the battle of *Bedr*; he was pierced by an arrow from an unknown hand); "then if HA'RITHAH,

who was killed, be in paradise, I will be resigned; but if not, I will weep for him, as much as I can." The messenger of God said, "O mother

of HA'RITHAH! verily there are great steps in paradise, and your son has reached *Firdaws*, the highest." ANAS said, 'his highness and the com-

panions had marched to the battle of *Bedr*, and reached it before the polytheists; and his highness said, "arise, and hasten to a paradise whose

breadth is like that of the earth and regions; I mean fighting with infidels is a mean of entering paradise, then do so." ^ÀUMA'IR BIN HUM'AM* said,

"*Bakhin! Bakhin!*"† Then the Prophet said, "what made you make

* One of the *Sah'abah*, slain at *Bedr*.

† That is, very well! very well! an exclamation of joy and approbation.

use of those words?" He said, "it is for no other purpose, I swear by God, O messenger of God! but with a hope of my being of the people of paradise, and to obtain its rewards." ANAS says, 'then U^AMAIR brought out some dates from his quiver, and began eating them; after that he said, "if I remain alive to finish my dates, verily such life is long." Then he threw away what remained of the dates, and fought with the polytheists until he was killed.' AB'UHURAIRAH. 'A. G. S. "What do you reckon a martyr to be?" The companions said, "O messenger of God! he who is killed in the road of God is a martyr." His highness said, "verily admitting this, there are few in my sects; I mean a martyr is not confined to that, but he who dies in the road of God is also a martyr without being slain; and he who dies in a plague, in his own house, and does not run away, is a martyr; and he who dies by a disease of the belly is also a martyr." AB^ADULLAH-BIN-OMER. 'A. G. S. "There is no body of champions, or army of combatants in the road of God, who get plunder and escape, but are very quick in taking two thirds of their rewards in the world (which are plunder and escape) the remaining third they will get at the resurrection: and there is no champion, who fights and does not get plunder, and is either killed or wounded, but will get all the three parts of his rewards in futurity." AB'UHURAIRAH. 'A. G. S. "He who has died, and not fought for the faith, nor said in his heart would to God I was a champion and killed in the road of God, has died a kind of hypocrite." AB'U-MU'SA-A^ASHARI said, 'a man came to his highness, and said, "a man fights for plunder, to get money, and become rich; and another for fame, that people may see he has done a work in the religion of God; and another man fights to shew his bravery and heroism; then which is the fighter in the road of God?" His highness said, "he who fights to exalt the word of God and his religion, is a champion in the road of God." ANAS said, 'his highness returned from the battle of Tabuc, and when he was close to Medinah,

CHAP. I.
PART I.

Enthusiasm
and martyr-
dom of U-
MAIR at
Bedr.

Sundry des-
criptions of
martyrs.

Champions
who survive
the battle, &
obtain plun-
der, have re-
ceived two
thirds of the
prize of mar-
tyrdom in
this world,
and will ob-
tain the re-
mainder in
paradise.

BOOK XVII.

The protection of parents is of superior obligation to fighting in the holy war.

said, "verily, there are tribes in *Medinah*, who have not gone upon any expedition, that are partakers with you in rewards." The companions said, "O messenger of God! by their remaining in *Medinah*?" He said, "notwithstanding they remained in *Medinah*, they are partakers in rewards; because they were hindered, such as by sickness, want of equipments, and horses." ^AABDULLAH-BIN-^AOMER said, "a man came to the Prophet, and asked his permission to go against the infidels; his highness said, "are your father and mother living?" He said, "yes." Then his highness said, "go and attend them." ^AIBN ^AABB'AS. 'A. G. S. on the day of the conquest of *Mecca*, "there is no flight prescribed by God as a duty, after the taking of *Mecca*, but fighting on the road of God, or resolving so to do; and verily these are of divine obligation: when your prince orders you out to fight, then obey him."

Part Second.

^AIMRAN-BIN-HUSAIN. 'A. G. S. "A class of my sects will always fight for the word of religion, and will overcome their enemies, until *DAJJ'AL* shall fight with the last of them." ^AAB'U UMA'MAH BAHALI. 'A. G. S. "He who does not fight, nor assist champions with necessaries, nor guard their families and properties, in their absence, God will cause to befall a grievous calamity before the day of resurrection." ^AANAS. 'A. G. S. "Fight infidels with your riches; I mean expend them in holy wars; and fight infidels in person; that you may be killed and wounded; and fight with your tongues, by abusing and execrating their idols." ^AAB'UHU-RAIRAH. 'A. G. S. "Pronounce your salutations aloud; and give the needy to eat, and beat the head of infidels; so that ye may be brought into paradise." ^AFA'DALAH-BIN-^AUBAID. 'A. G. S. "The actions of every man stop at his death, except he who has died in defence of the boundaries

of *Islām*, who verily will receive its daily rewards, to the resurrection; and will be secure from the punishments of the grave." MÜ'ADH-BIN-JABAL. 'A. G. S. "He who fights in the road of God, a period of time equal to that which elapses in milking a camel, verily is worthy of paradise; and he who is wounded in the road of God, or suffers hardships, verily will come, on the day of resurrection, if wounded, with his wound dropping blood, the colour of which will be of saffron, and it's smell of musk; and he who shall break out in sores in the road of God, verily that is a sign of martyrdom, and he will be rewarded as martyrs."

KHURAIM-BIN-FAT'IC. 'A. G. S. "He who expends money in the road of God, shall have rewards written for it, seven hundred times its like."

ABU-UMAMAHAH-BAHALI. 'A. G. S. "The best of actions is pitching a tent as a shade for the combatants of religion; and the best of gifts is giving a slave in the road of God, to assist and serve the champions; and the best of the gifts is giving a female camel in the road of God, for the combatants to ride." ABUHURAIRAH. 'A. G. S. "Whoever weeps, from the fear of God, will not enter into hell fire, till milk taken from the teat shall return; nor will the smoke of hell touch him who shall be covered with dust in the road of God." (And in one tradition it is thus, "avarice and faith can never be joined in one heart.") IBN-ABBAS. 'A. G. S.

"There are two eyes which hell fire does not reach; one which has wept for fear of God's punishments, and another which has remained awake, to guard combatants for the faith." ABUHURAIRAH. "A man of the Prophet's friends passed through an opening between hills, in which was a reservoir of sweet water; and the man liked it, and said, "would to God I was retired from man, and dwelt here." And the man mentioned this to the Prophet, who said, "do not do it; because verily the standing up of any one of you in the road of God, is better than saying

Sunnat prayers seventy years in your own house; do not you wish that

Money expended in the cause of religion will be repaid seven hundred fold.

Six privi-
leges enjoy-
ed by mar-
tyrs.

Superiority
of sacred
warfare over
solitary de-
votion.

BOOK XVII.

Catalogue
of meritori-
ous actions.Six privi-
leges enjoy-
ed by mar-
tyrs.

God should pardon you, and bring you into paradise? Fight and war with infidels, in the road of God; he who fights in the road of God, a period of time equal to the interval of milking a camel, will be worthy of paradise." OTHMAN. "A. G. S. "Being one day on the frontiers of Islām, and keeping horses ready there, is better than the worshipping of God one thousand days in any other place." AB UHURAIRAH. "A. G. S. "It has been shewn me that the three persons who will enter paradise next after the Prophets, are, one a martyr; the second, he who shall have withheld himself from that which is unlawful; the third, a slave who has worshipped God well, and wished well to his master, and served him properly." ABDULLAH-BIN-HUBSHIYA* said, "verily the Prophet was asked "what is the best of all deeds?" He said, "standing up a great deal in prayer." Then he was asked, "what is the best alms?" He said, "that which is given to the poor." He was asked, "what is the best flight?" He said, "it is flying from the thing which God has made unlawful." He was asked, "what is the best zeal?" He said, "the best zeal is fighting with infidels with one's fortune, in making all necessities for one's self, and for combatants: and fighting in person, being wounded and killed." Then the Prophet was asked, "what is the best way of being killed?" He said, "a man's being killed himself and his horse also." MEKD'AM-BIN-MADICARIB. "A. G. S. "There are six qualifications for a martyr near God; one is, that he is forgiven all his sins, on the falling of the first drop of blood, and is shewn his sitting place in paradise; the second is, that he is secure from the punishments of the grave; and the third from the punishment of hell fire; the fourth, a crown of glory is put upon his head, one jewel of which is better than the world and every thing in it; and he is married to seventy-two black eyed virgins of paradise; and if he asks forgiveness of the sins of seventy of his

* One of the 'Sah'abah of Hijaz: he lived at Mecca.

relations, that will be granted." AB'UHURAIRAH. "A. G. S. "Whoever shall be in God's presence, without a mark of fighting for the faith, will meet him with a flaw in his religion." AB'UHURAIRAH. "A. G. S. "A martyr does not feel the pain of being slain, but as one of you feels a pinch." AB'U-UMAMAH. "A. G. S. "There is nothing more lovely near God than two drops and two marks; one drop is a tear shed for fear of God; the second, a drop of blood spilt in the road of God; one mark is the scar of a wound in the road of God; the second is the mark remaining after the performance of any religious duty.* ABDULLAH-BIN-OMER. "A. G. S. "Ride not upon the sea, unless as a pilgrim, a performer of Umrah, or a fighter in the road of God; because there is fire under the sea, and under it a river." OMM-HAR'AM.† "A. G. S. "If any one shall ride upon the sea, in a pilgrimage; or for the attainment of knowledge, or to fight in the road of God, and vomits from the rolling of the boat, for him are the rewards of a martyr; and if he is drowned, then for him are the rewards of two martyrs." AB'U-MALIC-ASHARI. "A. G. S. "He who comes out of his dwelling, in the road of God; and dies, or is killed, or his horse or camel throws him upon the ground, and breaks his neck, or is bit by any thing, or dies any death which God pleases, then verily he is a martyr, and for him is paradise." ABDULLAH-BIN-AMER. "A. G. S. "The return of a combatant, from the field, is in point of rewards, as the one in the field." ABDULLAH-BIN-AMER. "A. G. S. "For a combatant is his reward; and he who gives his money, and assists a champion to fight, for him are two rewards; one reward for bestowing his money, in the road of God; the second, for his being the means of fighting." AB'U-AY'UB said, "I heard the Prophet say, "it is near that cities will be conquered by you, and it is near that armies will be assembled, and

CHAP. I.
PART II.

A martyr hardly feels the pain of death.

A man who receives pay for fighting is not entitled to share of the plunder; but he who fights for the sake of God, if slain, attains the crown of martyrdom.

One who dies on a sacred expedition, though not by the sword of the enemy, is a martyr.

* That is, moisture remaining from Wadi, or dusty feet in a pilgrimage. ABD-UL-HAK.

† The sister of OMM SALIM. She accompanied her husband on an expedition into the territory of Rûm; and travelled by sea.

BOOK XVII.

A man who receives pay for fighting is not entitled to a share of the plunder; nor does he, if slain, attain the crown of martyrdom.

A man who receives pay for fighting is not entitled to a share of the plunder; nor does he, if slain, attain the crown of martyrdom.

One who dies on a road exposed to the enemy, though he has not yet reached the end of the road, is a martyr.

will be sent to fight from every tribe; then if a man shall dislike being sent, by his *Imâm*, to battle, and run away from his tribe, to avoid the fight, and shall say, I will go if any body will make an agreement with me or give me pay; know, he is a hireling, and will not find rewards if he is killed or dies." ^AYALÍ-BIN-UMAYYAH said, "the Prophet gave notice for fighting; and I was an old man, and had no servant; then I looked for a labourer that might answer to wait upon me; and I found a man, and settled three *Dínars* for him: and when we got plunder, I wished to give him his share of it; and I came to the Prophet, and mentioned the case to him; and he said, "I do not find, by the law, that he is entitled to any thing, in the world or futurity, more than the *Dínars* you settled with him for." ^AAB'UHURAIRAH said, "a man said, "O messenger of God! a man wants to fight with infidels, and is desirous of worldly goods." The Prophet said, "there are no future rewards for him." ^AMU'ADH-BIN-JABAL ^{A. G. S.} "There are two kinds of fighting; then he who fights for God's pleasure and future rewards, and obeys the king, in the way he orders, and gives his property in the road of God, and is kind to him in partnership with him in the fight; and does not surpass the bounds of the law, in killing, plundering and laying waste; then verily his sleeping and waking are means of rewards. But he who fights through ostentation, and fame, and disobeys the *Imâm*, and breeds disturbances in the land, then verily he gets no rewards for fighting." ^AABDULLAH-BIN-ÂMER said, "I said, "O messenger of God! inform me about fighting for the faith, in what manner to do it, to be a means of rewards?" His highness said, "O ^AABDULLAH! if you fight with fortitude, and an eye to rewards, God will suspend you as descriptive of fortitude, and you will get rewards; but if you fight ostentatiously, God will raise you up in that state." ^AUKBAH-BIN-MALIC. * ^{A. G. S.} "If I order,

* One of the *Sah'abah*: he resided at *Bas'rah*.

and send any one on business, and he does not do it, send another in his place."

CHAP. I.
PART II.

Part Third.

ABÛ-UMÁMAH-BAHALÌ said, ' we came out with his highness, with a part of the army, and a man passed by a cavern, in which was water and verdure, and he said in his heart, " I shall stay here, and retire from the world." Then he asked the Prophet's permission to live in the cavern; but he said, " verily I have not been sent on the jewish religion, nor the christian, to quit the delights of society; but I have been sent on the religion inclining to the truth, viz. *Islám*, and that which is easy, in which is no difficulty or austerities. I swear by God, in whose hand is my life, that marching about, morning and evening, to fight for the religion, is better than the world and whatever is in it: and verily the standing of one of you in the line of battle, is better than *Sunnat* prayers performed in your house for sixty years." ÛBA'DAH-BIN-ŠA'MIT. ' A. G. S. " He who fights in the road of God, with an intention of obtaining the heel rope of a camel, then for him is what he had in view." AB'U-SA'ÏD-KHUD'HRI. ' A. G. S. " He who is satisfied, and sincerely knows that God is his cherisher, and that his religion is *Islám*, and that MUHAMMED is the messenger of God, will be worthy of paradise." AB'U-SA'ÏD says, ' this saying made me very happy, and I said, " O Prophet! repeat those words again." And he did so; after which he said, " there is another qualification, for which God exalts his servant one hundred steps in paradise, and the distance between every two of those steps is as the distance between the earth and the regions." I asked his highness, " O messenger of God! what qualification is that?" And he repeated thrice, " fighting in the road of God."

The Prophet condemned monastic seclusion.

AB'U MU'SA ASHARÌ. ' A. G. S. " Verily the doors of paradise are under the shade of swords." Then a man stood up, with old clothes and disordered hair, and said, " O AB'U MU'SA! did you hear the Prophet say this?" He said, " yes." Then the man returned to his friends, and said, " I take my leave, and make my *Salàm* to you." Then he broke the scabbard of his sword, and threw it away; after that he advanced towards the enemy, with his naked sword, and fought till he was killed."

The souls of martyrs dwell in the crops of green birds, which eat of the fruits of paradise.

IBN ÁBB'AS. ' A. G. S. to his companions, " when your brothers were slain in the battle of *Ohūd*, God put their souls into the crops of green birds, which come down to the river of paradise, and eat of the fruits there; and they roost in chandeliers of gold, suspended to God's imperial throne; then when the slain find delicious food and wine, and the most delightful sleeping places, they say, " who is it will carry to our brothers this information, that we are living in paradise, so that they may not dislike it, and act not cowardly in fighting with infidels?" Then God says, " I will send the information from you to your brothers." And God sent down this revelation, " Thou shalt in no wise reckon those who are killed in the road of God, dead; but they are living near their cherisher, and receiving daily bread."*

Three kinds of Muslemàns.

AB'U SĀ'ĪD KHUD'HRÌ. ' A. G. S. " There are three kinds of *Muslemàns* in the world; one, who have believed in God and his Prophet, and never doubted afterwards, and have fought with their fortunes and persons in the road of God; the second, those, from whom the properties and persons of others are safe; the third, those who, when avarice falls into their hearts, abandon it for God's pleasure." ABDUL-RAH-MĀN-BIN-AB'U-ĀMÍRAH.† ' A. G. S. " There is no *Muslemàn*, whom God causeth to die, that wishes to return to the world, except a martyr, to be killed again in the road of God; and my being killed in the road of God,

* *Koràn*. Ch. 3. v. 170.

† One of the *Sahábah*; though some authors are doubtful of his having ever accompanied the Prophet.

would be more charming to me than to be king of the world and its people." HĀSN'AA-BINT-MUA'WĪAH* said, ' my uncle said, I said, " O messenger of God! who is in paradise?" His highness said, " a Prophet is in paradise; and a martyr is in paradise; and an infant is in paradise; and a child buried alive is in paradise." ĀLĪ-IBN-AB'UT'ĀLIB. ' A. G. S. " Whoever expends property in the road of God, and is at home himself; then for him are seven hundred thousand rewards for every *Dirhem*." After that, his highness repeated this revelation, " God giveth twofold unto whom he pleaseth."† FAD'ĀLAH-BIN-ŪBAID said, ' I heard ŌMER-IBN-AL-KHAT'T'AB say, that ' the Prophet said, " martyrs are four persons; one a *Muslemàn* whose faith is good, and who meets the enemy with fortitude, and hope of reward, till he is killed; then this is a man to whom people look up at the day of resurrection." (FAD'ĀLAH says that ŌMER, in explaining this, raised his head up, in such a manner that his cap fell off) " and the second is a *Muslemàn*, who meets his enemy hor- rour struck, with his hair standing up, like the thorns of a tree, and an arrow pierces him from an unknown hand, and kills him; then this is a martyr of the second degree; the third is a man who has mixed good with bad actions, meets the enemy with fortitude and bravery, till slain; then this man is in the third degree; the fourth, is a *Muslemàn*, but has surpassed all bounds in sinning, meets the enemy with fortitude and courage, till killed, then he is in the fourth degree." ŪTBAH. ' A. G. S. " The slain are of three kinds; one a *Muslemàn*, who has fought, with his fortune and person, in the road of God, and fought his enemy till slain; then this is a tried martyr, and he is in God's tent, under his imperial throne; and except in prophesy, this martyr and the Prophets are of equal eminence: the second is a *Muslemàn*, who has mixed good with bad actions, has

CHAP. I.
PART III.

Prophets,
martyrs and
infants are
all in para-
dise.

Four de-
grees of
martyrs.

* One of the *Tābiyāt* of the fourth descent, of respectable authority. She relates traditions from her uncle ASLAM-BIN-SALĪM, who was one of the *Sahābah*.

† *Korān*. Ch. 2. v. 262. SALE Vol. I. p. 50.

BOOK XVII.

Skill of
AB'U-TAL-
HAH in ar-
chery.Unlucky
marks in a
horse.

of you." ANAS said, ' AB'U-TALHAH ANS'A'RÌ and the Prophet defended themselves with one shield in battle, and AB'U-TALHAH was very expert at the bow; and his highness used to observe where his arrows struck, because AB'U-TALHAH's arrows never missed.' ANAS. ' A. G. S. " Prosperity is in the foreheads of horses."* JARIR-BIN-ABDULLAH said, ' I saw the Prophet twisting the hair of a horse's forehead round his finger, and he said, " good is tied with the hair of a horse's forehead, until the day of resurrection."† AB'UHURAIRAH. ' A. G. S. " He who keeps a horse in the road of God, on account of belief in God, and knowing the truth of God's promise of rewards, then verily the horse's belly-full, his water, his dung and his urine, will be in the scales of this man on the day of resurrection: I mean, he will obtain the rewards of all those." AB'UHURAIRAH said, ' the Prophet judged *Shicàl*‡ bad in a horse.' ABDULLAH-BIN-ÔMER said, ' verily the Prophet ran races with trained horses, in the way of trying which could beat, from *Hafià* to *Thaníyat-ul-Widàà* :* (the distance between these places is six *mils*); and he ran other horses untrained from *Thaníyat-ul-Widàà* to the *Masjid* of *Beni Zuraik*, the distance between the two being one *míl*.' ANAS said, ' the Prophet's female camel, named *Adbàa*, no camel could beat in running; and an *Áarabì* came upon a camel which beat the Prophet's, and the *Muslemàns* were displeased at it; and his highness said, " the thing which God means to exalt, he first humbles."

* That is, keeping horses to fight for the faith, is a means of good. ABD-UL-HAK.

† That is, the holy war is carried on with horses, and it is the cause of blessing in the world, and futurity. The good of the world is in getting plunder; and the good of futurity, rewards. ABD-UL-HAK.

‡ *Shicàl* is when a horse has the right hind foot, and the left fore foot, or the right fore and left hind foot white.

* These two places are both in the neighborhood of *Medinah*.

Part Second.

UKBAH-BIN-ĀĀMIR said, 'I heard the Prophet say, "verily God brings three persons into paradise, on account of one arrow; the first, the maker of it, being for war; the second, the shooter of it in the road of God; the third, the giver of the arrow into the hands of the archer." Then his highness said, "shoot arrows and be mounted: and your shooting arrows I like better than your being mounted: every kind of play is unlawful, except shooting arrows and training the horse, and a man's playing with his own wife; then verily all these are lawful: and he who leaves off the use of the bow and arrow, after having learnt it, on account of his aversion to it, verily has left off a benefit."

The maker of an arrow, he who uses it in the holy war, and he who gives it for that purpose, are all in paradise.

AB'U-NAJĪH* said, 'I heard the Prophet say, "he who has shot an arrow at an infidel in the road of God, and pierced him, then for him is great dignity in paradise; and he who has shot an arrow in the road of God, which has pierced an infidel or not, then for him is the reward as for emancipating a slave; and for him who is become old in war, there will be a light at the day of resurrection." AB'UHURAIRAH. 'A. G. S. "It is not lawful to take money in the way of running; but in these three things, one with arrows, the second, with camels, the third horses, if the agreement be on one side only; (that is, a man says, if my arrow, or horse, or camel beats yours, you shall give me so and so, if not I have nothing to give you.") AB'UHURAIRAH. 'A. G. S. "He who enters his horse with two others, being brought out to run for a wager, on both sides, and his horse wins, it is lawful for him to take what the other

Rewards in paradise for wounding infidels, or for shooting at them.

* This is the patronymic appellation of AMER-BIN-UTBAH.

Being slain
in the holy
war does not
atone for
hypocrisy.

fought in the road of God, with his fortune and person, and when he met the enemy, fought him till killed;" his highness said, " this is a martyrdom which cleansed him of his sins; verily the sword and being killed by it, erase all faults; then he is brought into paradise, by any door he likes: the third is an hypocrite, who has fought with his fortune and person till he be killed; then he is in hell fire; verily the sword does not blot out hypocrisy." IBN-^AAA'YID^H* said, " the Prophet came out to the bier of a man, to say prayers over it; and when it was put down, ^AOMER said, " do not say prayers over him, O messenger of God! because he was a wicked man." Then his highness looked towards the people, and said, " did any one of you ever see him employed in a work of *Islām*?" A man said, " yes I did, O messenger of God! he kept watch one night in the road of God." Then the Prophet said prayers over him; and threw dust upon him, and said to the corpse, " your friends imagine you are in hell; but I bear witness that you are of the people of paradise:" and he said to ^AOMER, " you will not be asked about men's actions, but you will be asked about the religion of *Islām*."

* There are two of the companions to whom this patronymic appellation applies; one named KAIS, and the other MUNADHDHAR. It is uncertain which is here meant.

CHAP. II.---PART I.

IN EXPLANATION OF PREPARING
ARMS &c. &c. &c. FOR BATTLE.

UKBAH-BIN-ĀĀMIR said, 'I heard the Prophet say, upon the pulpit, "prepare for fighting the infidels, whatever you are able of strength and force; I mean, learn to use the bow and arrow." UKBAH-BIN-ĀĀMIR said, 'I heard the Prophet say, "it is near that you will conquer Rūm, and God will save you from the wickedness of the people; then attend to your archery; I mean, the people of Rūm generally fight with the bow and arrow; therefore accustom yourselves to them." UKBAH-BIN-ĀĀMIR said, 'I heard the Prophet say, "he who has learnt archery, after that left it off, is not of me nor of my ways." SALMAH-BIN-ACWA said, 'his highness came out, upon a body of people of the *Beni Aslam* tribe, when they were practising the bow and arrow, and trying which could shoot farthest, and his highness said, "use the bow, O *Arabians*! verily your fathers were archers, and I am on this side." Then the other side left off shooting; and his highness said, "what is the matter, that you do not shoot your arrows?" They said, "how can we do so, now that you are on the other side?" His highness said, "shoot your arrows, I am with all

BOOK XVII.
Skill
of
Abu-Tal-
han in at-
tacking
them.

The Pro-
phet enjoins
his follow-
ers to culti-
vate skill in
archery.

BOOK XVII.

Skill of
AB'U-TAL-
HAH in ar-
chery.

Unlucky
marks in a
horse.

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Part Second.

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Rewards in paradise for wounding infidels, or for shooting at them.

* This is the patronymic appellation of AMER-BIN-UTBAH.

BOOK XVII.

Marks of
good horses.

The Pro-
phet for-
bade cut-
ting the tails
and manes
of horses.

The Pro-
phet disap-
proved the
breeding of
mules.

two had laid. But if he does not win, he has nothing to give; but if a third person knows for certain that his horse will win, it is then gambling, and not lawful for him to take any thing; but if it is dubious whether his horse will win or not, then it is not gambling." AB'U-KUTA'DAH-ANS'A'RÌ.

' A. G. S. "The best horses are black, with white foreheads, and having a white upper lip; next to that, a black horse with white forehead, and three white legs; next to this is a bay horse of these marks." AB'U-

WAHAB.* ' A. G. S. "A bay, with white forehead, white fore and hind legs, is best; and a sorrel with white forehead and legs is also good."

IBN-ABB'AS. ' A. G. S. "Prosperity is with sorrel horses." UTBAH-BIN-

AB'U-SALMAH said, ' I heard the Prophet say, "do not cut the hair of your horse's foreheads, nor of their necks, nor their tails; because verily horses keep the flies off with their tails, and their manes cover their necks, and blessings are interwoven with the hair of their foreheads." AB'U-

WAHAB. ' A. G. S. "Tie up your horses, and make them fat, for fighting,

and wipe off the dust from their foreheads and rumps; and tie bells to their necks." IBN-ABB'AS said, ' the Prophet was the servant of God,

and he did what he was ordered by God, and he did not particularise me except in three things; one, that I should *Wadu* completely; the second,

that I should not eat alms money; the third, that I should not cover a mare with an ass, to produce a mule." ALÌ-IBN-ABU T'ALIB said, ' a mule

was sent as a present to the Prophet, and he rode it: and ALÌ said, "if we cover mares with asses, we shall get like this." Then his highness

said, "none do so but those unacquainted with the orders of law." AB-

DULLAH-BIN-SAD. ' His highness entered Mecca, on the day of taking it, with his sword ornamented with gold and silver.' SA'YIB-BIN-YEZID†

said, ' his highness had two coats of mail on the day of the battle of

* One of the *Sah'abah*, surnamed *Jushamì*, from JUSHAM the son of MUA'WIAH.

† One of the minor *Sah'abah*, born A. H. 2. He accompanied his father at the farewell pilgrimage, at the age of seven.

Oh'ud, and wore one over the other.' IBN-^AABB'AS said, 'the Prophet had two standards, one large, the other small; the large one was black, and the small one white.' JA'BIR said, 'verily the Prophet came into *Mecca*, with a white ensign.'

CHAP. II.
PART II.

Part Third.

ANAS said, 'there was nothing his highness was so fond of, after women, as horses.' ALI-IBN-AB'UTA'LIB said, 'there was an *Arabian* bow in the hand of the Prophet, and he saw a man with a *Persian* one, and said, "throw away the *Persian* bow, and adopt the *Arabian*, and appropriate arrows and spears; because God verily will assist with them in religion; and will make you conquerors of cities."

The Pro-
phet's fond-
ness for hor-
ses.

CHAP. III.---PART I.

ON THE RITES OF TRAVELLING.

The Prophet preferred commencing an expedition on Thursday.

The Prophet recommended travelling slowly in an abundant year, but quickly in a year of scarcity.

CÂB-BIN-MÂLIC said, ' verily the Prophet came out, on Thursday, to the battle of *Tabûc*, and he was fond of making a journey on this day when to fight.' **ÂBDULLAH-BIN-ÔMER**. ' A. G. S. " If people knew the badness of travelling alone, as I know it, no man would travel at night, even with a horse along with him." **AB'UHURAIRAH**. ' A. G. S. " The angels are not with that party with which is a dog, nor with that party with which is a bell." **AB'UHURAIRAH**. ' A. G. S. " A bell is the devil's musical instrument." **AB'UHURAIRAH**. ' A. G. S. " When you travel in an abundant year, then give your camels their right of the ground, and do not ride them fast: but if you travel in a year of dearth, go quick, so that you may reach your journey's end, before they get weak; and when you alight in the latter part of the night, abstain from alighting in the middle of a road, because biting or tearing animals frequent roads." **AB'U SA'ÏD KHUD'HRÎ** said, ' whilst we were travelling with the Prophet, unexpectedly a man came riding to his highness, beating the right and left sides of his animal, which was tired; then the Prophet said, " whoever has spare carriage must assist those who have not; and he who has

plenty of necessities, must give to those who have not; and he who has such and such things, in excess of his own wants, must give to those that have not;" so that we knew we were in want of nothing.' AB'UHURAIRAH. ' A. G. S. ' Travelling is a kind of punishment, it withholding from sleep, food and drink; then when any one of you has accomplished his wants, he must return quickly to his family." ABDULLAH-BIN-JAFER* said, ' when his highness arrived from a journey, the young children of the people of the house were brought before him, and verily his highness arrived from a journey, and I was carried to him first; and he rose up mounted, and put me behind him; after that one of FA'TIMAH's sons was brought, either HASAN or HUSAIN, and he took him up behind also: then we came to *Medinah*, three of us upon one beast." ANAS said, ' verily myself and AB'U TALHAH turned ourselves, to accompany the Prophet to *Medinah*; and he had SAFIYAH behind him.' ANAS said, ' when his highness returned from a journey, he would not enter his house, at night, but in the fore or latter part of the day.' JA'BIR. ' A. G. S. " When you make long journeys and return, enter not your houses at night." JA'BIR. ' A. G. S. " When you return from a journey, and enter your town at night, go not to your houses, so that your wives may have time to comb their dishevelled hair." JA'BIR said, ' when his highness arrived at *Medinah*, he would slay a camel or a bullock,' CAB-BIN-MA'LIC said, ' his highness would not arrive from a journey except at breakfast time; and when he did arrive, he would go to the *Masjid*, and perform two *Racâts* of prayer; after that would remain sitting, to receive people.' JA'BIR said, ' I was travelling with his highness, and when he arrived at *Medinah*, he said to me, " come to the *Masjid*, and perform two *Racâts* of prayer."

* One of the *Sah'abah*, of the tribe *Koraish* and family of HA'SHEM. He was born in *Ethiopia*, whither his parents had fled from persecution, and died at *Medinah*, A. H. 80, under the reign of ABDUL MALIC. Being of a most liberal disposition, he obtained the surname of *Bahr-ul-jûd*, the ocean of generosity. His father, JAFER-BIN-ABI-TALIB was also a very generous man.

CHAP. III.
PART I.

Those on a march, who have a superfluity of cattle, or of other necessities, must lend to those who are in want.

The Prophet recommended to his followers, when returning from a journey, not to enter their houses at night.

Those on a
march, who
have a su-
perfluity of
cattle, or of
other neces-
saries, must
The Pro-
phet used to
send out his
detachments
in the early
part of the
day..

The Pro-
phet repro-
ved his
troops for
dispersing,
when they
came to
their en-
campment.

Part Second.

SAKHR-BIN-WADAAH GHAMIDI*. "A. G. S. "O LORD! prosper my sects, in rising in the morning and in travel, and battle." And his highness would, when he sent out an army, order them to march in the first part of the day. Now SAKHR was a merchant, and he always sent off his merchandize in the early part of the day, and became rich and very wealthy. ANAS. "A. G. S. "Be it on you to travel in the dark of the latter part of the night; for verily, earth is easily passed over in the night." AMER-BIN-SHUAIB relates, from his forefathers, that 'the Prophet said, "a traveller single is as the devil, and two travellers riding together as two devils; I mean, they are not safe from the devil's wickedness; but three are." ABU SA'ID KHU'DHRI. "A. G. S. "When three are travelling together, one of them must be made commander." IBN ABBAS. "A. G. S. "The best friends and companions in travelling are four, the best detachments are of four hundred, and the best armies four thousand, that is, not less; and twelve thousand men are not conquered on account of being few in numbers, but from other causes." JABIR said, 'his highness in travelling used to march in the rear, to assist the weak, and would take them up behind him, and would pray for the men of the army.' ABU THALABAH said, 'when the men of the Prophet's army alighted at a place, they used to disperse, in the hills and vallies; and the messenger of God said, "verily your dispersing into these hills and vallies is nothing but the devil, who makes you separate from each other, that your enemies may get the upper hand of you." After this, they

* One of the 'Sah'abah, an inhabitant of Tayef. He is reckoned among those of Hijaz.

never halted at a place, without keeping near each other, in such a manner that a cloth would have covered the whole of them.' ^AABDULLAH-BIN-MASU'UD said, 'we were at the battle of *Bedr*, three persons on one camel; and there were the Prophet, ^AABU LUBA'BAH and ^AALI-IBN-^AABU-TA'LIB to one camel; and when it was the Prophet's turn to get off, they said, "we will go on foot for you." His highness said, "you are not stronger than me, nor am I more independent of rewards than you."

^AABUHURAIRAH. 'A. G. S. "Make not the backs of your quadrupeds like pulpits; that is, do not ride them unnecessarily; because God has not placed them at your disposal, but to carry you to your towns; and he has created the earth for you; then do on it what you please." ^AANAS said, 'when we alighted at a place, we did not perform *Sunnat* prayers, till we unsaddled our camels.' BURAIDAH-ASLAMÌ said, 'whilst his highness was travelling on foot, a man came, mounted upon an ass, and said, "O messenger of God! ride;" and he moved back himself on the ass's rump. His highness said, "I will not ride first, you are most worthy of riding first; but if you will permit me I will ride behind." The man said, "I have made the first place for you." Then his highness mounted, and the man behind him.' ^AABUHURAIRAH. 'A. G. S. "Camels and houses are for devils; then verily I have seen the devil's camels, one of you comes out with fine fat female camels, and does not ride them, and passes by a brother *Muslemàn* fatigued, and does not mount him; those camels are for the devil; and the houses of the devil I have not seen." ^AABU-SA'ID says, 'I do not imagine these devil's houses to be any thing, but the *Haudaj*, and rich trappings, used by the great on their elephants and camels.' SAHAL-BIN-MUADH relates from his father, who said, 'I fought along with the Prophet; and people confined others, by taking up too much room themselves, at a halting place; and his highness

Cattle not to
be rode un-
necessarily.

sent a crier to say, " verily he who crowds, for him are no rewards from the fight."

Part Third.

ABÙ-KUTÁDAH said, ' when his highness came to his ground, in the latter part of the night, he used to sleep upon his right side; but if he alighted to go to sleep, before day break, he would place his elbow upon the ground, and sleep upon the palm of his hand.' IBN-ÂBB'AS said, ' the Prophet sent ÂBDULLAH-BIN-RAWA'H'AH with an army; and it so happened that the day he ordered him out was Friday. And those with ÂBDULLAH went along with him in the morning; and he said, "I shall stay, and say prayers with the Prophet, and follow you, and join you." Then, when he had performed prayers with the Prophet, his highness saw that he had not gone out with his friends, and said, " what deterred you from going with your friends?" He said, " I wished to say the Friday prayers with you, and then join them." Then his highness said, " if you expend every thing in the world, you will not get the rewards of your friends, who marched in the morning." AB'UHURAIRAH. ' A. G. S. " The angels are not along with those who have leopards' skins with them."* SAHAL-BIN-SAD. ' A. G. S. " He who waits upon others in a journey is the best of the party; because there is no act better than waiting upon others."

Ready obedience is of more merit than devotion.

* Commentators say this prohibition is on account of the pride and ostentation indicated by having housings of these skins. ABD-UL-HAK.

CHAP. IV.---PART I.

ON WRITING LETTERS TO INFIDELS
AND INVITING THEM TO ISLÂM.

IBN-ÂBBÂS said, ' his highness wrote a letter to KAIS'AR* inviting him to *Islâm*: and he sent his letters by DAHÍYAH CALBÌ,† and ordered him to carry it to the governor of *Bas'rah*, that he might convey it to KAIS'AR; and this was written in the letter, "In the name of God, the compassionate and merciful: this is a letter from MUH'AMMED, who is a distinguished servant of God, and his messenger, to HARKUL chief of *Rúm*; peace be on whoever has gone the straight road: after this I say, verily I call you to *Islâm*; embrace *Islâm*, so that you may be safe from the disgrace of the world, and the punishment of futurity; embrace *Islâm*, and God will reward you twice: and if you turn yourself from accepting *Islâm*, then on you are the sins of your subjects and followers: and O people of the book! come towards a religion, which is equal to us and to you, and that religion is this; to worship none but God, and not to asso-

The Pro-
phet's letter
to the Greek
emperor;

* The emperor HERACLIUS.

† See ABULFEDA p. 94.

BOOK XVII.

and to the
king of
Persia,against
whom he
denounces a
curse.

ciate any thing with him, and not for some of us to take others as gods; therefore, if the people of the book refuse, say O *Muslemàns*! beware, O people of the book, bear witness that we are *Muslemàns* and our religion is *Islàm*." IBN-^AABB'AS said, ' verily the messenger of God sent a letter to CESR'A,* by ^AABDULLAH-BIN-HUZAFAH,† and ordered him to deliver it to the chief of *Bah'arain*, that he might convey it to CESR'A. Then, when CESR'A read it, he tore it in pieces.' IBN-^AABB'AS says that IBN-UL-MUSAIB said, ' his highness imprecated against CESR'A and his followers, saying " may God tear them to pieces and destroy them."

ANAS said, ' his highness wrote letters to CESR'A, to KAIS'AR and to NAJA'SHÌ, and to every oppressive king, inviting them to God and his religion: But this NAJA'SHÌ‡, to whom his highness wrote a letter, is not the same on account of whose death the Prophet said prayers in *Medinah*, on the day on which he mysteriously told his death." SULAIM'AN-BIN-BURAIÐAH§ said, ' when his highness appointed a commander of an army or detachment, he would admonish him of his duty, and to abstain from God's punishments; and would admonish him with respect to his duty to those under his command, to be kind and good to them; after that would say, " fight for the religion, in the name of God, kill the unbelievers in God, and do not plunder, nor break your promise; nor cut off ears and noses, nor kill children; and when you meet your enemies, the polytheists, invite them to three things; and whichever they accept of, approve of in them, and refrain from troubling them; invite them to *Islàm*, and if they accept it, and approve of it, then do not spill their blood, or take their property: after this, invite them from their own

* KHUSR'U, surnamed PARWE'Z, king of *Persia*; see ABULFEDA p. 92.

† One of the first of the companions, descended from SAHAM-BIN-AMER, a branch of the tribe *Koraish*. He was one of those who fled to *Ethiopia*, and was afterwards present at the battle of *Bedr*.

‡ Or king of *Ethiopia*.

§ One of the *Táb'în* of respectable authority, of the tribe *Aslam*, from the city of *Marùz*; brother to ABDUL-RAH'M'AN-BIN-BURAIÐAH; born under the reign of OMER.

places, to the places of the refugees; and tell them, if they will do so, for them are the rewards of refugees, and for them is the same as the refugees, such as marching out to fight in the road of God, when the *Imàm* orders it. Then, if they refuse to quit their houses for those of the refugees, tell them, they shall be like *Muslemàns* living in deserts, who always stay at home, and the orders of God are in force with them, as with all other *Muslemàns*; and they will have no chance of plunder, or partake in the *Bait-ul-mal*, unless they fight along with *Muslemàns* and refugees. Then if they refuse to become *Muslemàns*, call upon them to pay a poll-tax; and if they refuse to give it, then ask assistance from God, and fight them. And when you besiege a fort, if the people of the fort demand quarter, in the name of God and his messenger, then do not grant it; but pledge to them your own faith, and that of your companions; for if you break your own faith and that of your companions, it is easier than to break that of God and his messenger." *ÂBDULLAH-BIN-AB'U-AWFÈ* said, ' verily, in some battles, when the messenger of God met the enemy, he would not fight them till the sun declined; then would stand up, and repeat the *Khut'bah* to his army, and would say, " O men, beware! wish not for a battle with the infidels, and ask God for safety; but when you meet them, have fortitude; and know that paradise is under the shadow of swords." After that, he would say, " O LORD! the sender down of the book, and mover of the clouds, and breaker of the armies, defeat these men, who have come to fight us; and aid us over them." *ANAS* said, ' when his highness fought with a tribe, and we were attending him, he would not fight till break of day; and would reconnoitre the state of the enemy; and if he heard their call to prayer, he would not attack or plunder them; but if he did not, he would plunder them. We marched out towards *Khaiber*, and arrived there at night; and when the morning came, and his highness did not hear the call to prayer, he mounted, and I got up behind *AB'U TALH'AH ANS'ARÌ*, and verily we rode so near, that our feet

Quarter to
enemies not
to be given
in the name
of God and
the Prophet.

The Pro-
phet's form
of prayer in
the time of
battle.

BOOK XVII.

The Prophet surprises Khaiber.

touched those of the Prophet of God. Then the people of *Khaiber* came out of the fort, towards their date trees, and fields, without knowing that we were come upon them; and when they saw the Prophet, they said, "by God, MUHAMMED and his army are come;" and they went towards the fort: and when the Prophet saw them, he said, "*Alláho-acber! Alláho-acber! Khaiber is ruined; verily when we come down upon the land of a tribe, their morning is bad.*" NUM'AN-BIN-MUKARRIN* said, 'I was present with the Prophet, in a war for the faith, and he would not fight in the forenoon, but wait for wind and the time of prayer.'

Part Second.

KUTÁDAH-BIN-NUMÂN said, 'I accompanied the Prophet to war; and when the day broke, he withheld himself from fighting until the sun rose; then would fight; and when it was noon, he withheld himself from the fight until the sun's declination; and then would fight till the afternoon; after that, would refrain fighting till after performing afternoon prayer; after which would fight: and this was the way when he fought the whole day: and at these times, the gales of victory would blow, and after prayers he would pray for the *Muslemâns* of his army.' IS'AM† said, 'his highness sent me with a detachment, and said to us, by way of advice, "when you see a *Masjid* amongst the houses of the enemy, or hear the crier call the prayer, do not kill any body.'

* One of the *Sah'abah*. He dwelt at *Bas'rah* and afterwards removed to *Cúfah*. He was appointed by OMER governor of *Naháwend*, where he was slain A. H. 21.

† One of the *Sah'abah*, from whom very few traditions have been received. Some say only this one.

Part Third.

ABÙ-WAÏL* said, KHA'LID-BIN-WALÏD wrote a letter to the *Persians*, to the following purport, "in the name of God the compassionate and merciful; this is a letter from KHA'LID-BIN-WALÏD to RUSTAM and MAHR'AN, who are chiefs of *Persia*: peace to him who hath followed the straight road, after *Islàm*. Know, that we call you to the religion of *Islàm*; and if you refuse, and are refractory, then give a poll-tax with your own hands, do not send it by the hands of others, because ye are contemptible: then if ye refuse giving the poll-tax, you will regret it, and be ruined; because we have tribes with us that love to kill in the road of God, and to be killed; like as the people of *Persia* love wine."

KHA'LID'S
letter to the
Persians.

* One of the first *Tábf'in*, named SHAKIK. He had seen the times of idolatry and of *Islàm*. He received traditions from several of the *Sah'ábah*, but was most particularly attached to IBN-MAS'UD. He died on a pilgrimage to *Mecca*, in the time of OMER-BIN-ABD-UL-AZIZ.

Stratagem
in war com-
mended by
the Prophet.

CHAP. V.---PART I.

IN EXPLANATION OF KILLING IN BATTLE FOR THE FAITH.

JÁBIR said, 'a man said to the Prophet, on the day of the battle of *Oh'ud*, "tell me, if I am killed, where I shall stay?" He said, "in paradise." Then the man threw down the dates he had in his hand, and fought till he was slain.' CÂB-BIN-MÂLIC said, 'when his highness intended to fight, he kept it to himself: that is, he gave out that he would go one way, and went another, till the battle of *Tabûc* took place; and the Prophet left *Medínah* for that battle, on a day which was intensely hot; and made long marches, through deserts, without water or grass, and opposed a numerous enemy: and before commencing his march, he disclosed to his army what they were to do, that they might prepare their arms.' JÁBIR. 'A. G. S. "Stratagem and deception in war is more advantageous than attacking and fighting a great deal; such as retreating from the field of battle, that the enemy might think you had run away; putting them off their guard, and then attacking them." ANAS said, 'the Prophet would go to war, accompanied by OMM-SALMAH and some of the assistant's wives; and when his highness fought, the women would give

Stratagem
in war com-
mended by
the Prophet.

water to the thirsty combatants, and would cure the wounded.* OMM-ATÍYAH said, 'I was with his highness in seven battles, remained in the rear, and took care of their baggage, and dressed their victuals, and applied plaisters to the wounded, and attended the sick.' ÁBDULLAH-BIN-ÓMER said, 'the Prophet of God forbade killing the infidels' women and children.' ŠAB-BIN-JATHTHAMAH said, 'the Prophet was asked, about attacking and killing the polytheists at night, and their women being killed at that time likewise. His highness said, "there is no fear, on account of their women and children being killed at such time." IBN-ÓMER said, 'his highness cut down the date trees of the tribe of *Beni Na'dr†* and burnt them; and this revelation came down, "what you have cut of the date trees, and left standing upon their roots, is by the order and permission of God."‡ ÁBDULLAH-BIN-ÁWN§ relates, that NA'FÎ, the freedman of IBN-ÓMER, wrote to me, that 'verily his highness plundered *Beni Must'alik* when they were off their guard, in *Muraisiá||* sitting amongst their cattle; and he killed those that were fit to be killed, and imprisoned their children.' AB'U USAID¶ said, 'verily the Prophet of God said to us, in the battle of *Bedr*, (when we had drawn up our ranks against the *Koraish*, and they had drawn up theirs against us) "when they come near you, and your arrows will reach them, shoot your arrows." (And in one tradition it is thus, "when the *Koraish* are near you, throw your arrows at them, but not all of them, for if you throw all of them, and have none remaining, they will overcome you.")

The women & children of infidels not to be slain; but should they be killed in a night attack, there is no guilt attached to the act.

* It is understood from this tradition that bringing out the weak to give water and make plaisters for the wounded is lawful.

† A tribe of *Jews*.

‡ *Korân*. Chap. 59, v. 5. SALE. Vol. 2. p. 428.

§ One of the *Tabi'in*, esteemed of great learning and veracity.

|| A place between *Mecca* and *Medinah*, where there was a watering place belonging to the tribe *Beni Mustalik*.

¶ One of the *Sah'abah*, of the class of *Ans'ars*. His name was MA'LIC-BIN-RABI'A.

Part Second.

A parole given out to distinguish the *Muslemans* from their enemies at night.

ABDUL-RAHMÂN-BIN-ÂWF said, 'his highness put his ranks in order one night, and posted every person in his proper place.' **MUHAL-LAB*** said, 'verily the messenger of God said, "if the infidels attack you at night, let there be a sign, that *Muslemans* may be known from them: and let it be this, O God let not the infidels be assisted.'" **SALMAH** said, 'we fought under **AB'U-BACR** in the time of the Prophet; and we attacked the infidels at night; and our signal, in that night, was these words, "O LORD! make them die." **KAIS-BIN-ÛBÂD** said, 'the companions of his highness used to think it bad, when fighting, to call out in a loud and vaunting way, except in mentioning God.' **SAMURAH-BIN-JUNDUB**. 'A. G. S. "Slay the old amongst the polytheists, who are able to bear arms, and let their children live." **ÛRWAH** said, '**USAMA** related to me, this, his highness ordered him to plunder *Ubnâ†* in the morning early, and burn it.† **AB'U-USAID**. 'A. G. S. on the day of the battle of *Bedr*, "when the infidels come near you, shoot your arrows at them, and do not draw your swords, till they are very close to you." **RUB'AH-BIN-RABIÂ§** said, 'we were with his highness in one war; and he saw men collected about something, and sent a man to see what they were assembled about; and the man returned, and said, "they are as-

* One of the *Tâbi'in* of *Bas'rah*, of the first class; son of **AB'U-SAFRAH**, and father of **SA'ID**. He was born in the year of the conquest of *Mecca*, and saw the *Khalifah OMER*, but does not deliver any traditions from him. Those related by him are from **IBN-OMER** and **SAMURAH**. He died at *Meru* in the province of *Khorâsân*, A. H. 83, in the time of **ABDUL-MALIC**.

† The name of a place in *Syria*.

‡ From this tradition it is known to be lawful, to plunder and set fire to the towns of infidels. **ABD-UL-HAK**.

§ One of the *Sah'âbah*, from whom this one tradition is preserved, by **AB'U DA'UD**, **NASA'I** and **IBN-MA'JAH**.

sembled about a woman who has been killed." And his highness said, "this woman could not fight; why did they kill her?" And KHALID-BIN-WALID commanded the advanced guard; and the Prophet sent a man to him to say, "do not kill any woman, and do not kill any labourer." ANAS said, 'verily, when the Prophet sent an army out to fight, he would say, "march in the name of God, and by his aid, and on the religion of the messenger of God; do not kill an old man, who is not able to fight, nor young children, nor women, nor purloin plundered property; but put your plunder together: and quarrel not amongst yourselves, but be good to one another; because God loves the doer of good." ALI-IBN-AB'UT'ALIB said, 'when it was the day of the battle of *Bedr*, UTBAH advanced, followed by his son, whose name was WALID, and his brother SHAIBAH: and UTBAH called out, "who is it will come out and fight me?" And he was answered by young men of the assistants, that is, they advanced out to fight, and the cursed UTBAH said, "who are you, and of what tribe?" They said, "we are assistants." Then UTBAH said, "I have no business with you, I want my uncle's sons, who are of the *Koraish*." Then the Prophet said, "arise, O HAMZAH! and arise, O ALI! and arise O UBAlDAH!" Then HAMZAH opposed UTBAH, and killed him, and ALI attacked SHAIBAH and killed him, and UBAlDAH and WALID were cutting at each other, and both equally wounded. ALI says, 'then I advanced up to WALID and slew him, and brought UBAlDAH from the field of battle.' IBN-OMER said, 'his highness sent me out with a detachment: and they ran away. Then I returned to *Medinah*, and they were concealing themselves in the town from shame, and fear of his highness. And we said, "we are ruined, and behaved ill, in running away from the enemies of the religion." After that, we came to the Prophet, and said, "shame on our countenance; we are runners away:" His highness said, in order to dispel our shame, "ye are not so; but ye are great warriors, and I am

Women &
peaceable
labourers
not to be
slain.

BOOK XVII.

your assister." Then we went near his highness, and kissed his blessed hand.

Part Third.

THAWBÀN-BIN-YEZID said, 'verily his highness fixed an engine to throw stones upon the people of *Táyef*.'

CHAP. VI.---PART I.

IN EXPLANATION OF ORDERS ABOUT PRISONERS.

SALMAH said, ' a spy came to his highness, from the polytheists, and sat down near the Prophet's friends, and talked; after that went away. And the Prophet said, " call him and kill him." SALMAH says, ' then I killed him, and the Prophet gave me his clothes and arms.' AB'U-SA'ID KHUD'HRI said, ' when the tribe of *Beni Kuraidhah** came down by the order of SAD-BIN-MU'AD'H,† the Prophet sent a man to SAD, who came to his highness mounted upon an ass. And when he came near, the Prophet said to the tribe *Beni Kuraidhah*, " stand up to your commander." And he came, and sat down: and the Prophet said, " verily they have come down by your orders." SAD said, ' verily I shall order those to be killed who are able to bear arms, and the others imprisoned." Then the Prophet said, " verily you have ordered about them agreeably to GABRIEL."

The Prophet ordered a spy to be put to death.

* A tribe of *Jews*. See, in ABULFEDA p. 77. the history of the war against them.

† Prince of the tribe of *Aws*. He embraced *Islām* at *Medinah*, soon after the first inauguration at *Akabah*. He received, at the battle of the ditch, A. H. 5. a wound, which proved mortal, but not till after he had pronounced, against the *Beni Koraidhah*, who had agreed to make him arbiter of their fate, the severe sentence related in the text.

BOOK XVII.

The Prophet pardons the chief of Yemamah,

who evinces his gratitude.

The Prophet put to death twenty-four of his prisoners, after the battle of Bedr.

AB'UHURAIRAH said, ' his highness sent an army towards *Najd*; and they took prisoner a man of the *Beni-Hanifah* tribe, whose name was THUMA'MAH-BIN-UTH'AL, chief of the people of *Yemamah*; and they tied him to a pillar of the *Masjid*. Then the Prophet came out, and said, " how are you, O THUMA'MAH! and what do you imagine of me?" He said, " I am of opinion, O MUH'AMMED! that the best is, that if you kill me, you will kill him who deserved it; and if you forgive me, you will forgive one grateful; and if you wish for money, ask it, and you shall have whatever you wish." Then the Prophet left him as he was, till the morrow; when the Prophet came and said, " how are you, and what is your opinion of me?" THUMA'MAH said, " what I told you." Then the Prophet left him till next day; when he said the same to him, and he gave the same answer. Then the messenger of God said, " let THUMA'MAH go." And he went near a tree, close to the *Masjid*, and bathed, and went into the *Masjid*, and said, " I bear witness that there is no God but God, and I bear witness that MUH'AMMED is his messenger. O MUH'AMMED! I swear by God, there was not a face upon the face of the earth I disliked more than yours; and now I love it more than all others. I swear by God, there was no religion I hated more than yours; and now I love it better than all others; I swear by God there was no town I disliked more than yours, and now I love it better than all others. Verily, your army took me when I was about performing ^A*Umrah*; then what do you say, shall I do it or not?" He said, " do." Then when THUMA'MAH arrived at *Mecca*, a person said to him, " you left one religion for another." He said, " no, but I have believed in the messenger of God. I swear by God, not a grain of wheat can come to you from *Yemamah* till the Prophet orders it." KUTA'DAH said, " ANAS-BIN-MA'LIC mentioned to me that the Prophet ordered, on the day of the battle of *Bedr*, twenty four of the *Koraish* to be killed; and they were killed, and thrown into wells; and the Prophet used, when

he conquered a tribe, to halt three nights on the field of battle ; then when the third day came, he gave orders for march, and the camels were saddled : after which they would march off, and his companions followed him, till they came to the wells, when the Prophet called out the names of the slain, and thus addressed them : " are you pleased that you obeyed God and his messenger ? Verily we have got what our cherisher promised us. Then have you got that which your cherisher promised you ? " Then ÔMER said, " O messenger of God ! why do you talk to bodies that have no souls ? " He said, " I swear by God ! you are not better hearers of what I said than they. " MERW'AN and MISWAR-BIN-MAKHRAMAH said, ' verily the Prophet repeated the *Khutbah*, when a deputation of the *Hawâzen* tribe came to him, and said, " we embrace *Islâm*. " And they asked the Prophet to return them their property, and the captives which had been taken in the battle of *Hunain*. The Prophet said, " chuse one of them, either your property or your captives. " They said, " we chuse our captives. " Then the Prophet stood up, and praised God ; after that said to his warriors, " verily your brothers are come repenters of infidelity ; and verily I told them, I would return their captives ; then any one of you wishing to return a captive without any atonement, do so ; and any one of you wishing to return them in lieu of money, let him take it from me, from the *Bait-ul-Mâl*. " Then the men said, " O messenger of God ! we are glad of this. " The Prophet said, " verily I do not know who of you are pleased and who not. " Then they told the Prophet they were all pleased. ' ÎMR'AN-BIN-HÛS'AIN said, ' the *Thakîf* and *Beni Ukail* tribes had sworn a confederacy in all matters ; and the *Thakîf* had taken prisoner two men belonging to the Prophet ; and his highness' companions had made prisoner a man of the *Beni Ukail* ; and the Prophet's companions tied him tight, and threw him upon a stony plain ; and the Prophet passed by him, and the man called out, " O MUHAMMED ! by what fault am I made prisoner ? " His highness, said, " on account of your

The Prophet restored to the tribe of *Hawâzen* the prisoners taken at *Hunain*.

BOOK XVII.

sworn confederacy with the *Thakif*." Then his highness left him where he was. Then he called out to the Prophet again; and he took compassion upon him, and returned and said, "what do you say?" The man said, "I am a *Muslemàn*." His highness said, "if you had said this before being confined, you would have been freed from the disgrace of the world, and in futurity from hell fire." Then the Prophet liberated him, that the *Thakif* might give liberty to the two men belonging to his highness.

Part Second.

ZAINAB redeems her husband, who was taken prisoner at *Bedr*.

Ā'YESHAH said, 'when the people of *Mecca* sent money to redeem their prisoners, which had been taken in the battle of *Bedr*, ZAINAB, the daughter of the Prophet, sent, to ransom AB'U-'L-ĀA'S,* money, and a necklace which had belonged to her mother KHUDAIJAH. And when the Prophet saw it, his heart was much softened, and he said to his companions, "liberate AB'U-'L-ĀA'S for ZAINAB's sake, and return to her what she has sent." The companions said, "yes, we will liberate him." And his highness, at the time of freeing AB'U-'L-ĀA'S, took a promise from him not to prevent ZAINAB's coming to *Medinah*. And the Prophet sent ZAID-BIN-HĀ'RITHAH and another of the assistants, to conduct ZAINAB; and said to them, "go not into *Mecca*, but stop at *Bat'n-nájih*, till ZAINAB comes there, then accompany her from thence." So they brought her to *Medinah*.' Ā'YESHAH said, 'when his highness made prisoners at *Bedr*, he killed ŪKBAH-BIN-AB'U MUAIT' (who was an infidel) and NAD'R-BIN-HĀ'RITH and let AB'U-ĀZZAH go, without taking his property.' IBN-MAS'UD said, 'when his highness was about

* The nephew of KHUDAIJAH and husband of ZAINAB; taken prisoner at *Bedr* by the *Muslemàn*s.

killing ^UKBAB-BIN-AB'U ^MU'AIT', ^UKBAB said, "who will cherish my children?" His highness said, "hell fire." ALI-IBN-AB'UT'ALIB said, 'GABRIEL came down to his highness, and said, "give your companions an option, in their prisoners taken at *Bedr*, either to kill them, or let them go and take money from them, with this stipulation, that your companions will be slain, in the following year, as the number freed." The companions said, "we chuse to set them free and be slain." ATÍYAH-UL-KURADHÌ* said, 'I was among the prisoners of the *Beni Kuraidhah*, and we were brought to his highness, and SÁD-BIN-MUA'D'H directed that those should be killed who were able to fight, and that the young should be made slaves. Then they searched for the marks of puberty in each of the captives; those in whom they were found were put to death, and those in whom they had not yet appeared were preserved alive. And when they stripped me, I was found not yet pubescent; therefore they put me among the slaves, and did not slay me." ALI-IBN-AB'UT'ALIB said, 'slaves of the *Koraish* ran away from *Mecca*, and became *Muslemàns*, and came to the Prophet, on the day of the battle of *Hudaibiah*, before the peace which took place between his highness and the polytheists. Then the masters of the slaves wrote to his highness, saying, "O MUH'AMMED! by God! they did not go out on account of wishing for your religion, but to get away from their slavery." Then some of the *Koraish*, who were along with his highness, said, "they have written the truth, O messenger of God! return their slaves to them." Then the Prophet got angry and said, "I do not know what will withhold you from disobeying God, O tribe of *Koraish*! till he sends somebody to cut off your heads." And his highness refused returning the slaves, and said, "these slaves are freed by God."

CHAP. VI.
 PART II.

An option was given to the *Muslemàns* at *Bedr*, to slay their prisoners or ransom them with the proviso that an equal number of their own body should fall in the next year.

* One of the *Sah'abah*, who delivers traditions from the Prophet.

Part Third.

The Prophet disapproves of KHA'LID's orders to put to death the captives of the tribe *Jad himah*.

IBN-OMER said, 'his highness sent KHA'LID-BIN-WALID towards the tribe of *Beni Jad himah*, and he invited them to *Islàm*, and they were not able to say, "we embrace *Islàm*," from perturbation; but they said, "we have turned from one religion to another." Then KHA'LID began to kill, and make prisoners of them; and he sent a prisoner to every one of us, till one day KHA'LID ordered us to put our prisoners to death; and I said, "by God! I will not kill my captives, nor shall any one of my followers do it, till we come to the Prophet and mention the case;" when his highness raised up both his hands, and said, "O LORD! I tell you my displeasure at what KHA'LID has done."*

* See ABULFEDA, p. 111.

 CHAP. VII.---PART I.

 ON GIVING PROTECTION.

OMM-HĀNĪ-BINT-ABŪTĀLIB said, ' I went to his highness, in the year of the conquest of *Mecca*, and found him bathing; and FA'TĪMAH his daughter was holding up a cloth to cover him; and I made my *Salām*. His highness said, " who is this woman?" I said, " I am OMM-HĀNĪ, daughter of AB'UTĀLIB." His highness said, " you are welcome, OMM-HĀNĪ." Then, when his highness finished his bathing, he stood and performed eight *Racāts* of prayer, with one cloth tied round his waist: then finished his prayers; and I said, " O messenger of God! I have given safety to such a one, the son of HUBAIRAH,† and ĀLĪ my brother does not approve of it, and wishes to kill him." Then his highness said, " I give protection to him, to whom you have given it, O OMM-HĀNĪ." And OMM-HĀNĪ says, this was at the time of *Duhā* prayer.' (And according to TIRMID'HĪ it is thus: ' she said, " I have given protection to two men, relations of my husband." And the messenger of God said, " I give protection to those to whom you have given it, O OMM-HĀNĪ!"')

The Prophet confirms the protection granted by OMM HĀNĪ to two relations of her infidel husband.

† The husband of OMM-HĀNĪ; from whom she was separated after her conversion to *Islām*.

Part Second.

ABUHURAIRAH. 'A. G. S. "When a *Muslemàn* woman gives protection to one of an infidel tribe, it becomes proper for *Muslemàn*s to observe it." ^AAMER-IBN-AL-^HHAMIK* said, 'I heard the Prophet say, "he who gives safety to another from himself, and kills him; to him shall be given a standard of breach of promise at the day of resurrection, that he may be known to be a breaker of his promise." ^ASULAIM-BIN-^AAA'MIR† said, 'there was an agreement between ^AMUA'WIAH and the people of *Rùm* of peace for a certain time; and ^AMUA'WIAH used to go near the towns of *Rùm*, in order to plunder them, at the expiration of the period agreed to. Then a man on horseback came and said, *Alláho Acber!* *Alláho-Acber!* faith is indispensable, do not break off agreement; I mean your going about the towns of *Rùm*, in time of peace, is a breach of agreement." Then they looked and saw the man was ^AAMER-BIN-^AABA-SATAH. Then ^AMUA'WIAH asked him, "how can my going to the towns be a breach of stipulation?" He said, "I heard the Prophet say, whoever shall have a promise with another tribe, is not to alter it in any manner, till the period of agreement shall elapse, or break the promise by giving notice." Then ^AMUA'WIAH turned away.' ^AABU-RA'FÎ said, 'the *Koraish* sent me to his highness, and when I saw the Prophet, the love of *Islàm* was thrown into my heart; and I said, "O messenger of God! verily I never will return to the *Koraish*." His highness said, "verily I

Obligation
to observe
agreements
strictly, e-
ven with in-
fidels.

* One of the *Sahábah*, of the tribe *Juzád*. He dwelt at *Cúfah*, and afterwards went to *Egypt*. He professed allegiance to the Prophet in the farewell pilgrimage. He was slain at *Músal* A. H. 51.

† One of the *Tábî'in* of *Syria*, of the second rank; from whom many traditions have been received. His authority is very respectable.

do not break an agreement, nor detain ambassadors; return; then if there should be in your heart the love for *Islām*, which is at present, come back." AB'U-RA'FĪ says, 'then I went away, and afterwards returned, and embraced *Islām*.' NUA'IM-BIN-MASU'UD.* 'A. G. s. to two men who came to him, on the part of the false Prophet, MUSAILAMAH, "beware! by God, if it was not the law, that ambassadors shall not be killed, verily I would strike off your heads." AMER-BIN-SHUAIB relates, from his forefathers, that his highness said, in his *Khutbah*, "be faithful to your oaths, made in the times of ignorance, not being detrimental to religion, or contrary to the orders of *Islām*; because in *Islām* there is great fidelity to oaths and agreements."

CH. VII.
PART II.

The persons
of ambassa-
dors are sa-
cred.

Part Third.

IBN-MASU'UD said, IBN NAWWA'HAH and IBN-UTH'AL came, (both ambassadors of MUSAILAMAH) to the Prophet; and he said to them, "do you bear witness that I am the Prophet of God?" They said, "we bear witness that MUSAILAMAH is the Prophet of God." Then his highness said, I believe in God and all his Prophets; this cursed infidel is an impostor: if I were a killer of ambassadors, verily I would kill you." (IBN-MASU'UD says, 'then it is *Sunnat*, that ambassadors shall not be killed, although they speak improperly and harshly.')

* One of the *Sahābah*, of the tribe *Ashjā*; an inhabitant of *Medīnah*. He came over to the Prophet at the time of the battle of the ditch. He died under the reign of OTH-MAN, or, according to others, he was slain at the battle of the Camel.

CHAP. VIII.---PART I.

IN EXPLANATION OF DIVIDING PLUN-
DER, AND DENUNCIATION FOR STEALING
FROM IT BEFORE DIVIDED.

The plunder taken in battle is lawful spoil for the *Muslemàns*.

ABUHURAIRAH. 'A. G. S. "It was not lawful for any one to take plunder before my time."* And the cause of plunder being lawful to us, is that God saw our debility and helplessness, and constituted it pure for us." **ABU KUTADAH** said, 'we came out with his highness, in the year of the battle of *Hunain*; and when we saw the infidels, and confronted each other, to fight, the *Muslemàns* were panic struck; and I saw a man of the polytheists, who verily had overcome a *Muslemàn*, and I gave him a cut with my sword between his shoulders, and cut his coat of mail; and he returned upon me and seized me, and I felt the symptom of death; however he died, and freed me: after that I reached **ÔMER**, and said, "what is the condition of those that run away and stay behind?" He said, "it is the order of God." After the defeat, the *Muslemàns* returned, and the

* It was customary with former sects, that when they got plunder, they put it together, and if fire came from above and burnt it, it was a sign of approval of the victory; if not, they knew it was not approved, and the plunder was left untouched. **ABD-UL-HAK.**

Prophet sat down and said, "whoever kills an infidel, and has witness to it, for him is the horse, arms, and baggage of the slain." AB'U KUTA'DAH said, 'I said, "who is it will give evidence that I slew the polytheist?" Then I sat down, and the Prophet repeated the same again; and I said, "who is it will give evidence that I slew the polytheist?" And the Prophet repeated the same. Then I stood up: and the Prophet said, "what's come to you, O AB'U KUTA'DAH! what do you stand up for?" Then I informed his highness that I had killed such a polytheist; and a man said, "AB'U KUTA'DAH spoke true; he did so, and I had got the baggage of the slain." Then the man said to the Prophet, "make AB'U KUTA'DAH satisfied, by giving me the baggage." Then AB'U BACR said, "it is not so, by God! beware, you must not attempt to take the property of one of the lions of God, because he has fought on the part of God, and his messenger." Then the Prophet said, "AB'U BACR spoke true; give the baggage to AB'U KUTA'DAH." AB'U KUTA'DAH says, 'then the man gave me the baggage, and I purchased with it a garden from the *Beni Salmah*; and verily it was the first property I was master of in *Islâm*.'

He who slays an infidel in battle is entitled to his horse, armour and baggage.

IBN-ÔMER said, 'verily the messenger of God gave a share of plunder to a man and his horse also; for the man, one part, and for the horse, two.' YEZÏD-BIN-HURMUZ* said, 'NAJDAH HARU'RÏ† wrote a letter to IBN-ÂBB'AS, in which was written, "is there any fixed part of plunder for a man's wife and slave, being present with him, in a battle?" IBN-ÂBB'AS said to me, "write to NAJDAH that there is no fixed share of plunder for wives and slaves; but a little of it may be given to them. Verily women used to fight, and to administer to the wounded, and got something from the plunder; but there was no fixed share for them." SALMAH said, 'the Prophet sent his carriage camels and riding ones, to pasture, with his

A horseman received three shares of plunder, one for himself and two for his horse.

* One of the *Tâbi'in* of *Hamadân*.

† Named from *Harûra*, a village in the neighbourhood of *Cûfah*.

BOOK XVII.

SALMAH
saves the
Prophet's
baggage
from rob-
bers;

His reward.

slave RUBA'H, and I was along with him; and in the morning I beheld ABDUL-RAH'MAN FARA'RÌ, who was an infidel, plundering his highness' camels: then I stood upon a high place, and looked towards *Medinah*, and called aloud three times, O *Subáh'a!* O *Subáh'a!* O *Subáh'a!** After that I followed the people up, and shot arrows at them, and said, "I am SALMAH son of ACWA, and this is a day of destruction to the infidels." And I cut their horse's legs, and made them go on foot, till they threw down thirty carpets and thirty spears, to lighten themselves, and ran away quick; and every thing they threw down I put a mark on with a stone, that his highness and his companions might know them in case of following us; till at length I saw his highness' cavalry, and AB'U-KUTA'DAH came up with ABDUL-RAH'MAN, who had plundered his highness' camels, and killed him. The Prophet said, "the best of my cavalry this day is AB'U-KUTA'DAH, and the best of my foot SALMAH." After that, the Prophet gave me two shares of the things, and took me up behind him, upon his female camel; and we returned to *Medinah*. IBN-ÔMER said, 'verily the messenger of God used to give more to some than to others.' IBN-ÔMER said, 'his highness gave me something besides my own share of the fifth; and I got an old camel.' IBN-ÔMER said, 'a horse of mine ran away, and the infidels took him; then the *Muslemàns* conquered them, and my horse was returned to me, and this happened in the time of the Prophet. And a slave of mine ran away, and went to *Rùm*, and the *Muslemàns* conquered *Rùm*, and KHA'LID-BIN-WALÍD returned the slave to me.' JUBAIR-BIN-MUTAM said, 'I and OTHMAN went to the Prophet, and we said, "have you given any thing to the children of ABDUL-MUT'AL-LAB, from the fifth of the plunder of *Khaiber*, and not to us, and we are equal in kin to you with them, because we were all of the family of ABD-MEN'AF?" His highness said, "it is not so, but the sons of HA'SHEM and

* Signal of robbery committed early in the morning.

the sons of MUT'ALLAB are one." JUBAIR said, "then the Prophet gave nothing to us from the fifth." KHAWLAH said, "I heard his highness say, "verily there are some people who expend plundered property before shared; then for them is the fire at the day of resurrection." AB'UHURAIRAH. 'A. G. S. "Every infidel village conquered by *Muslemans* when I am not present, the plunder is for conquerors; and every village which has disobeyed God and his messenger, and is taken by us, then the money and plunder, after the fifth, is for the army."

AB'UHURAIRAH said, "one day his highness repeated the *Khut'bah* to us, and mentioned the denunciation for purloining plunder; after that said, "it must not be, that I should find one of you at the day of resurrection with a camel upon his neck, and with a voice like a camel, saying, O messenger of God! free me from this punishment: and I shall say I am not master to remove this punishment: verily I brought you orders of the law, and warned you, but you acted not as I told you: it must not be that I should find one of you with a horse upon his neck at the day of resurrection, saying, O messenger of God! intercede for me, and carry my complaint: and I shall say, I am not master of any thing for you, verily I brought you the rules, but you did not attend to them: it must not be that I should find one of you at the day of resurrection with a sheep upon his neck saying, O messenger of God! intercede for me: and I shall say I am not master of any thing for you, verily I brought you orders and you did not act by them: and it must not be that I should find one of you on the day of resurrection with a slave upon his neck saying, O messenger of God! intercede for me, and I should say, I am not master of any thing for you, verily I brought you the rules, but you acted not by them: and it must not be that I should find one of you on the day of resurrection with a cloth upon his neck, saying, intercede for me O messenger of God! and I should say, I am not master of any thing for you; verily I brought you the orders of the law, and

CH. VIII.
PART I.

Punishment
in a future
state of
those who
have stolen
part of the
plunder.

BOOK XVII.

you did not act by them: and it must not be that I should find one of you on the day of resurrection with gold and silver upon his neck, saying, O messenger of God! intercede for me, and I should say, I am not master of any thing for you, verily I brought you the orders of the law but you did not act by them."

The Prophet's slave MIDAM went to hell for stealing a carpet from the plunder of Khaiber.

AB'UHURAIRAH said, 'a man sent a present of a slave to his highness, whose name was MIDAM;* and whilst MIDAM was unsaddling the Prophet's horse, an arrow struck him from an unknown hand and killed him. Then the people said, "be witnesses, and welcome MIDAM into paradise." Then the Prophet said, "it is not so; I swear by God, that verily the carpet MIDAM took at Khaiber, before the division, will strike a flame of hell fire upon him." Then when the people heard what his highness said, they were frightened; and whoever had purloined any thing, although the merest trifle, he produced it. Then a man brought one or two thongs to the Prophet: who said, "these thongs are a cause of hell fire." ABDULLAH-BIN-AMER said, 'there was a man who took care of his highness' baggage and clothes: and he died, and the Prophet said, "he is in the fire." Then people went to look for his things, and verily found a carpet which he had stolen from plundered property.' IBN-OMER said, 'we used to get honey and grapes in war, and eat them, but did not carry them before his highness to be shared.†

ABDULLAH-BIN-MUGHAFAL said, 'I found a bag full of suet on the day of taking Khaiber, and took it upon my neck, and carried it away: and said to myself, "I will not give a bit of it to any body this day." Then I

* A negro slave, who was presented to the Prophet by RIFAAH-BIN-ZAID-BIN-DAHAB-JUDHAMI.

† It is agreed on this, that if the champions satiate themselves with eatables before a division takes place, it is of no consequence, so long as they be in the place of battle. ABD-UL-HAK.

looked round, and saw his highness laughing at my having taken the bag of suet upon my neck, and he was looking at me."

CH. VIII.
PART 1.

Part Second.

ABÛ-UMĀMAH. 'A. G. S. "Verily God has given me excellence over all the Prophets; he has made plunder lawful for me." ANAS. 'A. G. S. on the day of the battle of *Hunain*, "whoever kills an infidel, for him are his baggage, clothes, horse, and arms." Then AB'U-TALHĀH-ANSĀRĪ killed twenty infidels in that action, and took all their things. ĀWF-BIN-MĀLIC-ASHĀRĪ and KHALĪD-BIN-WALĪD said, 'verily the messenger of God ordered that every thing belonging to the slain is for the slayer; and he would not take from it the fifth, as from plunder.' ABDUL-LAH-BIN-MAS'UD said, 'his highness gave me the sword of AB'U-JAĤAL, in excess of my share of plunder.' ŌMAIR said, 'I was present at the battle of *Khaiber*, with my masters; and they spoke to the Prophet saying, "is there any part of plunder for him or not?" And they told him that I was a slave. Then his highness ordered that I should arm myself, and fall in with the champions; and I put on my sword, and behold, it dragged upon the ground, on account of my lowness of stature: and his highness ordered for me a little of the plunder: then I repeated to the Prophet a charm which I made use of to cure madmen, and he ordered me to throw out some of the words, and keep the others.' MUJAMMĪ-BIN-JARĪYAH* said, 'the *Khaiber* plunder was divided amongst the companions present at *Hudaibiyah*, and his highness divided it into eighteen shares:

The Pro-
phet gave a
share of
plunder
to that part
of the army
which en-
gaged the
enemy first;
and to those
He who
slays an in-
fidel is enti-
tled to his
horse, arms
& baggage,
without any
deduction.

* One of the *Sah'abah*, of the *Ans'ars* of *Medinah*. His father was a hypocrite; but MUJAMMĪ himself a sincere and stedfast believer. He was one of the readers of the *Korān* and had a share in the labour of collecting it into one volume.

BOOK XVII.

The Prophet gave a larger share of plunder to that part of the army which engaged the enemy first; and to those who continued fighting after the rest had withdrawn.

and the army was one thousand five hundred men; of them three hundred cavalry. And his highness gave to one hundred horse two shares, and one share to a hundred foot.' *HABIB-BIN-MASLAMAH* said, 'I was present with his highness in many actions; and when a part of the army advanced, and attacked the enemy, before the arrival of the whole, his highness would give them a fourth of the plunder they might get; and make them partakers in the remaining three fourths with the rest of the army. And when the army returned from battle, and a part fell into action with the enemy, he would give them a third of the plunder, and make them partakers in the remainder with the whole army.' *HABIB* said, 'verily the messenger of God would, after taking a fifth, give a fourth to those first in action; and a third to those who had fought with the enemy after the return of the army from the battle.' *ABU-JUAIRIYAH AL-JARMÌ** said, 'I found in *Rûm* a red pot in which were *Dînârs*, in the time of *MU'AWIYAH*'s government; and one of the Prophet's companions was governor there; and I brought the pot to him, and he divided the *Dînârs* amongst the messengers, and gave me like the rest: after that said, "verily I heard the Prophet say, there is no giving more to one than another of money from which a fifth is not taken; and in this there is no fifth, otherwise I most certainly would give you more; because a fifth is from property taken in battle, and here there was no fighting." *ABU-MUSA-ASHARÌ* said, 'I arrived near the Prophet, who had taken *Khaiber*; and he gave me a share of its plunder, but to none that were absent.' *YEZID-BIN-KHA'LID* said, 'verily a man of the Prophet's companions died on the day of taking *Khaiber*; and it was mentioned to the Prophet, who said, "say prayers over your friend, I shall not do it." Then the faces of the people changed colour, from the Prophet's refu-

* Surnamed from *JARM-IBN-ZI'AD*. One of the *Tabi'in* of *Bâsrah*, of respectable authority.

sing to perform prayers over him; and his highness said, "verily this man purloined God's property." Then I examined his things, and found something which is worn by the jewesses, the value of which was less than two *Dirhems*.^A ABDULLAH-BIN-ÖMER said, 'when his highness got plunder, he would order BILL'AL to proclaim to the people to bring their plunder; and they did so; then his highness would take a fifth, and then divide it. And one day a man brought a hair rope, after other people brought their plunder which had been divided; and he said, "this is plunder I got." His highness said, "did you hear BILL'AL call out three times?" He said, "yes, I did." His highness said, "then what prevented your bringing it?" Then the man made some excuse for his delay; and his highness said, "stay, till you bring it, on the day of resurrection, into God's court; I never will accept of it from you." AMER-BIN-SHUAIB relates, from his forefathers, that 'verily the messenger of God, AB'U-BACR, and ÖMER, burnt the baggage and property of those who stole from plunder, and whipped them.' SAMURAH-BIN-JUNDUB said, 'the Prophet used to say, "whoever conceals a purloiner of plunder, and does not bring him into the presence of the prince, then he is like the purloiner, and a partner with him in sin." AB'U-SA'ID-KHUDHRÌ said, 'the messenger of God prohibited the purchasing of plunder before divided.' AB'U-UMA'MAH said, 'the Prophet had forbidden a man's selling his share of plunder before divided.' KHAWLAH-BINT-KAIS. 'I heard the Prophet say, "plunder is sweet, and green pleasant to the eye, and delicious to the heart; then whoever obtains it, as his right, will prosper in it; and there are many expenders of the property of God, and his messenger, who will have nothing at the day of resurrection but fire." IBN-ABB'AS said, 'the Prophet took a sword, on the day of the battle of *Bedr*, named D'HU'L-FAK'AR, and gave it to ALÌ, and that was a sword which the Prophet dreamt of on the day of the battle of *Ohud*; that he bent it and

Those who stole from the plunder were punished by whipping & the loss of their baggage.

BOOK XVII.

Things belonging to the plunder before it is divided must not be used so as to diminish their value.

broke, and after that it was better than before. Then his highness explained it that he should be first defeated, and afterwards victorious.' Ru-WAIFÎ. 'A. G. S. "Whoever believes in God and the day of resurrection, must not ride the quadrupeds of *Muslemân* plunder before divided, to return them into the stock of plunder after making them poor."* And whoever believes in God and the last day, must not wear clothes of plundered property, to return them into the plunder stock when they get old." MUHAMMED-BIN-ABÎ'L-MUJA'LID† said, 'I said to ABDULLAH-BIN-ABÎ-AWFÎ, "did you see the Prophet take a fifth of eatables plunder?" He said, "we got eatables on the day of *Khaiber*, and a man came and took what was sufficient for him, then went away."‡

IBN-ÔMER said, 'an army brought plunder in the time of the Prophet, of eatables and honey; and a fifth was not taken from them.' KA'SIM§ said, 'verily some of the Prophet's companions said, "we used to eat camel's flesh in war; that is, when we desired camel's flesh, we killed them and ate it, and did not divide it amongst the army: so that when we returned, our camel bags were full." UBA'DAH-BIN-SA'MIT. 'A. G. S. "Purloin not even a needle of plunder, and abstain; because, purloining plunder is a defect on the purloiner at the day of resurrection." AMER-IBN-SHUAIB relates from his forefathers, that his highness was near a camel, and took hair of its hump, after which he said, "beware, O people! verily, I have no share of this plunder, even to the value of this hair, excepting a fifth; and that also shall be given to you: then bring to me even a large or small needle of plunder." Then a man got

* From this tradition it is known that if a man rides one of them without making it lean, then there is no fear. ABD-UL-HAK.

† One of the *Tabî'in* of *Cûfah*.

‡ The meaning is, that a fifth must not be taken of eatables, nor more than to supply a man's wants. ABD-UL-HAK.

§ One of the *Tabî'in* of *Syria*, the slave of ABD-UL-RAH'MÂN-BIN-KHA'LID. He relates traditions from AB'U-UMA'MAH. He died A. H. 122.

up, who had a piece of hair rope in his hand, and said, "I took this to mend a carpet which goes under the saddle of my camel." Then his highness said, "the things which are for me, and the sons of MUT'ALLAB, are also for you; and the satisfaction of others rests with themselves." The man said, "since there is so much sin in a bit of rope like this, I have no occasion for it;" and he threw it down.

CH. VIII.
PART II.

Part Third.

ABDUL-RAHMÂN-BIN-ÂWF said, 'verily I stood in the line of battle, on the day of the action of *Bedr*, and looked to my right and left; and behold I saw myself next to two sons of the assistants, youths: then I was desirous of being between two men ripe in years, and stronger than those youths, and one of them touched me and said, "O uncle! do you know AB'U-JAHAL, who he is, and where he is?" I said, "yes, I know him, and what need have you with him, O sons of my brother?" The youth said, "I have been informed that AB'U-JAHAL abuses the Prophet: by God, in whose hand is my life, if I see AB'U-JAHAL, we will not separate till one of us shall fall." Then I was astonished at the youth; and the other spoke to me in the like mannner, and said, "on seeing AB'U-JAHAL in motion, I will not delay being at him." Then I said, "do you not see that person walking about amongst others? That is he you have been asking about." Then both the youths hastened up to him and killed him; after which they returned to the Prophet and told him their feat: and the Prophet said, "which of you killed him?" They both said, "I killed him." Then the Prophet said, "have you rubbed the blood off your swords?" They said, "we have not cleaned them." Then the Prophet looked at their swords, and said, "both of you killed

AB'U-JA-
HAL killed.

BOOK XVII.

him." And the two that killed AB'U-JAHAL were MUA'D'H-BIN-ÂMER, and MUA'D'H-BIN-ÂFR'AA, and his highness ordered the clothes and arms of AB'U-JAHAL for MUA'D'H-BIN-ÂMER.' ANAS. ' A. G. S. on the day of *Bedr*, " who is it will look at what AB'U-JAHAL did, and what his condition is now?" Then IBN-MASU'UD went and saw ABU-JAHAL, verily slain by the two son's of ÂFR'AA, with the life just leaving him.' ANAS says, ' then IBN-MASU'UD took hold of AB'U-JAHAL by the beard, and said, " are you AB'U-JAHAL, who abused the Prophet, and are now fallen into this ruin?" He said, " it would have been better had I been killed by any but farmers." SAD-IBN-AB'U-WAKK'AS said, ' his highness gave money to a party when I was sitting by, and left one man out, who appeared to me to be the best amongst them. Then I got up, and said to his highness, " what prevented your giving him any thing? By God, I imagine him to be a true believer." The Prophet said, " I know that he is a *Muslemàn*." This the Prophet repeated thrice: after which he said, " verily I give one man when another is more beloved by me, fearful lest he should be thrown upon his face, into the fire; I mean affection is not necessary in giving money; but sometimes it is given on account of weakness in faith." IBN-ÔMER said, ' his highness repeated the *Khutbah* on the day of the battle of *Bedr*, and said, " verily ÔTHM'AN is gone on the business of God and his messenger; and verily I will confess myself for him." Then the Prophet struck his right hand upon his left, and said, " this hand is for ÔTHM'AN." And he spoke this at the time of dividing the plunder, and kept a share for ÔTHM'AN, but gave no shares to any but those present in the action.' RA'FI-BIN-KHADÍJ said, ' the messenger of God used, in the division of plunder, to make ten goats equal to one camel.'

The Prophet explains the principles on which he divided the plunder.

AB'UHURAIRAH. ' A. G. S. " A prophet wished to fight infidels, and said to his sects, no married man must go with me, who has not consummated

his marriage ; nor he who has built the walls of his house and not got the roof upon it: nor a man who has bought a camel or goat with young, expecting her to bring forth daily." Then the Prophet marched out to fight, and was near a village which he wished to attack, when the time for afternoon prayer arrived; and he said to the sun, " verily you have been ordered, and I am also ordered, O LORD! prevent the sun from setting." Then the sun was prevented from setting, till God conquered the village for him. Then the Prophet brought the plunder into a plain, that a fire might come from the regions and burn it, but it did not happen. Then the Prophet said, to his sects, " verily a theft has occurred in the plunder. So a man from each tribe must come and confess to me." Then a man's hand of one of the tribes stuck to the Prophet's, and he said, " the theft is in your tribe." Then they brought a head of gold, like the head of a cow; and the Prophet put it amongst the plunder; when a tribe came and burnt the whole.' IBN-^ABB^AS said, ^AOMER-IBN-AL-KHAT^T'AB said to me, ' on the day of *Khaiber* some of the Prophet's companions came to him and said, " such a one is a martyr, such a one is a martyr," till they came to the name of a person; when the Prophet said, " it is not so, verily I saw him in hell fire, on account of a garment he had stolen from plunder." After that his highness said, " O IBN-AL-KHAT^T'AB! go and proclaim amongst men, that none but *Muslemans* of integrity and virtue will enter into paradise; and you must repeat this thrice." ^AOMER said, ' then I went out and did as I was ordered.'

CH. VIII.
PART III.

The setting of the sun delayed, till the Prophet conquered a village which he went to attack.

CHAP. IX.---PART I.

ON JAZÍYAH OR POLL-TAX.

BAJÁLAH* said, 'I was writer to JAR'AA-BIN-MUA'WIAH, and I received a letter from ÔMER-IBN-AL-KHATT'AB, a year before his death, in which was written, "Forbid a *Majûsi* from marrying his mother, daughter and sister." And ÔMER did not take the poll-tax from a *Majûsi*; until ÂBDULRAH'MAN-BIN-ÂWF said, "verily the messenger of God took the poll tax from the *Majûsi* of Hajar."†

Part Second.

MUÁÁDH said, 'verily when the Prophet sent to Yemen, and made me governor and judge there, he ordered me to take one *Dínâr* from every adult; or to take a *Mááferi* equal in value to one *Dínâr*.‡

One *Dínâr* was the poll tax on an adult.

* One of the *Tábt'in*, of Mecca.

† The name of a city in Yemen; also of a village near *Medínah*. But the whole province of *Bahrain* also goes by this name, and this appears to be meant in the passage before us.

‡ *Mááferi* a kind of cloth made in Yemen.

IBN-^ABBAS. 'A. G. S. "two religions in one land are not good; and there is no poll-tax for *Muslemans*." ANAS said, 'the Prophet sent me and KHALID-BIN-WALID to UCAIDIR king of *Dumah*,[†] and KHALID took him prisoner and brought him to the Prophet, because the Prophet had forbidden them killing UCAIDIR if they took him. Then the Prophet did not put him to death, but made peace on his paying a poll-tax.' UK-BAH-BIN-^AAMIR said, 'I said, "O messenger of God! verily we pass by a tribe which will not sell nor invite us to their houses, nor will they discharge our right, nor do we take any thing from them by force." Then the Prophet said, "if they refuse giving, take from them by force."'

CHAP. IX.
PART II.

UCAIDIR, a christian prince, released on consenting to pay a poll-tax.

Part Third.

ASLAM, the slave of ^AOMER,[§] said, verily ^AOMER-IBN-ALKHAT'T'AB fixed four *Dinàrs* as the poll-tax for a possessor of gold, and forty *Dirhems* for the possessor of silver, and three days entertainment.'

† A city of Syria, near to Tabúc. This king was a Christian.
§ One of the *Tabi'in* of Medinah, of respectable authority. He was an *Ethiopian*, and OMER purchased him at Mecca A. H. 11. when he was deputed by ABU-BACR to preside at the pilgrimage.

CHAP. IX.
Part II.

CHAPTER IX.
Part II.
History of
the pilgrim-
age to
Hudaibi-
yah.

CHAP. X.---PART I.

ON P E A C E.

MISWAR-BIN-MAKHRAMAH said, 'his highness came out of *Medinah* in the sixth year of the *Hajrat*. with an intention of performing *Umrah*, with one thousand of his companions; and when he reached a place, called *Dhu'l-Hulaifah*, he put a string round the neck of a camel for sacrifice, and threw a dart into the right side of his hump; and his highness tied on the *Ihrām* at *Dhu'l-Hulaifah* for *Umrah*, and set off, till he arrived at *Thanayah*, from whence they descend upon the people of *Mecca*; his highness' camel, named *Kaswa*, sat down there, and the people said, "Hal! Hal!"* but *Kaswa* would not get up; then the Prophet said, "Kaswa has not sat down, nor is it her temper or custom to be refractory; but God has prevented her going into *Mecca*, so that fighting might not occur in *Harm*." After which his highness said, "I swear by God, in whose powerful hand is my life, the people of *Mecca* shall not ask me for peace, but I will grant it." Then the Prophet forbade *Kaswa* from sitting, and made her get up; and she jumped up: and his high-

* A sound used to make animals of burthen rise up.

ness inclined a little from *Mecca*, till he arrived at a well with little water, from which people were helping themselves sparingly. And his highness' companions complained to him of thirst: and he drew an arrow from his quiver, and ordered it to be turned about in the well. *Miswar* says, "I swear by God that the water boiled up in the well, and encreased so much as to suffice the whole army; and did not diminish till they returned from it.* Then at this time came *BUDAIL-BIN-WARK'AA*,† with some of the *Khuzàa* tribe, and these were well wishers to the Prophet, in ignorance and *Islām*. After that came *URWAH-BIN-MASU'UD THAKFI*, and unexpectedly *SUHAIL-BIN-AMER*:‡ and his highness said, "peace is established;" and he ordered his writer to write out a treaty of peace: "this is the condition on which *MUH'AMMED*, the messenger of God, makes peace." Then *SUHAIL* said, "verily had I acknowledged you to be the messenger of God, I would not have hindered your coming to God's house, and would not have fought with you." And *SUHAIL* said to the writer, "do not write the messenger of God; but write *MUH'AMMED-BIN-ABDULLAH*."§ Then the Prophet said, "I swear by God, I am the Prophet of God, although you think me a liar." Then *SUHAIL* said, "write the treaty of peace by this stipulation, that a man shall not go from us to you, although he may be of your religion; but that you shall send him back to us; and any person that shall leave you and come to us, we will not send back." Then his highness approved; and when the treaty of peace was finished, his highness said to his companions, "rise up and slay your sacrifices; after that shave the hair of your heads."

CHAP. X.
PART I.

The Prophet miraculously produced abundance of water in a well which was nearly dried up.

Terms of the treaty concluded with the *Koraish*.

* See *ABULFEDA*, p. 85.

† He and his son *ABDULLAH* embraced *Islām* at the conquest of *Mecca*.

‡ One of the most noble of the *Koraish*, and their *Khatib* on the day of the action of *Bedr*. He was taken prisoner on that occasion. He embraced *Islām* after the conquest of *Mecca*, and after the death of the Prophet he was very active in preventing the apostacy of the people. He died in a plague which raged A. H. 28; or according to others he was slain at the battle of *Yermūk*.

§ See *ABULFEDA*, p. 87.

BOOK XVII.

Muslemàn women not to be given up to their unbelieving relations; but their settlements to be given up.

AB'U-BAS'IR given up by the Prophet, agreeably to the stipulation.

He kills one of the persons who guarded him, & returns to the Prophet.

Then some women, forsaking infidelity, embraced *Islàm*, and came to the Prophet from *Mecca*, and God sent this revelation, "O ye who have believed! when women come from infidelity, having embraced *Islàm*, and fled from the house of unbelief to that of *Islàm*, send them not back to infidelity:" then God forbade the *Muslemàn*s sending the women back to the infidels; but God ordered the *Muslemàn*s to return the women's settlements, in case the infidels came to ask for the women having had settlements, but, if not, they were not to give them any thing. Then AB'U-BAS'IR, a man of the *Koraish*, came, having run from them and embraced *Islàm*; and he came to the Prophet at *Medínah*. Then the *Koraish* sent two men in search of him; and the Prophet resigned AB'U-BAS'IR to the two men, agreeably to stipulation. Then the two men took him away, till they reached *Dhu'l-Hulaifah*, when they alighted and ate dates; then AB'U-BAS'IR said to one of the men, "by God, verily I see this sword of yours is good, shew it me." Then the man permitted him to look at it; when AB'U-BAS'IR killed him, and the other man ran away; and AB'U-BAS'IR returned to *Medínah*, running into the Prophet's *Masjid*; when the Prophet said, "verily this person is frightened." Then AB'U-BAS'IR said, "by God! one of the men I was along with is killed: and I shall be killed if you give me up." The Prophet said, "alas upon his mother! this AB'U-BAS'IR is a kindler of the fire of war, if he had but an assistant." And when AB'U-BAS'IR heard these words from his highness, he thought he should be given up to the infidels; and left *Medínah*, till he arrived on the sea shore. When AB'U-JANDAL-BIN-SUHAIL* heard the news about

* SUHAIL-BIN-AMER, who negotiated the treaty between MUHAMMED and the *Koraish*, had a son named AB'U-JANDAL, who having embraced *Islàm* at *Mecca*, was kept in confinement in irons by his father. It having been made an article in the treaty that whoever of the *Koraish* should become a *Muslemàn* and come to the Prophet, should be restored to his tribe when demanded; and AB'U-JANDAL having come out from *Mecca* with his irons on, and joined himself to the *Muslemàn*s; SUHAIL said, "O MUHAMMED! this is the first person whom we claim in virtue of the treaty, then restore him." The Prophet said, "the treaty is not yet written out; let him remain with me." SUHAIL refused, and threatened to break off the treaty. The Prophet then gave AB'U-JANDAL up to his father. AB'U-JANDAL

AB'U-BAS'IR, he ran from *Mecca*, and joined him: and every person that embraced *Islâm* joined AB'U-BAS'IR, till a great many collected.' MISWAR says, 'I swear by God, this party of AB'U-BAS'IR's never heard a company from *Mecca* towards *Syria*, but they attacked them, killed them and took their property. Then the *Koraish* sent a person to his highness, and adjured him by God to send a person to AB'U-BAS'IR and his friends, to call them into *Medinah*, and not molest their caravans, and saying, "if the Prophet withholds AB'U-BAS'IR from molesting our caravans, then we will do away the stipulations." Then his highness sent a person to AB'U-BAS'IR, and forbade him, and called him to the presence.'

BAR'AA-BIN-AA'ZIB said, 'his highness made peace with the polytheists of *Mecca*, at *Hudaibiyah*, by three stipulations; one, that whoever should embrace *Islâm*, and come to the Prophet, he would give him up to them; and whoever should go to them, from the *Muslemâns*, they should not send to the Prophet: the second was this, that his highness should enter *Mecca* the following year, and halt there three days; the third was that the Prophet and his people should enter *Mecca* with their arms sheathed; such as swords and bows. Then AB'U JANDAL-BIN-SUHAIL came to his highness, with chains on his legs, and his highness sent him back to the polytheists.' AA'YESHAH said, 'verily the Prophet used to try women at the time of their professing obedience, by this revelation, "put nothing in partnership with God, and do not steal, nor commit adultery, nor murder your own children, nor be scandalous;"* then any woman that swore to these agreements, his highness would say to her, "I have received your profession of obedience," and the woman would say, "I have professed obedience to you, O Prophet!" AA'YESHAH says, 'I swear by

Three articles stipulated in the treaty of *Hudaibiyah*.

The oath of allegiance taken by the Prophet from women.

exclaimed, "O *Muslemâns*! you give me up to the idolaters; although I am a *Muslemân*, and have come to you for refuge, and you see how they torment me." The Prophet replied, "treachery is not my practice; have patience, God will procure your deliverance."

* See the terms of this oath in ABULFEDA, p. 41.

BOOK XVII.

God, his highness never touched the hand of any woman at the time of administering the oath of allegiance.

Part Second.

MISWAR said, 'the polytheists of *Mecca* made peace with his highness for ten years, and that people should be secure from being killed and plundered during these years; and they made peace by this agreement that no hatred or enmity should subsist, and no drawing of swords or wearing of armour.' **SAFW'AN-BIN-SULAIM*** relates, from some of the sons of the Prophet's companions, and they from their own fathers, that 'verily the messenger of God said, "beware! whoever shall oppress a *Mu'ahid*, or break his promise with him, or put him to do more than he is able, or take any thing from him without his pleasure; then I am his enemy at the day of resurrection." **UMAIMAH-BINT-RUKAIKAH** said, 'I swore allegiance to his highness with some other women, and he said to us, "I have required from you women things which you have in your power." I said, "God and his messenger are most kind to us;" and I said, "O messenger of God! administer the oath to us separately, and put your hand upon ours as you do to men." His highness said, "my administering the oath to a hundred women at once is the same as one at a time; and there is no occasion to put hand upon hand, the tongue is sufficient."

Part third. Is merely a repetition of part second.

* One of the *Tabi'in* of *Medinah*, of great eminence, of remarkable piety and austerity of life.

Faith to be kept with those to whom security has been granted.

CHAP. XI.---PART I.

ON THE EXPULSION OF THE JEWS FROM
THE ISLAND (JEZÍRAH) OF ARABIA.

ABÙHURAIRAH said, ' whilst I was in the *Masjid*, his highness came out of his house, and said, " rise up and go towards the *Jews*." Then we marched out with his highness, till we reached the *Jewish* college. Then his highness said, " O tribe of *Jews* ! embrace *Islàm*, that you may remain in security from the punishments of the world and futurity ; and know that God and his Prophet are masters of the earth ; and I wish, by the order of God, to turn you out of this land, your dwelling place ; then he who cannot carry away his property with ease, let him sell it." IBN ÔMER said, ' ÔMER-BIN-AL-KHAT'T'AB stood up, and repeated the *Khut'bah*, and said, " his highness made *Jewish* collectors of the dates and corn at *Khaiber*, and said, I shall leave you alone as long as God pleases ; but I saw it advisable to turn them out of their dwellings." And when ÔMER had firmly fixed on turning them out, one of their chiefs came to him and said, " O prince of the faithful ! ÔMER, will you turn us out, when verily the Prophet fixed us here comfortably, and made us collectors ?" Then ÔMER said to him, " do you suppose that I have forgotten

The Jews of *Khaiber* were allowed to occupy their lands at the pleasure of the Prophet.

BOOK XVII.

Three pre-
cepts deli-
vered by the
Prophet at
the time of
his death.

what the Prophet said to you, which was this, what will you do, when you shall be brought out of *Khaiber*, and your camel will run after you night after night?" Then the *Jew* said, "this was a joke of the Prophet's." Then ÔMER said, "you lie, O enemy of God!" Then ÔMER turned the *Jews* out of *Khaiber*, and gave them the price of their property."

IBN ÂBB'AS said, 'verily the Prophet advised three things, at the time of his death; one of them, to turn the polytheists out of *Arabia*; the second, to give to ambassadors as he gave to them; his highness was silent on the third;' or IBN ÂBB'AS said, 'I have forgotten it.' JA'BIR said, 'ÔMER-IBN-AL-KHAT'T'AB informed me that he heard the Prophet say, "I will bring the *Jews* and *Christians* out of *Arabia*, so that I will leave none there but *Muslemàns*, if I live, please God."

This Chapter is without a second part.

Part Third.

IBN ÔMER said, 'ÔMER-IBN-AL-KHAT'T'AB turned out the *Jews* and *Christians* from *Hijàz*; and when the Prophet conquered *Khaiber*, he wished to turn out the *Jews* from thence; but the *Jews* begged him not turn them out; saying, "we will work and give you half the revenue." Then the messenger of God said, "I shall let you alone as long as I please." Then they were left there, till ÔMER turned them out in the time of his reign towards *Taimàa* and *Arìh'aa*.*

* Concerning the situation of these places commentators are divided in opinion, some placing them in *Syria* and others in *Arabia*.

CHAP. XII.---PART I

IN EXPLANATION OF MONEY TAKEN FROM
INFIDELS WITHOUT FIGHTING.

MÁLIC-BIN-AWS* said, ÔMER-IBN-AL-KHAT'T'AB said, ' verily God has distinguished his Prophet by his money, and has not given it to any one but him; and this money was not partaken of by any one, but entirely for his highness; and he used to give one year's subsistence from it to his family; and what remained he expended in the good of *Muslime-men*; and would give to all *of* the *poor* and needy that asked him, but only to three of the assistants who were needy people.'

Part Second.

ÂWF-BIN-MÁLIC said, ' verily the messenger of God used (when poll-tax and tributary money came to him) to divide it on the day; and gave two shares to a man with a wife, and one to a man without a wife;

The Prophet's mode of dividing money received in tribute.

* It is uncertain whether he was one of the *Sah'abah* or of the *Tâbi'in*.

BOOK XVII.

Appropriation of the revenues acquired by conquest of the *Beni Nadir*, of *Fadac* and of *Khaiber*.

and the Prophet called me, and gave me two shares, because I had a wife: then ^AAMM'AR-BIN-YA'SER was called, who had no wife, and was given one share.' ^AIBN ÔMER said, 'I saw the Prophet, the first thing that came near him he would give to the freed slaves.' ^AMALIC-BIN-AWS said, ÔMER said, 'there were things for the Prophet, without any partnership; one the properties of *Beni Nadir*;* the second, the properties of *Khaiber*; the third, the revenue of *Fadac*.† But the properties of *Beni Nadir* were expended in entertaining ambassadors and others, and in horses and arms; and as to the revenue of *Fadac*, it was expended on travellers; and as to the *Khaiber* property, it was made into three dividends, two for *Muslemans* and one for the Prophet's own family and dependents; and any thing which remained in excess for their subsistence he would give to the poor refugees.'

Part Third.

^MUGHAIRAH-BIN-SHĪBAH said, 'verily ÔMER-IBN-ÂBDULAZİZ, when he became *Khalifah*, assembled the children of MERW'AN, and said, "verily his highness used to give the revenue of *Fadac* to his family, the poor and needy; and benefited with it the young children of *Beni Hâshem*, and married with it the widows of *Beni Hâshem*; and verily FÂTIMAH the daughter of the messenger of God, asked the Prophet to give the *Fadac* revenue to her, and he refused it; and it remained so during the life of the Prophet: until he died; then when AB'U-BACR became

* This was left entirely at the Prophet's disposal, because the place was taken by capitulation not by storm, or that it was taken without the assistance of horse. The Prophet distributed it among the *Muhajirs*, and gave no part to the *Ansars*, except to three who were in necessitous circumstances. See *Kor.* Chap. 59. SALE. Vol. II. p. 428. Not. t. u. w. ABULFEDA, p. 71.

† A village dependent on *Khaiber*. The Prophet granted them peace, on condition of their yielding up half their land. See ABULFEDA p. 91.

Khalifah, he did with the *Fadac* revenue as his highness had done during his life time; and when ÔMER became *Khalifah*, he did with it as his highness and AB'U-BACR had done, till he died: after that MERW'AN altered it, until I became king; when I saw the thing which the Prophet would not give to FÂTIMAH was not worthy in me to take and expend; verily I take you to witness that I return *Fadac* as it was in the time of the Prophet AB'U-BACR and ÔMER."

CH. XII.
PART III.

MERW'AN took to himself the revenue of *Fadac*, which had been settled on the poor: it was restored by ÔMER-BIN-ABD-UL-AZIZ.

CHAP. I. PART I.

ABD-UL-HATIM* said, "the Prophet said to me, 'when you sent your dog in pursuit of game, repeat the name of God, as at slaying an animal; then if your dog holds the game for you, and you find it alive, then slay it; but if you find your dog has killed it, and not eaten of it, then eat it; but if the dog has eaten it, do not eat it, then the dog has kept it for himself.' Then if you find another dog along with yours, and the game killed, do not eat of it; for verily you cannot know which of the dogs killed it; and if the other dog killed it, it might so be that when he was let loose after the game, the name of God might not have been repeated. And when you shoot an arrow at game, repeat the name

It is lawful to eat game killed by a dog, provided the game was pronounced at the time of slaying the dog.

* One of the Sahabah of the tribe Tamim, son of the celebrated Hatim, whose liberality was so conspicuous. He inherited that virtue from his father, as he is denominated *Yar-sahib* (owner of liberality). He was also a great sportsman. He came to the Prophet A. H. 7. He dwelt at Quba. He was with Ali in the battle of the camel, where he lost an eye. He was also present at the battle of Jaxim and Yaman. He died at Quba A. H. 67, in the time of Mu'awiyah-Umayyad; and his age is said to have been 120 years. See *U'la-l-haq* voc. *Hatim*.

Book the Eighteenth.

CHAP. I.---PART I.

ON HUNTING AND SLAYING ANIMALS.

ADÌ-IBN-HÀTIM,* said, ' the Prophet said to me, " when you send your dog in pursuit of game, repeat the name of God, as at slaying an animal ; then if your dog holds the game for you, and you find it alive, then slay it ; but if you find your dog has killed it, and not eaten of it, then eat it : but if the dog has eaten it, do not you eat it, then the dog has kept it for himself.' Then if you find another dog along with yours, and the game killed, do not eat of it ; for verily you cannot know which of the dogs killed it ; and if the other dog killed it, it might so be that when he was let loose after the game, the name of God might not have been repeated. And when you shoot an arrow at game, repeat the name

It is lawful to eat game killed by a dog, provided the name of God was pronounced at the time of slipping the dog.

* One of the *Sahábah* of the tribe *T'ai*, son of the celebrated *H'ATIM*, whose liberality was so conspicuous. He inherited that virtue from his father, so as to be denominated *jawwād-ibn-ul-jawwād*, the liberal, son of the liberal ; and was also a great sportsman. He came to the Prophet A. H. 7. He dwelt at *Cúfah*. He was with *ALÌ* in the battle of the camel, where he lost one eye. He was also present at the battles of *Saffain* and *Naharwān*. He died at *Cúfah* A. H. 67, in the time of *MUKHTAR-BIN-UBAID* ; and his age is then said to have been 120 years. See D'HERBELOT VOC. HATEM.

of God, the same as in slaying an animal; then if you lose sight of the game, and on finding it perceive nothing but the impression of your own arrow, then eat it if you wish; but if you find the game drowned, do not eat of it, although the mark of your arrow should be in it." ADI-IBN-HA'TIM said, "I said, "O messenger of God! I let loose my trained dogs after game." His highness said, "eat of the game which your dogs keep for you, and have not eaten of." I said, "although the dogs shall have killed it?" His highness said, "although it shall be killed." I said, "verily I shoot arrows without feathers." His highness said, "eat game which you wound; but that which is killed, without being wounded, must not be eaten."

AB'U-THALABAH said, "I said "O messenger of God! verily we live in a land belonging to the people of the book; is it lawful for us to eat out of their dishes? And we are in a land of game; and use our bows, and hunt with dogs trained and untrained; then which is lawful for us?" His highness said, "the order of the dishes is this, if you can get other dishes than those of the people of the book, then eat out of them; but if not, then wash them and eat out of them: and about what you shoot with bow and arrow, and repeat God's name upon, then eat it; and any thing you hunt with an untrained dog, and you get hold of alive, then slay it and eat it: and what you hunt with a dog trained, and at the time of letting him loose you shall have mentioned God's name, then eat it."

AB'U-THALABAH. "A. G. S. "If a person finds his game three days after having shot an arrow at it, he may eat it, should it not stink." AA'YESHAH said, "the Prophet's companions said, "O messenger of God! verily here are tribes newly become *Muslemàns*, and they have not yet learnt the rules of *Islàm* completely, they bring the flesh of game for us, and we cannot find out whether they repeat the name of God upon it or not." His highness said, "do ye repeat the name of God and eat it; and do

CHAP. F.
PART I.

Game killed with an arrow is lawful food, if the name of God was repeated at the time of discharging the arrow.

It is lawful to eat out of dishes used by christians & jews, after washing them, if others are not procurable.

BOOK XVIII.

Precepts delivered by the Prophet to Ali, who kept them in the scabbard of his sword.

Animals may be killed with any instrument which draws blood.

not suppose that *Muslemàns* shall not have mentioned God's name." AB'U-TUFAIL* said, 'ALÌ-IBN-AB'UT'ALIB was asked, "has the Prophet particularly told you any thing in the orders of religion, which he has not told to others?" He said, "no, except the thing which is in the scabbard of my sword." Then ALÌ brought out a paper, in which this was written, "may God curse him who slays without repeating the name of God, in like manner as the polytheists did in the name of their idols: may God curse him who erases a land mark; and may God curse him who curseth his own father; and may God curse him who harbours an innovator."

RAFÌ-BIN-KHADÌJ said, "I said, "O messenger of God! verily I shall go out shooting to-morrow; perhaps I may not have a knife with me; shall I then kill my game with a reed which I may get as sharp as a knife?" His highness said, "eat it from being killed by any thing which makes the blood run; and the name of God being repeated upon it; excepting by teeth and nails." I said, "if I plunder camels and goats, and one of the camels runs away, and a man strike it with an arrow and it is not able to go, may I eat of it or not?" The messenger of God said, "verily camels are runners away, like the wild animals of the forest; therefore if one of them shall run away, kill it in any manner you can." CAB-BIN-MA'LIC said, 'I had goats, which used to graze upon *Salá*,† and my slave girl, who attended them, saw signs of death in one of them; and she broke a stone, and killed the goat with it; then I asked the Prophet of God, if it was lawful or not to eat it; and his highness ordered me to eat it." SHEDD'AD-BIN-AWS. 'A. G. S. "Verily God ordained it as proper to do good in all things, even to killing men and slaying animals:

* His name was AA'MIR-BIN-WATHILAH-AL-LAITHI-AL-CANA'NI. He was eight years old when the Prophet died; and he died A. H. 102, at Mecca, having out lived all the rest of the *Sah ábah*.

† Name of a mountain on the west side of *Medinah*, near the four *Masjids*. It was in this quarter that the Prophet, in expectation of an attack, dug a ditch, from which the celebrated combat that followed derived its name.

therefore when you kill, do it well; and when you slay an animal, do it properly, that is sharpen your knife well before slaying." IBN-ÔMER said, "his highness has cursed him who shall make a butt of an animal, and shoot it to death with arrows." JA'BIR. "The Prophet prohibited striking in the face, whether of man or animals, and forbade marking in the face." JA'BIR said, "verily an ass passed near the Prophet, which was marked in the face, and his highness said, "may God curse him who has marked it." ANAS said, "I took ÂBDULLAH-BIN-AB'U-TÂLHÂH to the Prophet, that he might chew a date and rub it in the roof of his mouth; and I found his highness with a marking iron in his hand, with which he was marking alms camels, to discriminate them from others."* HISH'AM-BIN-ZAID† relates from ANAS, who said, "I went to the Prophet when he was in a sheep fold; and saw him marking the limbs of quadrupeds."

Part Second.

ÂDÎ-BIN-HÂTIM said, "I said, "O messenger of God! inform me, if one of us takes game, and has no knife, whether he may slay it with a white stone or a piece of split wood?" His highness said, "make the blood run with any thing you like, and repeat the name of God." AB'U'L-ÛSHAR'AA‡ relates from his father, who said, "O messenger of God! are there no other parts to slay animals but in the throat and breast?" His highness said, "if you strike darts in their thighs, it is sufficient; and this is when an animal falls into a well, and it is not possible to

* From this tradition it is known that to mark except in the face is lawful. ABD-UL-HAK.

† One of the *Tâbi'in* of good authority, grandson of ANAS-BIN-MÂ'LIC.

‡ His name is USA'MAH-BIN-MÂ'LIC, one of the *Tâbi'in* of Bas'rah. The opinions of authors concerning his authority in matters of tradition are various.

BOOK XVIII.

When the throat of an animal cannot be cut, or his breast wounded, he may be killed by piercing his thighs.

The food of a christian may be eaten by a Muslemàn.

The flesh of beasts or birds of prey must not be eaten.

slay it by the throat or breast." ^AADÌ-IBN-HATIM said, 'I said, "O messenger of God! I shoot arrows at game, and to-morrow find the impression of the arrow." His highness said, "when you know that your arrow killed it, and you do not perceive it torn by any animal, then eat it." JA'BIR said, 'we were prohibited from eating the game caught by a dog belonging to a worshipper of fire.' KABISAH-BIN-HULB relates from his father, who said, 'I asked the Prophet about eating the victuals of a christian; and I observed, I thought it a sin to do so: and his highness said "let no doubt enter your breast, it is lawful to eat it." AB'U-DAR-D'AA said, 'the Prophet forbade eating of an animal made a butt of, and shot to death with arrows.' ^AIRB'AD-BIN-SARIH said, 'his highness forbade, in the day of taking Khaiber, eating tearing animals; and forbade eating birds of prey, and forbade eating the flesh of the tame ass: and forbade eating an animal which had been taken away by a wolf.' IBN-^AABBAS and AB'UHURAIRAH said, 'verily the messenger of God has forbidden the eating of an animal whose skin is cut, and not its veins, and left in this situation till dead.' JA'BIR. 'A. G. S. "The flesh of a foetus is rendered lawful to be eaten; by slaying the mother in the manner prescribed by the law." AB'U-SA'ID-KHUDHRI said, 'I said, "O messenger of God! we Nahr camels and slay bullocks and goats, and find their young dead in their bellies; must we throw them away or eat them?" His highness said, "eat them if you like; because in slaying their mothers you slay them." ^AABDULLAH-BIN-OMER. 'A. G. S. "Whoever kills a sparrow, or a smaller bird than it, without it's right, God will ask about it on the day of resurrection." It was said, "O messenger of God! what is right in killing?" He said, "its right is, that you kill it as established by law, and then eat it: not that you cut off its head, and throw it away." AB'U-WA'KID-LAITHI said, 'his highness arrived at Medinah, and saw people cutting off the humps of camels and tails of sheep and eating them;

and said, "a member which is cut off of a live animal, is like a thing that dies, and must not be eaten."

CHAP. I.
PART II.

It is unlaw-
ful to eat
part of a
live animal.

Part Third.

ATÀ-BIN-YESÀR relates, from a man of the *Bení-Háarithah* tribe, that he was driving out to pasture a camel with young, in a valley of the mountain of *Ohud*; and he saw the camel was about to die, but could find nothing with which to *Nahr* her; and he took hold of a nail, and struck it into her breast, which made the blood run; after that he informed the Prophet of it; and his highness ordered him to eat her.

Part Second.

ABDULLAH BIN-MUGHAFAR, a companion of the Prophet, relates that he was driving out to pasture a camel with young, in a valley of the mountain of *Ohud*; and he saw the camel was about to die, but could find nothing with which to *Nahr* her; and he took hold of a nail, and struck it into her breast, which made the blood run; after that he informed the Prophet of it; and his highness ordered him to eat her.

This Chapter has no third part.

CHAP. II.---PART I.

D O G S.

The Prophet ordered all dogs to be killed, but afterwards retracted it.

IBN-ÔMER. 'A. G. s. 'whoever keeps a dog (except for the protection of his cattle, and except for hunting, and for guarding his corn fields) his rewards will be diminished the quantity of one *Kirât*.' **JÂBIR** said 'the Prophet ordered me to kill dogs, till I came to a village woman with her dog following her; and I killed it. After that his highness forbade killing dogs and said, "kill black dogs having two white spots upon their eyes; for verily this kind of dog is the devil." **IBN-ÔMER** said 'his highness ordered dogs to be killed, except those for hunting and guarding cattle.'

Part Second.

ÂBDULLAH-BIN-MUGHAFAL. 'A. G. s. "If these dogs were not a herd of the herds, I most certainly would kill them all; then kill of them black dogs. **IBN-ÂBB'AS** said, 'his highness has forbidden making quadrupeds fight.'

This Chapter has no third part.

CHAP. III.---PART I.

IN EXPLANATION OF ANIMALS LAWFUL
AND UNLAWFUL TO BE EATEN.

ABÙ-KUTÁDAH said, 'I saw a wild ass, wounded it, and killed it; then I waited upon his highness, and mentioned the circumstance, and he said, "have you any of its flesh?" I said, "there is its leg." Then the Prophet took it and ate it.' ANAS said 'I started a hare, and caught it in *Marr-al-dhahràn** and brought it to AB'U-TÁLHÁH, and he killed it, and sent its two hind legs to the Prophet, who accepted of them.' IBN-ÔMER. 'A. G. S. "I do not eat the *Dabb†* myself, nor do I make it unlawful for others."

IBN-ʿABBĀS said, KHĀLID-BIN-WALĪD told me, that he went with the Prophet, to *Maimūnah*, and found her with a baked *Ḍabb*, and she brought

* A plain so called, something less than a day's journey from Mecca, called by the common people the plain of FA'RIMAH. People going to Medinah generally halt the first day at this place.

† In Persian *Súsmár*; a species of lizard; *Lacerta Ægyptia*. *Hasselq.* p. 302. *Forsk.* *Descr. Anim.* p. 13.

BOOK XVIII.

The Prophet ate fowls, and locusts.

He approved the whale as lawful food.

Rules in case of a fly or a mouse falling into the dish with victuals.

it for the Prophet, but he drew back his hands and did not eat it.' KH'ALID said "is it unlawful, O messenger of God! to eat the *Dabb*?" He said "no, but there are none in my country, therefore I think it wrong to eat them." KH'ALID says 'then I drew it to myself and ate it; and the Prophet looked on but did not forbid it.' ABU'-MU'SA-ASHAR^AI, said, 'I saw his highness eat fowls.' IBN-AB'U-AWF^I said, 'I fought seven battles along with the Prophet; and we used to eat locusts with his highness.' JA'BIR said, 'I fought for the faith in a war, in which, from extreme hunger, we were obliged to eat the leaves of trees; and AB'U-UBAIDAH* commanded the army, and we were desperately hungry, and found a dead fish upon the side of a river, the like we had never seen; it was called *Amber*;† and we lived upon it fifteen days: then AB'U-UBAIDAH took a bone out of its side, and a man on horse-back rode under it. Then when we arrived at *Medinah* we told the Prophet of it, and he said, "eat the aliment which God has brought out for you, and give me to eat of it if any remains." AB'U-UBAIDAH says, 'then I sent some of it to the messenger of God, and he ate it.' AB'UHURAIRAH, A. G. S. "when a fly falls into the pail of any one of you, plunge it in completely, then take it out and throw it away; because in one of its wings is a cause of sickness and in the other of health; and in falling it falls on the sick wing, and when you drown it, the other wing will operate against the effect of the sick one." MAIMUNAH said, 'a mouse fell into butter and died; and his highness was asked about the order of it: he said, "throw out the mouse and the butter around it, and eat the remainder." IBN-OMER said, "I heard his highness say, "kill snakes, and kill the snake which has two black lines upon its back, and

* One of the *Sah'abah*. His name was AA'MIR-BIN-ABDULLAH-BIN-UL-JARRAH'-AL-KAHADI-AL-KARASHI. He is one of the ten called *Asharah-Mubashsharah*. He embraced *Islam* along with OTHM'AN-BIN-MADHU'UN; and was one of those who fled to *Ethiopia*. He attended the Prophet in all his wars, and was one of those who remained firm at the battle of *Ohud*. He died A. H. 18. aged 58.

† The species of whale from which ambergris is obtained, and of the skin of which shields are made. ABD-UL-HAK.

kill the snake called *abter*, on account of its small tail; for verily these two kinds of snake blind the eyes as soon as they are looked at; and if a pregnant woman should see them, she would miscarry from fright." IBN-ÖMER says, 'just as I was about killing a snake, AB'U-LABA'BAH-ANSA'Rİ called out to me not to kill it. Then I said, "his highness ordered me to kill them, why do you forbid?" He said, "his highness, after giving the order for killing them, said, you must not kill the snakes that live in the houses, because they are not snakes, but a kind of genii." AB'U-SA'YIB* said, we went to AB'U-SA'ID-KHUD'HRI; and whilst we were sitting, we heard a shaking under his bedstead; and we looked and saw a snake: then I got up to kill it, and AB'U-SA'ID was saying his prayers, and he made a sign to me to sit down, and I did so. And when he had finished his prayers, he made a sign towards a room in his house, and said, "there was a youth in my family lived there, who had newly married." Then AB'U-SA'ID said, "we came out of *Medinah* along with the Prophet, to a trench which was digging for fighting, and this youth would ask the Prophet's permission to return to his house every day at noon, which was granted: then one day the youth asked his highness leave, who said, "put on your armour, because I am alarmed about you, from the evil designs of the tribe of *Beni Kuraidhah*." Then the youth took his arms, and returned towards his house; and when he arrived, he saw his wife standing between two doors: and the youth was about piercing her with a spear, being seized with jealousy at seeing her standing out of her room; and she said, "withhold your spear, and come into the room, that you may see what has brought me out." Then the youth went into the room, and beheld a large snake coiled up sleeping upon his bed, and he struck his spear into the snake; then the snake attacked the

CHAP. III.
PART I.

The Prophet ordered all snakes to be killed, except domestic ones.

* One of the *Tābi'in* of *Medinah*, of good authority, the slave of HUSH'AM-BIN-ZAHRAH. He relates traditions from AB'UHURAIRAH, AB'U-SA'ID and MOGHIRAH.

BOOK XVIII.

The Prophet
ordered
all snakes
to be killed,
except the
domestic ones.

Domestic
snakes,
which are
genii, must
be warned
to depart;
if they do
not, they are
to be killed.

The came-
lion to be
killed.

youth, and bit him, and it was not known which of them died first, the snake or the youth. Then I went to the Prophet, and mentioned the occurrence, and said, "supplicate God to give life to the youth." Then his highness said, "ask God to forgive your friend; wherefore do you wish a prayer to be made for his life?" After that, he said, "in these houses are the genii, some of them believers and some infidels; therefore when you see any thing of those inhabitants turn them out; but do not hurry in killing them, but say, "do not incommode me, if you do I shall kill you." Then if it goes away, so much the better; but if not, kill it, because it is an infidel *genius*." And his highness said to the youth's tribe, "take him away and bury him." And in one tradition it is thus, that his highness said, "verily there are genii in *Medinah* which have embraced *Islâm*; then when you see any one of them, warn him three days; and if he appears after that, kill him, because, he is none but an infidel." OMM SHARIC said, "his highness ordered a camelion to be killed, and said, "it was a camelion which blew the fire into which NIMROD threw ABRAHAM." AB'UHURAIRAH. 'A. G. S. "Whoever shall kill a camelion at one stroke shall have one hundred good acts written for him; and whoever kills one at two strokes, shall have less than one hundred good deeds written for him; and whoever shall kill one by three strokes shall have less written for him than the second." AB'UHURAIRAH. 'A. G. S. "An ant bit a Prophet, and he ordered the ant hill to be burnt, which was done. Then God sent a voice to the Prophet, saying, have you burnt, on account of one biting you, a whole multitude of those that remembered God, and repeated his name?"

into the room, and beheld a large snake coiled up sleeping upon his bed, and he struck his spear into the snake; then the snake attacked the

* One of the traditions of the Prophet, the slave of Allah, is that he ordered all snakes to be killed, except the domestic ones. He relates traditions from Ab'U Hurairah, A. G. S. and others.

Part Second.

ABÜHURAIRAH. ' A. G. S. " When a mouse falls into butter, if it be congealed, throw the mouse away and the butter around it; but if it be melted, do not touch it." **SAFÍNAH** said, ' I ate with his highness a *Húbára*.* **IBN ÔMER** said, ' the Prophet forbade eating the flesh or milk of an animal that feeds filthily.' **JABIR** said, ' the Prophet has prohibited eating the flesh of a cat, and eating its price.' **KHA'LID-BIN-WALID** said, ' I fought along side of the Prophet at the battle of *Khaiber*, and the *Jews* came to him, and complained of his people, going to their green and ripe dates, and throwing them off the trees; then his highness said, " beware, the properties of *Múáhids* is not lawful, excepting poll-tax." **IBN ÔMER.** ' A. G. S. " Two things without slaying, and two bloods have been made lawful for us; of the first one is a fish, the other a locust; and of the second one is the liver, and the other the spleen of animals."† **SALM'AN** said, ' the Prophet was asked about the orders for locusts; and he said, " locusts are armies sent by God, on some towns with which he is angry; I do not eat them myself nor make them unlawful to others." **ZAID-BIN-KHA'LID** said, ' his highness has forbidden abusing the cock; and said, " verily the cock informs of the time to pray." **ÂBDUL-RAH-M'AN-BIN-AB'ULAIL'A.** ' A. G. S. " When a snake appears in a dwelling, and you say to it, " verily I swear you by the promise which *NOAH* and *SULAIM'AN-BIN-DA'ÛD* took from you, not to incommode me," then if it comes back, kill it.' **IBN ÂBB'AS** said, ' the Prophet ordered me to kill

A bustard is lawful food.

Animals that feed filthily, and cats, are unlawful to be eaten.

The liver & spleen of animals may be eaten.

* A bustard.

† That is, these two substances resemble blood, and may be considered as congealed blood; yet they may be lawfully eaten; whereas the blood of animals is forbidden.

BOOK XVIII.

The small
white snake
is innocent
& must not
be killed.

snakes, and said, "whoever shall let a snake alone, for fear of exciting the revenge of others, is not of us, or of our ways." AB'UHURAIRAH. 'A. G. S. "The enmity of man and the snake is of old; and he who does not kill it, from fear, is not of me." IBN ABB'AS said, 'O messenger of God! I wish to clean *Zemzem* of the thistles and dirt which have fallen into it; and verily there are small snakes in it." Then his highness ordered them to be killed.' IBN MASU'UD. 'A. G. S. "Kill all snakes, except the small white one, which is not poisonous." IBN ABB'AS said, his highness forbade killing four animals; one, the ant before stinging; the second, the bee, which benefits by its honey and wax; the third the wood pecker; the fourth, the starling.'

Part Third.

Three kinds
of genii.

IBN ABBAS said, 'the people of ignorance used to eat some things and not others; then God sent his Prophets and his book, and made things lawful which were so, and things unlawful which were so; and the things which he did not explain as lawful or unlawful, he will pardon his servants for eating.' AB'U THALABAH. 'A. G. S. "The genii are of three kinds, one kind have wings and fly, another are snakes and dogs; and the third move about from place to place like men."

CHAP. IV.---PART I.

IN EXPLANATION OF AKIKAH.*

SALMÀN-BIN-ĀĀMIR DABBĪ† said, I heard the Prophet say, "Akikah must be observed at the birth of a child; then slay a goat on its part and shave its head." ĀĀ'YESHAH said, 'children were brought to his highness, and he prayed for blessings on them; and he chewed dates, and then rubbed them on the roof of their mouths.' ASMA'A-BINT-AB'U-BACR said, 'I was pregnant in Mecca, and was brought to bed of ĀBDULLAH-BIN-ZUBAIR at Kubàa,‡ and I carried him to his highness, and put him in his arms: then the Prophet called for a date, chewed it and put it into ĀBDULLAH's mouth, with the moisture of his own blessed mouth, and then rubbed it on the roof of it, and prayed for a blessing on him."

Rites to be observed on shaving a child's head for the first time.

* That is leaving the hair on an infant's head, till the seventh, fourteenth, twenty-first or twenty-eighth or thirty-fifth day after birth, when the hair is shaved, and its weight in silver given in alms. At the same time animals are sacrificed. Most authors define *Akikah* to be the hair which is on a child's head at the time of its birth; from the verb *Ak*, to split, because that hair first splits the skin and bursts forth; and it is thence transferred to the animal which is sacrificed on account of that hair. But IBN-ABD-UL-BARR, on the authority of IM'AM AH'MED, rejects this derivation, and says that *Ak* signifying to cut, the term *Akikah* is immediately applicable to the sacrificed animal, whose throat is cut. ABD-UL-HAK.

† One of the *Sah'abah*, reckoned among those of *Bas'rah*.

‡ A village near to *Medinah*. This was the first place where the Prophet halted after his flight from Mecca. He stopped here three days, and laid the foundation of a *Masjid*, called the *Masjid* of *Kubàa*.

Part Second.

OMM-CURZ* said, 'I heard the Prophet of God say, "molest not the feathered race;" and she said, 'I heard the Prophet say, "the *Ākikah* for a son is two goats; and for a daughter one, either male or female.'" IM'AM-MUH'AMMED-BA'KIR relates from his forefathers, that 'his highness performed *Ākikah* for IM'AM-HASAN with one goat; and said, "O FA'TIMAH! shave his head; and give silver in alms equal to the weight of his hair." Then it was weighed, either one drachm or less.' IBN-ĀBB'AS said, 'verily the messenger of God did *Ākikah* on the part of HASAN and HUSAIN, by one ram each.' AMER-IBN-SHUAIB relates, from his forefathers, that 'his highness was asked about *Ākikah*, and he said, "God does not love this word."† Therefore whoever shall have a child, it is best to slay an animal on its account; two goats for a son, and one for a daughter.‡ ABU-RA'FĪ said, 'I saw his highness say the *Adhān* (or call to prayer,) in IM'AM-HASAN's ear, when FA'TIMAH lay in of him.'

Part Third.

BURAIDAH said, 'we used, in times of ignorance, when children were born to us, to slay goats and rub their heads with the blood. Then when the *Islām* religion came, we slew a goat on the seventh day, and shaved the child's head, and rubbed saffron upon it.'

* One of the *Sah'ābiyāt* of Mecca, of the tribe *Khuzād*. She relates traditions from the Prophet; IBN-ABBAS, URWAH and AT'AA deliver them from her.

† You may say his highness thought the name *Akikah* bad, because it reminded of *Ukūk* which means undutiful children to their parents.

‡ From this tradition it is known, that if *Nasikah* was repeated instead of *Akikah* it would be better.

Book the Nineteenth.

CHAP. I.---PART I.

ON VARIOUS KINDS OF FOOD.

OMER-IBN-ABI-SALMAH said, 'I was a boy in the Prophet's arms, and used to put my hand into every platter of victuals that came, and eat from every part, as children do; and the Prophet said to me, "repeat the name of God, and eat with your right hand; and eat from before you." **HUD'HAIFAH-BIN-YEM'AN.** 'A. G. S. "The devil has power over that meat which is eaten without remembering the name of God." **JABIR.** 'A. G. S. "When a man comes into his house and remembers God, and repeats his name at eating his meat, the devil says to his followers, "here is no place for you to stay in to night, nor is there any supper for you." And when a man comes into his house without remembering God's name, the devil says to his followers, "you have got a place to spend the night in;" and when a man remembers not God's name at his meal, the devil says to his followers, "you have a supper also." **IBN-OMER.** 'A. G. S. "When any one of you eats, he must do it with his

The name of God must be repeated before commencing a meal.

BOOK XIX.

Food and
drink are to
be taken
with the
right hand.

right hand; and when any one of your drinks, he must take hold of the water pot with the right hand; because the devil eats and drinks with the left." CAB-BIN-MALIC said, 'the Prophet used to eat with three fingers; the thumb, the forefinger, and middle finger; and after eating, he used to lick his blessed fingers, before touching any thing else.' IBN-ABBAS. A. G. S. "When one of you eats, he must not clean his fingers with any thing, before first licking them." JA'BIR said, 'I heard the messenger of God say, "verily the devil is present at every thing a man does; even at his meals; therefore, when a mouthful falls from the hand of any one of you, he must take it up, and put away dust that may stick to it, and eat it: but if any filthy thing shall have touched it, give it to animals to eat, such as dogs and cats; and do not leave it for the devil. Then, when you have done eating, lick your fingers; because you cannot know which part of the victuals is blessed." AB'U-JUH'AIFAH said, 'the Prophet said, "I do not eat reclining." KUTA'DAH relates, from ANAS, who said, 'his highness did not eat off a table, such as is the way of the proud, to avoid bending their heads; and did not eat out of small dishes; and fine bread was not made for him.' It was said to KUTA'DAH, 'what did he eat upon?' He said, 'upon a cloth.' ANAS said I do not know that his highness ever saw fine bread, to his death; and I do not know that his highness shall have seen a baked goat with its skin on, ever with his eyes.' SAHAL-BIN-SAD said, 'the Prophet never saw flour that had been twice sifted, from the time that God sent him on his mission, till he took his soul; and his highness never saw a sieve, from the time of his mission to the taking of his soul.' It was said to SAHAL-BIN-SAD, 'how did you use to eat barley bread, unsifted?' He said, 'we used to clean the barley, and blow away the bran from it, make dough with it, with water, and then bread, and eat it.' AB'UHURAIRAH said, 'his highness never found fault with any of his victuals; if he liked what was placed before him, he would eat it; if

The Pro-
phet was
frugal in his
table.

The name of
God must
be repeated
before com-
mencing a
meal.

not, he left it alone.' AB'UHURAIRAH said, 'there was an infidel, who ate a great deal, and embraced *Islām*; after which he ate but little: and this was mentioned to the Prophet, who said, "verily a *Muslemān* eats into one gut, I mean he eats little; and an infidel eats into seven guts, that is, he eats a great deal." AB'UHURAIRAH. 'A. G. S. "Verily the messenger of God made a guest of an infidel, and he ordered a goat to be milked, which was done; and the guest drank the milk: after that his highness ordered another goat to be milked, and he drank that also, till he drank the milk of seven goats. Then verily the guest spent the night, and embraced *Islām* in the morning. Then the Prophet ordered a goat to be milked for him, which was done, and he drank the milk; then he ordered another goat to be milked, but the guest would not drink the milk; because he was satiated with the milk of the first goat. Then his highness said, "a believer drinks into one gut, and an infidel into seven." AB'UHURAIRAH. 'A. G. S. "The dinner of two people is sufficient for three, and the dinner of three for four." AA'YESHAH said, 'I heard the Prophet say "*Talbīnah** is a comforter to the sick, and allays their melancholy." ANAS said, 'verily a taylor invited the Prophet to dinner, and I went along with him; and the taylor placed barley-bread near the Prophet, and soup, in which was pompion and salt meat. Then I saw the Prophet looking out for pieces of pompion in the bowl: and ever since that day I have been fond of pompion.' AMER-BIN-UMAIYAH† said, 'I saw his highness cutting meat off the shoulder of a goat; and he was called to prayer, and threw down the shoulder and knife, then stood up and performed prayers, but did not *Wad'ū*.'

CHAP. I.
PART I.

A. *Muslemān* should be abstemious in his meals.

* A kind of thin gruel, made with flour and honey, resembling milk in color and consistence; whence the name, from *laban*.

† One of the *Sahābah*, distinguished for his courage. He was on the side of the infidels in the battles of *Bedr* and *Ohud*; but embraced *Islām* after the idolaters retreated from *Ohud*. The first action in which he fought on the side of the *Muslemāns* was that of *Bir-Mā'ūnah*. He was afterwards taken prisoner by AA'MIR-BIN-TUFAIL and set at liberty. In the year 6 the Prophet sent him into *Ethiopia*, on an embassy to the NAJASHI, whom he persuaded to embrace the faith of *Islām*. He is reckoned among those of *Hijāz*.

BOOK XIX.

The Prophet was fond of sweetmeats, honey, vinegar, mushrooms,

fruit of the *Arâc*,

and dates.

AA'YESHAH said, 'the Prophet was fond of sweetmeats and honey.'

JA'BIR said, 'verily the Prophet asked the people of his house for something to eat with his bread; and they said, "we have nothing but vinegar." Then his highness called for the vinegar, and began eating bread and vinegar; and said, "vinegar is a good thing with bread, vinegar is a good thing with bread." SA'ID-BIN-ZAID, A. G. S. "Mushrooms are

of the manna which God sent down to the tribe of Moses, and their essence is a cure for the eyes."

ABDULLAH-BIN-JAFER* said, 'I saw the Prophet eating moist dates with cucumbers.'

JA'BIR said, 'we were with his highness in *Marr-al-dhahrân*, and we gathered the fruit of the *Arâc*,† and his highness said, "take the black fruit, because it is most

delicious." JA'BIR says, "as the fruit of the *Arâc* is food for shepherds,

they know the best from the worst; and it was said to his highness, "did

you use to drive out goats to pasture, that you know the best?" He said,

"yes, and this driving of goats is not particularly my province, but that

of every other Prophet." ANAS said, 'I saw the Prophet sitting upon

his buttocks with his legs drawn up, eating dry dates.' (And in one

tradition it is, that he was eating dry dates quick.) AA'YESHAH, A. G. S.

"The people of a house, having dates, will not be hungry;" and his

highness said, "O AA'YESHAH! every house not having dates in it, the

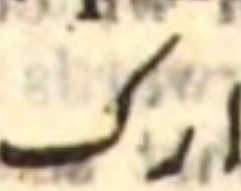
inhabitants of it are hungry;" this he repeated twice or thrice. SA'ID-BIN

AB'U-WAKK'AS said, 'I heard the Prophet say, "whoever eats in the

morning for breakfast seven *Ajwah* dates, (which are the best dates of

Medinah) neither poison nor enchantment will make any impression on

* One of the *S'ah'abah*, a grand-son of AB'U-TA'LIB, born in *Ethiopia*. His mother was ASM'AA-BINT-UMAIS. He died at *Medinah* A. H. 80, aged ninety years. He was celebrated for his liberality, his wit, and merciful disposition.

† *Cissus arborea*. FORSK. *Flor. Egypt. Arab.* p. CV. 32. A tree highly esteemed: the fruit, called *Cabâth* or *Barîr* is eatable; the slender twigs and roots are used as tooth brushes; and the leaves are said to be an antidote against poison, and are also used, when bruised, as a cataplasm upon tumours. See *Gon. voc.* 

him during that day." AA'YESHAH. A. G. S. "Verily in eating *Ajwah* dates of *A'aliah** there is cure; and verily *Ajwah* dates of *A'aliah* have the virtue of an antidote to poison." AA'YESHAH said, 'this was the state of us, the people of the house, the whole month passed with us, and we did not light a fire to dress victuals; and our food was nothing but dates and water; except any one sent meat.' AA'YESHAH said, 'the people of the house of MUHAMMED never got wheat bread two successive days.' AA'YESHAH said 'the Prophet died, and we did not get dates and water enough to satiate us.' NUM'AN-BIN-BASHIR said to his friends, 'do you not eat and drink to excess, as you like? and verily I saw the Prophet did not get dry dates enough to fill his belly: and since the condition of the Prophet of God was so, that of his followers should be the same.'

AB'U-AY'UB-ANS'ARI said, 'his highness used, when victuals were brought to him, to eat a little of it, and would send me what remained; and one day he sent me a large dish full of victuals, of which he had not eaten; and the cause of his highness not eating of it was this, there was garlick in it: then, as his highness did not eat of it, I supposed garlick was forbidden him, and I asked him, "is garlick unlawful for you to eat?" He said, "no, but I dislike eating it, on account of its smell." Then I said, "I also dislike the thing which you dislike." JA'BIR. A. G. S. "Whoever eats garlick or onions, must keep away from me, or from my *Masjid*, and must sit in his own house." And verily a pot was brought to the Prophet with greens in it, and he perceived a smell, and said, "put these greens near such a person;" and said to the person, "eat them, for I shall not; because I converse with him, you do not; I mean GABRIEL and other angels." MEKD'AM-BIN-MADICARIB. A. G. S. "Measure your food which you expend, and bestow; that you may be blessed

* A place extending from within three miles of *Medinah* to the distance of eight, on the side of the *Masjid* of *Kubà*.

CHAP. I.
PART I.

Frugal re-
past of all
the Pro-
phet's fami-
ly.

The Pro-
phet dis-
liked garlick.

BOOK XIX.

The Prophet gave praise to God after eating.

in it." AB'U-UMA'MAH said, ' when his highness finished eating he would repeat these words, " praise be to God! all praise! pure praise! being blessed." ANAS. ' A. G. S. " Verily God is pleased with the servant who eats a mouthful and says God's praise, and drinks a draught of water, and says God's praise."

Part Second.

ABU-AYUB says, ' we were near the messenger of God, and victuals were brought to him, and in the beginning of eating it, I never saw any victuals so blessed, and in the latter part of eating it, any so little blessed; and I said, " O messenger of God! how is this?" He said, " its cause is this, I remembered the name of God at the beginning of eating it; after that, a person sat down and did not take God's name, then the devil ate with him." AA'YESHAH. A. G. S. " When one of you eats, and forgets to mention God's name in the beginning, he must say, when he remembers, in the name of God, in the first of the meal and the last of it." UMAIAH said, ' there was a man who ate, and did not take God's name till only one mouthful of his meal remained; and when he raised it up to his mouth he said, " in the name of God," in the first of it and the last. Then the Prophet laughed, and said, " the devil was eating with him to this time, but now since he has remembered God's name, he has made the devil vomit all he had eaten." AB U-SA'ID-KHUD'H-Ri said, ' his highness used, after finishing his meal, to say these words, " thanks be to God, who has given me victuals to eat, and water to drink, and made me a *Muslemàn*." ABUHURAIRAH. ' A. G. S. " He who eats, and thanks the beneficence of God, is like him who fasts and has patience." AB'U-A'YUB said, ' the Prophet used, (when he ate or drank)

If a man forget to pronounce the name of God at the commencement of his meal, he must do it when he recollects.

to say, "thanks be to God, who has given me food and water to drink, and has made the entrance of them easy into my throat; and has made places for them to go out at." SALMA'N FA'RSI said, 'I read in the bible that verily the cause of blessing food is by washing the mouth and hands, after eating: and I mentioned these words of the bible to the Prophet; and he said, "the blessing of meat is in washing the mouth and hands before and after eating." IBN-ABB'AS said, 'his highness came out of the necessary, and victuals were brought before him; and when the companions saw that his highness ate before performing *Wad'u*, they said "shall we not bring you water to *Wad'u* with? He said, 'I have not been ordered to *Wad'u*, except when I stand up to prayers; not before eating." AB'UHURAIRAH and IBN-ABB'AS said, 'a dish of bread and milk was brought to his highness, and he said, "eat ye from the side of the dish: because the blessings descend upon the middle of it." ABDULLAH-BIN-OMER said, 'his highness was never seen eating in a leaning posture; and he never walked with two people or more behind; he either went between them or behind them.' ABDULLAH-BIN-HARITH said, 'bread and meat were brought to the Prophet, when he was in the *Masjid*, and he ate, and we along with him; after that he stood up, and repeated prayers; and we did the same; and we did not more than just rub our hands upon the pebbles of the *Masjid*.' AB'UHURAIRAH said, 'meat was brought to his highness, and a fore-leg and shoulder of it were put near him, because he was fond of a shoulder, then he ate it with his teeth (that is used no knife.) AA'YESHAH. 'A. G. S. "Cut not meat with a knife, because it is of the ways and habits of the *Ajami** eat meat with your teeth, because eating with the teeth is the most delicious and lightest on the stomach."

OMM-AL-MAND'HIR† said, 'the Prophet came to me, and ALI was a-

* The people of other countries besides Arabia.

† One of the *Sahabiyyat* of the class of *Ansars*, the daughter of KAIS. Her name was LAILA.

The mouth
and hands
should be
washed, be-
fore & after
eating.

Wad'u not
necessary
before eat-
ing.

and of the
internal and
external
of olive-oil.

BOOK XIX.

The Prophet recommended to a convalescent a dish made of beets & barley meal.

He approved of licking the dish out of which one has eaten;

and of the internal and external use of olive-oil.

long with him; and there were bunches of dates hanging in my house; and his highness began eating of them, and [^]ALÌ also; and his highness said, "O [^]ALÌ! withhold yourself from eating the dates; because you are weak, and but just recovered from sickness." OMM-AL-MAND'HIR says, 'then I made for his highness, as well as for all that were along with him, food of beets and barley meal; and the Prophet said, "O [^]ALÌ! eat of this, which will agree with you, and is proper for you." ANAS said, 'his highness was fond of the bottom crust.' NUBAISHAH. 'A. G. S. "Whoever eats in a dish, and licks it afterwards, the dish intercedes with God for him."* ABUHURAIRAH. 'A. G. S. "Whoever goes to sleep with the smell of meat on his hands, which he shall not have washed; and feels any inconvenience; then he must reproach none but himself for going to sleep with his hands unwashed." IBN [^]ABB'AS said, 'the food the Prophet liked best was milk, honey, and dates mixed.' ABU ASID [^]ANSARI. 'A. G. S. "Eat the oil of the olive tree, and rub it upon your body; because, this oil is got from a tree which God has named the blessed tree; that is, it is very beneficial." OMM-HA'NÌ, daughter of ABUTALIB said, 'the Prophet came to my house, and asked me if I had anything to eat, I said, "nothing, but dry bread and vinegar." Then his highness said, "bring what there is:" and said, "that house is not empty which has vinegar to eat with bread." YUSEF-BIN-[^]ABDULLAH† said, 'I saw his highness take a piece of barley-bread, and put dates upon it; and he said, "these dates are to eat with this piece of bread:" and he ate the bread with the dates.' SÂD-BIN-ABU-WAKK'AS said, 'I was sick, and the Prophet came to see me, and put his hand upon my breast, and I

* That is, the act of licking the dish evinces great humility and contriteness, which is a cause of pardon. ABD-UL-HAK.

† One of the minor *Sahâbah*; i. e. of those who had not arrived at years of maturity when the Prophet died. His patronymic appellation is ABU YAK'UB. His father ABDULLAH-BIN-SALAM was one of the greater *Sahâbah*, and a learned man among the Jews. See Vol. I. p. 302.

felt the coolness of it, upon my heart; and when he perceived my condition, he said, "verily you have the heart-ache; go to H^ARITH-BIN-CALADAH; for he is a physician: and you must take seven *Ajwah* dates, which are the best kind of *Medinah* dates, and pound them with their kernels, and put water to them: after that drink it." A^AYESHAH said, 'his highness ate musk melons with moist dates, and said, "the coolness of the melon is corrected by the heating quality of the date."'

The Prophet ate melons mixed with dates.

ANAS said, 'some old dates, insect-eaten, were brought to the Prophet, and he began picking the insects out.' IBN-^AOMER said, 'the head of a goat was brought to his highness, in the war of *Tabuc*; and he called for a knife, repeated the name of God and cut it into pieces.' SALM'AN said, 'his highness was asked about these three things, whether they were lawful or unlawful, one clarified butter, the second cheese, the third the wild ass: and his highness said, "that thing is lawful which God has made so in his book, and that is unlawful which he has made so in his book; and the thing which he has not explained as lawful or unlawful is one of the things which he has forgiven, in case of being eaten." IBN-^AOMER, A. G. S. "I love to have white bread, of white wheat having blackness concealed in it; and this is the best of all kinds of wheat; and it should be moistened with clarified butter and milk." Then one of the assistants stood up, and prepared the kind of bread which his highness has mentioned, and brought it; and his highness said, "in what dish was the clarified butter?" The person said, "it was in a vessel made of the skin of the *Dabb*." The Prophet said, "take the bread away." ALI-IBN-AB^AUTALIB said, 'his highness has forbidden eating garlick, unless dressed.' AB^AU-SA^AIB said, A^AYESHAH was asked about eating onions; whether it was unlawful or lawful. She said, "the last food which the Prophet ate of had onions in it." (It is related in tradition, that his highness never ate onions, either raw or in his food, except in this tradition of A^AYESHAH) ABDULLAH-BIN-

All things not expressly forbidden may be eaten with a safe conscience.

Garlic is not to be eaten raw.

BOOK XIX.

In eating food of uniform quality throughout, that which is nearest in the dish should be taken first; not so if the quality vary in different parts.

BUSR said, 'his highness came to my house, and we brought butter and dates to him; and he was fond of butter with dates.' [^]ICR'ASH-BIN-D[^]HU-AIB* said, 'a large dish was brought to me, in which was a great deal of bread and milk, and pieces of meat without bone; and I ate from every part of the dish; and his highness ate from the side fronting himself. Then he took hold of my right hand with his left, and said, "O [^]ICR'ASH! eat from before you, because this food is all alike." After that, a basket was brought to me with a variety of dates in it; and I began eating of them from before me; but his highness ate from every part of the basket; and said, "O [^]ICR'ASH! eat from any part you like, because these dates are not all of one kind." Then water was brought, and his highness washed both his hands, and touched his face with them, and his arms up to the elbow bone, and touched his head, and said, "O [^]ICR'ASH! this is *Wadû* for food dressed by fire; that is, if you eat food dressed by fire, this is the way for you to do afterwards."

[^]AA'YESHAH said, 'when some of the people of his highness' house were siezed with fevers, he ordered gruel to be made, and they would eat it; and his highness would use to say, "this gruel strengthens the heart, and removes the anguish of it, like as a woman cleans her face with water." AB'UHURAIRAH. 'A. G. S. "This date, whose name is *Âjwah*, is from paradise, and it is an antidote against poison; and mushrooms are a kind of honey, whose essence is a cure for the eyes."

* One of the *Sah'abah*; reckoned among those of *Bas'rah*.

Part Third.

MUGHAI^ARAH-BIN-SHĪBAH said, ' his highness and myself went to a man's house, and were his guests one night; and the man slew a goat, and by the Prophet's orders baked a breast of it; and his highness took a knife, and began cutting some it for me, and BILL'AL came and gave notice to his highness of prayer: then he threw down the knife from his hand, and said, in a way of surprize " what is come to BILL'AL, that he should give us notice of prayer at this time, and disturb us?" And said, " may his two hands be rubbed in dust." MUGHAI^ARAH says, ' the hair of my whiskers was long, and his highness said to me, " shall I shorten them, by putting a tooth cleaner under them, and cutting them?" HĪD'HAIFA^H said, ' when we were present with his highness at a meal, we did not put our hands into it, till the Prophet began; he would put his hand into the dish, and then we followed him. Verily we were present at a meal once with his highness, and he had not as yet put his hand into the food, when a young woman came, and from extreme hunger, as if any one had thrown her into the food, she wanted to put her hand into the dish without repeating God's name; and his highness took hold of her hands; after which an *Ārābī* came, in the same manner the woman had come; and he also wanted to put his hand into the food, but his highness seized it and said, " verily the devil has power over that which is eaten without bearing the name of God; and verily the devil has been the cause of this woman's coming, in order to make the food lawful to himself: and after her, the devil brought this *Ārābī*, to make the food lawful for himself by his means; then I took his hand also. I swear by God, the

The Prophet disliked being disturbed at his meals, even by a summons to prayer.

The Prophet hindered those from eating out of the dish with him who neglected to repeat the name of God.

BOOK XIX.

Shoes
should be
taken off at
meals.

The
Prophet
binder
of those
from eating
out of the
dish with
him who
neglected to
repeat the
name of
God.

devil's hand is in my hand with the woman's." Then his highness repeated the name of God, and put his hand into the victuals, and ate. AA'YESHAH said, ' verily his highness wanted to buy a slave, and he threw dates before him, and the slave ate a great many; and the Prophet said, " much eating is a sign of being unprosperous;" and he did not buy the slave.' ANAS-BIN-MALIC. ' A. G. S. " The best thing for you to eat with your bread is salt." ANAS. ' A. G. S. " When victuals are placed before you, eat them with your shoes off: because taking off your shoes is a cause of ease to your feet, and also a respect to the meat." ASM'AA-BINT-AB'U-BACR said, ' when bread and milk was brought to me, I ordered it to be covered, that its heat might be removed; because I heard the Prophet say " keeping food till its heat and boiling goes away, is a cause of blessing." NUBAISHAH. ' A. G. S. " Whoever eats in a dish, and licks it afterwards, the dish says to him, may God free you from hell fire, as you have freed me from the devil's licking me."

HUBAISHAH said, ' when we were present with his highness at a meal, we did not put our hands into it, till the Prophet began; he would put his hand into the dish, and then we followed him. Verily we were present at a meal once with his highness, and he had not as yet put his hand into the food, when a young woman came, and from extreme hunger, as if any one had thrown her into the food, she wanted to put her hand into the dish without repeating God's name; and his highness took hold of her hands; after which an A'abbid came, in the same manner the woman had come; and he also wanted to put his hand into the food, but his highness seized it and said, " verily the devil has power over that which is eaten without bearing the name of God; and verily the devil has been the cause of this woman's coming, in order to make the food lawful to himself; and after her, the devil brought this A'abbid, to make the food lawful for himself by his means; then I took his hand also. I swear by God, the

CHAP. II.---PART I.

ON ENTERTAINMENTS.

ABUHURAIRAH. ' A. G. S. " Whoever believes in God and the day of resurrection, must respect his guest: and whoever believes in God and the day of resurrection, must not incommode his neighbours; and a *Mómin* must only speak good words, otherwise remain silent." **AB'USHURAIH.** ' A. G. S. " Whoever believes in God and the day of resurrection, must respect his guest; and the time of being kind to him is one day and one night, and the period of entertaining him is three days: and after that, if he does it longer, he benefits him more. It is not right for a guest to stay in the house of the landlord, so long as to incommode him." **UKBAH-BIN-ÂA'MIR** said, ' I said to the messenger of God, " verily, you send me to fight for the faith, or on other business; and I stop with a tribe who do not entertain me; then what do you order me! may I take entertainment from them by force, or not?" His highness said to me, " if you stop with a tribe, and they give you what they ought, accept it, and approve; and if they do not, then take from them the right of a guest which is incumbent on a landlord." **AB'UHURAIRAH** said, ' one day, or one night, his highness came out of his house, and unexpectedly saw that

Respect and kindness are due to a guest; but he ought not to stay so long as to incommode his host.

BOOK XIX.

Entertain-
ment of the
Prophet at
the house of
one of the
assistants.

AB'U-BACR and ÔMER also came out of theirs: and his highness said to them, " what brought you out of your houses at this time?" They said, " hunger." His highness said, " by God, verily that which has brought you out has brought me out." Then he said, " get up." Then they stood up with his majesty; and he came near the house of a man of the assistants, but he was not at home: and when the man's wife saw his majesty, she said, " you are welcome; we are your friends." Then his highness said to her, " where is your husband gone?" She said, " he is gone to bring sweet water for us." Then the master of the house came, and saw his majesty and his two friends, and said, " thanks be to God this day, my guests are greater than those of others." Then the man of the house went, and brought his highness bunches of dates, of every kind, and said, " eat of them." Then the man took up a knife, to slay a goat for his guest; and his highness said to him, " withhold yourself from slaying a milch goat." Then the man killed a goat for them; and it was dressed, and they ate of it, and also of the dates; and they drank water. Then, when they were satiated with eating and drinking, his majesty said to AB'U-BACR and ÔMER, " I swear by God, you will most certainly be asked about this entertainment at the day of resurrection; that hunger brought you out of your houses, and you did not return till you found these benefits; and this will be asked you, to know if you were grateful for them or not."

Part Second.

MEKDAM-BIN-MADICARIB said, " I heard his majesty say, " if a *Muslemân*, the guest of a tribe, spends the night without being entertained; it shall be proper for every *Muslemân* to assist in taking from

the money and grain of the tribe, in proportion for his entertainment." AB'U'L-AH'WAS* relates from his father who said, "O messenger of God! inform me, if I stop with a man, and he does not entertain me, and after that he stops at my house, whether I am to entertain him, or act with him as he did with me?" His highness said, "entertain him." ANAS said, 'verily the messenger of God asked permission to go into SAD-BIN-UBADAH's house, and said, "peace be with you and the compassion of God." Then SAD said, in answer to his highness's *Salâm*, "peace be with you and the compassion of God;" but he said it low, so that his highness did not hear it; till the Prophet gave *Salâm* three times; and SAD answered it, three times also; but slowly. Then his highness returned to his house; and when SAD was sensible that he had said his *Salâm* in a low voice, he followed the Prophet and said, "O messenger of God! may my father and mother be sacrificed for you, you gave no *Salâm* but I heard and answered it every time; but I did not call it loud enough for you to hear; and the reason was, that I might obtain a great deal of blessing and good, by your repeating the *Salâm*. After that, his highness and all that were with him, went into SAD's house; and SAD brought some dried grapes, and his highness ate of them: and when he had done, he said, "may the virtuous always eat of your food, and may the angels send blessings on you, and ask for your pardon, and may the keepers of fast begin to eat with you."

ABDULLAH-BIN-BUSR said, 'there was a dish for the Prophet, which required four people to lift up, when it was full of victuals; the name of it was *gharra*, and the custom of his highness' feeding the poor was this, when it was breakfast time, and he had performed the forenoon prayer, the dish was brought full of bread and milk, and the people collected

* His name was AWF-BIN-MA'LIK, one of the *Tabi'in*. He was slain in the war with the *Khârijî*.

CHAP. III.
PART II.

A stranger is to be received with hospitality, even though he has formerly withheld it from his host.

Advantage of eating in company.

BOOK XIX.

The Prophet's mode of feeding the poor daily.

Advantage of eating in company.

around it: then one day, when there were a great many present, his highness sat down upon his legs drawn up under his thighs, on account of being confined for room, and an *Ārābī* who was present said, "what is this way of sitting?" His highness said, in answer to the *Ārābī*, "verily God has made me a kind servant, and not a proud king." After that, he said, in order to teach politeness, "eat from the sides of the dish, and leave the middle, so that the dish may be blessed." *WAH'SHĪ-BIN-HARB** relates from his forefathers, that, 'verily the Prophet's companions said, "O messenger of God! let us eat as much as we will, we are not filled." His highness said, "perhaps you eat separately." They said, "yes;" He said, "then eat together, and mention God's name, that the food may be blessed."

Part Third.

ABŪ-ASIB† said, 'One night, his highness came out of his house, and passed by me, and called me; then I came out towards him; after that he passed by *ABŪ BACR*'s house, and called him, and he also came out. Then he went by *OMER*'s house, and called likewise, and he came. Then his highness moved forward, till he entered a garden belonging to some of the assistants, and said to the master of the garden, "give me half ripe dates to eat." And they brought him a bunch, and put it before his highness; and himself and his companions ate them. Then the Prophet called for cold water, and drank it, and said, "verily you will be asked about this entertainment on the day of resurrection." Then *OMER*

* The grandson of that *WAH'SHĪ* who slew *HAMZAH* the Prophet's uncle.

† A slave of the Prophet. His name was *AHMER*; but he is better known by that of his son.

took the bunch of dates, and struck upon the ground, to separate those that remained upon it; after that he said, "O messenger of God! shall we be asked about this benefit?" He said, "we shall be asked, on the day of resurrection, about every benefit, small or great; except of three things, one a cloth, with which a man covers his private parts; the second, a bit of bread, by which a man puts away his hunger; the third, a confined place, in which a man screens himself from heat and cold." IBN-ÔMER.

'A. G. S. "when victuals are placed, no man must stand up till it be taken away; nor must one man leave off eating before the rest; and if he does, he must make an apology; because leaving off eating before others makes them ashamed, and they withdraw their hands from the food, when perhaps they have not satisfied themselves." IM'AM JAFER ŠA'DIK, said, 'the Prophet used, when he ate in company, to eat to the last, and did not leave off before others.' ASM'AA-BINT-YEZID said, 'victuals were brought to his highness, and he put them before some of us women who were present, and said, "eat ye." But notwithstanding we were hungry, we said, "we have no inclination." His highness said, "O women! do not mix hunger with lies." ÔMER-IBN-AL-KHAT'TAB: 'A. G. S. "Eat together, and not separately; because blessings are with the crowd." AB'UHURAIRAH. 'A. G. S. "It is of my ways that a man shall come out with his guest to the door of his house." IBN-ÂBB'AS. A. G. S. Good comes quicker to a house in which food is eaten with guests, than a knife to the hump of a camel.*

One man must not retire from a meal before others, without some urgent reason.

* As the hump of a camel is much softer than any other part of the animal, a knife cuts it sooner. ABD-UL-HAK.

CHAP. III.
PART II.

CHAP. III.---PART II.

This Chapter has no first or third part.

An animal which has died of itself may be eaten, when no other food can be procured.

ABÛ-WAKID-LAITHI said, "a man said, "O messenger of God! we are sometimes in a land where we get no victuals, and we are distracted on account of hunger; then, when are animals that have died lawful for us to eat?" His highness said, "when you cannot meet with any thing, in the day or night, nor any greens, grass or leaves of trees; an animal which has died is lawful for you."

to the hump of a camel.*

CHAP. IV.---PART I.

IN EXPLANATION OF DRINKABLES.

ANAS said, 'his highness used to take breath three times in drinking water; and would say, "drinking water in this way cools the stomach, and quenches the thirst, and gives health and vigour to the body." IBN-ABB'AS said, 'his highness has forbidden drinking water from the mouth of a water bag.' ANAS said, 'his highness has forbidden drinking water standing.' AB'UHURAIRAH. 'A. G. S. "Not one of you must drink water standing; then any person who does so, from forgetfulness, must vomit it up." IBN-ABB'AS said, 'I brought to his highness a bag full of *Zemzem* water, and he drank it standing.' ALI-BIN-AB'UT'ALIB said, 'I performed noon-day prayer, after that sat down for the trials of some men, in the court of the *Masjid* of *Cufah*, till the time for afternoon prayer came; then I drank and did *Wad'ù*; and after finishing, stood up and drank the remainder of the water standing; after that I said, "some men suppose it bad to drink water standing, and verily his highness did as I have done." JABIR said, 'his highness came into the garden of one of

Water not
to be drunk
standing.

Exception
to this rule.

BOOK XIX.

It is forbidden to drink out of silver or gold vessels.

the assistants, and had a friend along with him; and the Prophet made a *Salâm* to the man, and he answered it while watering his garden. Then his highness said to him, "if you have water which has been in your bag all night, bring it." The man said, "I have;" and he went to a place covered with date branches, and poured water into a pot, and milked a goat upon the water: then his highness drank the milk and water. Then the man brought another pot of milk and water, and the man who came with his highness drank it.' OMM-SALMAH. 'A. G. S. "That person who shall drink out of a silver cup, you may say drinks a draught of hell fire." HUD-HAIFAH said, "I heard his highness say, "do not wear silk clothes, nor sattin, nor drink out of gold or silver vessels, nor eat out of golden dishes: because these are for the infidels in the world, and for you in futurity." ANAS said, 'there was goat's milk mixed with water for his highness out of my well; and it was given to him, and he drank a little of it, and AB'U-BACR was on his left and an *Áárábî* on his right hand. Then ÔMER said "give AB'U-BACR some milk and water, O messenger of God! for he is worthy of it." Then his highness gave it to the *Áárábî* who was on his right, and said, "that which is on the right is worthy of it; and as you have seen me begin on the right, do you the same." SAHAL-BIN-SAD said, 'a cup was brought to his highness, with milk or water; and he drank of it; and there was a boy on his right hand, and on his left an old man; and his highness said, "O boy! do you permit me to give the cup to the old man?" He said, "I do not agree to give to others what you leave, O messenger of God!" Then the Prophet gave the cup to the boy.'

Part Second.

IBN-ÔMER said, 'we used to eat, in the time of the Prophet, when walking along; and we used to drink standing.' AMER-IBN-SHUAIB relates from his forefathers who said, 'we saw the Prophet drink water standing and sitting.' IBN-ABB'AS said, 'his highness forbade drawing breath or blowing into a pot of water.' IBN-ABB'AS. 'A. G. S. "Do not drink water at one breath, like the drinking of a camel; but do it by drawing breath twice or thrice: and bear the name of God when you are going to drink; and when you put the cup from your mouth, then bear the name of God likewise." AB'U-SA'ID-KHUD'HRÌ said, 'his highness has forbidden breathing when drinking; and a man who was present said, "I see dust fallen into the cup of water, and if I do not blow, how shall I remove it?" His highness said, "pour out a little of the water, and the dust will go with it." The man said, "verily I am not satiated by drinking at one breath." His highness said, "if you are not satiated with water at one breath, put the cup from your mouth, and take breath, and then drink again." AB'U-SA'ID-KHUD'HRÌ said, 'his highness has forbidden drinking from the broken side of a cup and blowing into water.' CABASHAH* said, 'his highness came into my house, and drank water standing, from a bag, which was hanging up: then I got up and went towards the bag, and cut off the mouth of it, that no body else might drink from the place, where his highness had put his mouth.' ZAHRI†

The name of God to be repeated before drinking and after it.

It is forbidden to breathe into a cup when drinking.

* One of the *Sah'abiyât*, the daughter of CAB-BIN-MA'LIC and wife of ABDULLAH-BIN-ABI-KUTA'DAH.

† One of the *Tâbi'in*, so denominated from ZAHRAH-BIN-CIL'AB. His name was AB'U-BACR-MUHAMMED-BIN-MUSLIM-BIN-UBAIDULLAH-BIN-SHAH'H'AB. One of the most learned of his time in *Medinah* in matters of law and tradition. He died A. H. 124.

Part Third.

IBN-ÔMER. "A. G. S. "Whoever drinks water out of gold or silver, or out of any vessel being the least gilt or silvered, drinks draught after draught of hell fire, into his belly."

‡ A village between *Mecca* and *Medinah*, distant two days journey from the latter.

* One of the daughters, the daughter of Cui-jin-Miao and wife of An-jin-Miao.
† One of the daughters, so designated from Cui-jin-Miao. His name was An-jin-Miao.
‡ One of the daughters, so designated from Cui-jin-Miao. His name was An-jin-Miao.

CHAP. V.—PART I.

ON NAKIH AND NABIDH.*

ANAS said, 'verily I gave the Prophet to drink, out of this cup which is before me, every kind of beverage.' AA'YESHAH said, 'we made *Nabidh* for his highness, in a bag, the mouth of which was tied above; and a hole made below, from which it was taken out and drunk: we put the *Nabidh* in the morning, and his highness would drink it in the evening: and what we made at night he would drink in the morning early.' IBN-ABB'AS said, 'his highness used to have *Nabidh* made for him in the first part of the night; and he would drink from the morning the whole of the day to the third day; and if any of it remained, he would give it to his servants: and sometimes would order it to be poured out upon the ground, which would be done.' JA'BIR said, *Nabidh* used to be made for his highness, in a bag: and when a bag was not to be got, it was made in a stone vessel.' BURAIDAH. 'A. G. S. "I had forbidden you the use of vessels: do not imagine that lawful and unlawful proceed from

* *Nakih* is putting dry grapes, or dry dates, into water, to extract their sweetness; and *Nabidh* is prepared in the same manner, only that the infusion is allowed to ferment till it acquires a little sharpness, or pungency.

The Prophet did not drink the infusion of grapes, or dates, later than the third day.

BOOK XIX.

The difference between lawful and unlawful in drinks does not proceed from the vessel, but its quality as intoxicating or otherwise.

vessels: no vessel makes a thing lawful which is unlawful, nor a thing unlawful lawful: the order is, that every thing inebriating is unlawful, and every thing which is not so is lawful, in any kind of vessel."

Part Second.

CHAP. V. PART I.
ABÙ-MÁLIC-ASHÁRÌ said, ' I heard his highness say, " verily it will so happen that some of my sects will drink liquor, and call it by another name."

Part Third.

ABDULLAH-BIN-ABÙ-AWFÌ said, " his highness forbade putting *Nabidh* into a *Hantam*.†

† A green vessel. In the morning, and his highness would order it to be poured out upon the ground, which would be done. *JARR* said, *Nabidh* used to be made for his highness, in a bag: and when a bag was not to be got, it was made in a stone vessel. *BURAYDAH* ' A. G. S. " I had forbidden you the use of vessels: do not imagine that lawful and unlawful proceed from the whole of the day to the third day; and if any of it remained, he would give it to his servants: and sometimes would order it to be poured out upon the ground, which would be done. *JARR* said, *Nabidh* used to be made for his highness, in a bag: and when a bag was not to be got, it was made in a stone vessel. *BURAYDAH* ' A. G. S. " I had forbidden you the use of vessels: do not imagine that lawful and unlawful proceed from

† *Nabidh* is put into a bag, or dry dates, into water, to extract their sweetness; and *Nabidh* is prepared in the evening, only that the infusion is allowed to ferment till it acquires a little sweetness, or pungency.

CHAP. VI.---PART I.

ON COVERING POTS AT NIGHT.

JĀBIR. A. G. S. "When it is the evening, prevent your little ones from coming out of your house, and sitting in the road; because the devil and his army were scattered about in the evening; and when one *Sáât* of the night has elapsed, then let them come out if they like; and shut your doors at night; and at the time of doing it, remember God's name; because the devil cannot open the door which has been shut in the name of God: and tie the mouths of your bags having water in them; and bear God's name at the time of tying them; and cover the tops of your water pots, and mention God's name; but if you cannot find any thing to cover them with, put a stick on: and extinguish your lamps at night." (And in one tradition it is thus, "cover the tops of your vessels; and tie the mouths of your water bags; because there is one night in the year in which the plague comes down; and it enters into that vessel or water bag not being covered.") JĀBIR said, 'AB'U-HŪMAID came, and brought a pot of milk to his highness, with the top uncovered; and the Prophet said, "why did you not cover the milk, if but by putting a stick on the top of it?" IBN-ÔMER. A. G. S. "Do not keep fire in your houses when

Doors to be shut, water-bags tied, pots covered, & lamps extinguished, at night.

In doing this, the name of God to be repeated.

BOOK XIX.

Danger of
keeping fire
at night.

you go to sleep." AB'U-MU'S'A-ASHARÌ said, ' a house was burnt in *Medinah*, fell upon its inhabitants and burnt them; and it was represented to the Prophet, who said, " this fire is nothing less than a great enemy to you; therefore when you go to sleep, extinguish it."

Part Second.

The protec-
tion of God
to be sought,
when dogs
and asses
make a noise
at night.

JÁBIR said, ' I heard his highness say, " when you hear the voice of dogs or asses in the night, seek protection with God from the wickedness of the accursed devil; because these dogs and asses see a thing which you do not: and a man must not come out of his house at night; because God brings out of his creation, in the night, what he wills, of devils, genii and other baneful things; and shut the doors of your houses, and bear God's name; because the devil cannot open the door which is shut in the name of God: and cover your water pots; and turn upside-down those that are empty." IBN-ABB'AS said, ' a rat came, drawing along the wick of a lamp, and threw it in front of the Prophet, upon the mat on which he was sitting; and it burnt about the value of one *Dirhem*: then his highness ordered, " when you go to sleep, put out your lamps; because the devil is the cause of this kind of act, and he burns you."

This Chapter has no third part.

Book the Twentieth.

CHAP. I.--PART I.

ON CLOTHES.

ANAS said, ' the clothes which his highness liked best were of the *Hibarah*.* AA'YESHAH said, ' his highness came out in the morning, and had a covering of wool, or of hair, upon his body.' MUGHAIKRAH-BIN-SHIBAH said, ' his highness wore a frock of *Rum*, with tight sleeves.' AB'U-BURDAH said, ' AA'YESHAH brought a cloth out to us, patched; and a pair of trowsers, also patched; and said, " his highness' soul was taken away in these two things." AA'YESHAH said, ' his highness' sleeping dress was of tanned leather, in which was the husk of dates, in place of cotton.' AA'YESHAH said, ' his highness' pillow was of leather, in which was husk of dates.' AA'YESHAH said, ' whilst I was sitting, in AB'U-BACR's house, at Mecca, at mid-day, some person said to him, " his highness is coming with a corner of a cloth tied round his head." JA'BIR. ' A. G. S. " A man

Description
of the Pro-
phet's dress.

* A striped manufacture of Yemen, made of cotton.

- BOOK XX. must have three sheets, if procurable; one for himself, the second for his wife, the third for his guest; and if there be a fourth, it is for the devil."
- Sin of ostentation in dress. AB'UHURAIRAH. ' A. G. S. " GOD will not look at him, on the day of resurrection, who shall wear long garments from pride." IBN-ÔMER. ' A. G. S. " Whoever shall wear long garments from pride, GOD will not look at on the day of resurrection." IBN-ÔMER. ' A. G. S. " There was a man who made his garments long from pride; and he was sunk into the earth, and will continue sinking until the day of resurrection." AB'UHURAIRAH. ' A. G. S. " That part of trowsers below the ankle is in hell fire." JA'BIR said, ' his highness forbade a man's eating with his left hand, and walking with one shoe: and forbade a man or woman's sitting with the legs up, in such a manner to slew the private parts.' ANAS. ' A. G. S. " Whoever wears a silken garment in the world, will not wear it in futurity." HUD'HAIFAH said, ' his highness forbade me drinking out of gold or silver, or eating out of such dishes, and from wearing silk or sattin clothes; and from sitting upon them. ÂLÎ-IBN-AB'U-ÎÂ'LIB said, ' a frock and pair of trowsers were sent for the Prophet, in which silk was mixed; and he sent them to me, and I wore them, and perceived expressions of anger in his majesty's face; and he said, " I did not send them to you to wear, but to cut in pieces and give to your women to cover their heads." ÔMER said, ' his highness forbade wearing silk clothes, except the breadth of two fingers.' (And in one tradition it is thus, that ÔMER said in the *Khutbah*, ' his highness forbade wearing silken garments, except the breadth of two, three or four fingers.') ASM'AA-BINT-AB'U-BACR said, ' I brought out a frock which was called *Tâyâlisah Casrawâniyah** and it had two pockets sewed with silk: it was in AA'YESHAH's possession; and when she
- Indecent postures forbidden.
- Silken garments forbidden to be worn by men,
- but allowed to women.

* *Tâyâlisah*, pl. of *Tâilasân*, from the Persian *Tâlasân*, a cloak of goat's or camel's hair, made to hang from the shoulders over the back; especially worn by philosophers and religious persons. *Casrawâniyah*, royal, from *Cisrâ*, Arab. of *Khusrû*, the title of the kings of Persia.

died, I took it; and it was one which the Prophet used to wear: therefore I wash this frock for the sick to cure them; I mean I give them the water with which it is washed to drink." ANAS said, "his highness gave permission to ZUBAIR and ABDUL-RAHMAN-BIN-AW'F to wear silk clothes, on account of sores they had on their bodies." (And in one tradition it is thus, "verily ZUBAIR and ABDUL-RAHMAN complained of bugs in some wars, and his highness permitted them to wear silk clothes.") ABDULLAH-BIN-AMER-BIN-AL-AA'S said, "his majesty saw two red coloured clothes upon me, and he said, "these clothes are of the kinds of the infidels, do not wear them." (And in one tradition it is related, that ABDULLAH said, "may I wash the colour off?" His highness said, "Burn them.")

CHAP. I.
PART I.

Silk clothes
allowed in
certain
cases.

Part Second.

OMM-SALMAH said, "the garment which the Prophet liked best was a shirt." ASM'AA-BINT-YEZID said, "the sleeves of his highness' shirt reached down to his wrist." AB'UHURAIRAH said, "when his highness put on a shirt, he began by putting on the right side first." AB'U-SA'ID-KHUDH'Ri said, "I heard his majesty say, "the trowsers of a man must be to the middle of his leg; and there is no fault upon him if he wears them even as low as his ankle; but whatever is below that is in hell fire." And his highness said these words thrice, and said, "God will not look with an eye of compassion, at the day of resurrection, on him who wears long trowsers through pride." SALIM relates from his father, who said, "his highness said, "it is not merely bad to wear long trowsers, but long shirts and turbans also, must not be worn;" and said, "he who wears long clothes through pride, God will not look on with an eye of com-

White
clothes re-
commended
ed.

Trowsers
not to reach
below the
ankle.

Prayer used
by the Pro-
phet on put-
ting on new
clothes.

BOOK XX.

Still clothes
allowed in
certain
cases.

White
clothes re-
commend-
ed.

Trousers
not to reach
below the
ankle.

Prayer used
by the Pro-
phet on put-
ting on new
clothes.

passion at the day of resurrection." AB'U-CABASHAH* said, 'the caps of his majesty's friends were worn close to the head, not high.' OMM-SALMAH said, 'when his highness explained that long trousers were not to be made, I said, "O messenger of God! what does a woman do if she does not make her shift long? these parts that should be covered are necessarily bare." His highness said, "let a woman make her shift (a span longer than a man's shirt." I said, "still their feet will be bare." His majesty said, "then make your shifts two spans longer than our shirts." MUAWIAH-BIN-KURTT† relates from his father, who said, 'I came to his majesty, with some persons of the Mazaniyah tribe, to profess Islām, and they professed to his highness; and verily the buttons of his highness' shirt were open at the time; and I put (my hand under the collar of his shirt, and touched the seal of prophesy, which was between his two shoulders.' SAMURAH-BIN-JUNDUB. 'A. G. S. "Wear white clothes; because they are cleanest and most agreeable: and bury your dead in white clothes." IBN-OMER said, 'when his highness tied on his turban, he would let one end of it hang down between his shoulders.' ABDUL-RAHMAN-BIN-AWR said, 'his majesty tied on my turban, and left one end of it hanging down my shoulders, and the other over my breast.' RUCANAH‡ 'A. G. S. "The difference between us and the polytheists is our tying our turbans upon our caps, and they tie on their turbans without caps." AB'U-MUSA-ASHARI. 'A. G. S. "It has been made lawful for the women of my sects to wear silks and gold ornaments, and it is unlawful for the men." AB'U-SA'ID-KHUDHRI said, 'his majesty used (when he put on new clothes) to say, "O LORD! thanks be to thee for putting this shirt upon me," or this pair of trousers: or any other

* One of the Sahābah: his name was AMER-BIN-SAD-AL-ANMA'RI. He dwelt in Syria.
† One of the Tablīn, and a learned man; born on the day of battle of the camel. His father, KURT-BIN-AY'AS was one of the Sahābah.
‡ One of the Sahābah of the tribe Koraish.

part of dress: "and I supplicate thee, that these clothes may be upon my body, when no harm comes to me; and I ask thee that I may be obedient to thee in these clothes, and I seek protection with thee, from any wickedness in these clothes." ANAS: 'A. G. S. whoever makes a meal, after which says, "thanks be to God for giving me these victuals, and who caused it to come to me without my labour or strength," shall be pardoned all his past sins.' (And in one tradition it is thus, 'whoever puts on new clothes, and says, "thanks be to God, for dressing me in these clothes, which he has given to me without any labour on my part," shall be pardoned all his past and future sins.') AA'YESHAH said, 'his majesty said to me, O AA'YESHAH! if you wish to be with me, in the world and futurity, then be satisfied with a portion of the world like the necessities of a horse-man; and keep yourself far from sitting with the affluent; and do not think your clothes old, but patch them.' AB'U-UMA'-MAH: 'A. G. S. "Hear the oldness of the garment and abandonment of ornaments from the people of the faith." IBN-OMER: 'A. G. S. "Whoever wears a rich garment to be celebrated, God will dress in a garment of ruin at the day of resurrection." IBN-OMER: 'A. G. S. "Whoever resembles a tribe is of it." SUWAID-BIN-WAHB* relates, from a man who was of the sons of the Prophet's companions, and he from his father, that 'his highness said, "whoever leaves off wearing ornamented garments, having the power to wear them, God will dress in a noble garment; and whoever marries a woman solely for God, God will put on him a royal crown." AMER-IBN-SHUAIB relates from his forefathers, that 'his highness said, "verily, when God gives a benefit to a servant, he loves that the effect of it should be seen." JA'BIR said, 'his highness came to see me, and saw a man with disordered hair, and said, "cannot this man get any thing to put his hair to rights?" And he saw another man with

CHAP. I.
PART II.

Thanks to
be returned
to God after
eating,

and after
putting on
new clothes.

Then
said
he

* One of the Tabi'in.

BOOK XX.

A man who has the means should be clean in his dress.

The Prophet disapproved red clothes.

Ten practices forbidden.

dirty clothes on, and said, "cannot this man get any thing to wash his clothes with?" AB'U'L-AH'WAS' relates from his forefathers, who said, 'I came to his majesty, when I had dirty clothes on, and he said to me, "have you any property?" I said, "yes." He said, "of what kind?" I said, "of all kinds; verily God has given me camels, bullocks, goats and horses, slaves, and slave girls." His highness said, "since God has given you property, you must shew marks of his benefits." ABDULLAH-BIN-AMER said, 'a man passed by with two red clothes upon him, and made a *Salâm* to his majesty, who did not answer it.' IMR'AN-BIN-HUS'AIN. 'A. G. S. "I do not sit upon a red cloth, nor do I wear one, nor do I wear a shirt edged with silk, at the breast, sleeves, or hem, more than four fingers broad." And his highness said, "beware; the perfumes used by men may have smell, but not colour; and the dye which women rub on their clothes may have colour but not smell, such as *Hinâ* and saffron." AB'U-RAIH'ANAH* said, 'his highness forbade ten things; one old women polishing their teeth, to look young: the second, putting *Surmah*† under the skin with a needle: the third, pulling out grey hairs from the head, and beard; the fourth, men sleeping together with clothes upon their bodies: the fifth, women sleeping together undressed; the sixth, wearing silk under other clothes, as is the custom of the *Ajami*; the seventh a man's putting silk upon his shoulder; the eighth, plundering; the ninth, riding upon a leopard's skin; the tenth, wearing rings, except one in office."‡

ALI-IBN-AB'UT'ALIB. 'His highness forbade wearing gold rings, and wearing *Kass*§ manufactures, and forbade red saddle cloths.' MUAWI-

* One of the *Sah'abah*. His name was ABDULLAH-BIN-MUT'R-SAD-AZDI.

† Antimony, used to paint the eyelids.

‡ This last order is rescinded. ABD-UL-HAK.

§ Name of a district in *Egypt*, where the cloth here spoken of, which had a mixture of silk in it, was made.

AH. 'A. G. S. "You must not sit upon a leopard's skin, or a silken cloth." AB'U-RIMTHAH said, 'I came near his majesty, when he had two clothes on, with green stripes upon them; and he had but little hair upon his head, and but little beard, being in years; and his grey hair was made red with *Hina*.* ANAS said, 'verily his majesty was sick, and came out resting upon USA'MAH-BIN-ZAID; and he was dressed in a *Yemen* garment, and he performed prayers.' AA'YESHAH said, 'his highness was dressed in two coarse cloths of *Yemen*, which were oppressive to him when he sat down and perspired: then clothes came from *Syria* for a *Jew*, and I said to his majesty, "if you will send some body to the *Jew*, to buy garments, on promise of payment, it will be better." Then his highness sent a person to the *Jew*; and the *Jew* said to him, "I know what you want; to take my property on promise, and not give me its price." Then the person returned, and represented what the *Jew* had said; and his majesty said, "the *Jew* lied, in saying it was my wish to take his property and not give him its price: because he knows, from the bible, that I am the most abstinent of men, and am the most upright." ABDULLAH-BIN-AMER said, 'his majesty saw me dressed in clothes dyed with the *Usfur* flower,† like the colour of a red rose; and he said, "what is this red garment which you wear?" Then I perceived his highness' displeasure, and went away, and burnt it: and when I went to his majesty another time, he said, "what have you done with your garment?" I said, "I burnt it." He said, "why did you not dress your wife with it? because there is no fear in women's wearing red clothes." HIL'AL-BIN-AA'MIR‡ relates from his father, who said, 'I saw his majesty in *Mina*, in the day of the farewell pilgrimage, after coming from *Arafat*,

Description
of the Pro-
phet's dress.Women
permitted to
dress in red.* *Lawsonia inermis*.† *Carthamus tinctorius*.‡ One of the *Tabi'in*, of authority, of the tribe *Mazan*. He is reckoned among those of *Cufah*.

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teaching people the rule of the law and religion, mounted upon a mule; and he had a cloth upon him with red stripes; and ^AAlì was standing before him, repeating what his highness said aloud, so that those at a distance might hear.' ^AAA'YESHAH said, 'a hair cloth was made for his majesty, and he wore it; and when he sweated in it, he found a smell in it, and threw it away, on account of his delicate constitution.' JABIR said, 'I came near his highness, when he was sitting with his legs drawn up under his thighs, and the hem of his garment was hanging upon his feet.' DAH'IAH-BIN-KHALÍFAH* said, 'Egyptian clothes were brought to his highness, white and fine; and he gave me one of them, and said, "cut it into two pieces, make a shirt of one for yourself, and give your wife the other, that she may cover her head with it." Then, when I went away, his highness said to me, "tell your wife to wear another cloth under this, so that her face and hair may not be seen." OMM-SALMAH said, 'his majesty came into my house, when I was tying a cloth round my head, and he said, "tye your head with the cloth in one fold, not two."

Part Third.

^IBN-ÔMER said, 'I came to the Prophet, when my trowsers were loose and hanging down, and he said, "O ^AÂBDULLAH, tye up your trowsers tight." Then I pulled them up; after that his majesty said, "pull them up more." Then I did so, and ever after kept them tight up. Then some people said, "how far are you pulling up your trowsers?"

* One of the principal *Sah'abah*, of the tribe *Calb*. He was sent by the Prophet on an embassy to the Greek emperor, A. H. 6. He was present at the battle of *Ohud* and all the subsequent engagements. The angel GABRIEL used to assume his form, when he visited the Prophet.

I said, "to the middle of my legs." ^AACRIMAH said, "I saw ^AIBN-^AABBAS putting on his trowsers, and they reached down over his instep, and behind up to the middle of his legs; and I said to him, "why do you wear trowsers in this way." He said, "I saw his highness wearing his trowsers sometimes in this way." ^AUBA'DAH-BIN-SAMIT: ^AANGUS. "Make a point of wearing turbans; because it is the way of the angels; and let one end of them hang down your backs." ^AAA'YESHAH said, ^AASM'AA daughter of ^AAB'U-BACR came to his highness' house, dressed in a thin garment; and the Prophet turned his face from her, and said, "O ^AASM'AA! verily when woman is of puberty, it is not right that any one of her limbs should be seen, except the palms of her hands and her face." ^AAB'U-MATAR* said, "verily ^AALI-BIN-^AABUT A'LIB bought a garment for three *Dirhems*; and when he put it on, he said, "God be thanked, who has sent me a garment, which adorns me amongst men, and with which I cover my private parts, and adorn myself in my life time;" and thus did I hear the Prophet say; and also heard him say, "when you put on a new garment, bestow your old one; and you will be in God's asylum, and in the mantle of his grace, in life and death." ^AALKAMAH relates from his mother, who said, that ^AHAFSAH daughter of ^AABDUL-RAHM'AN came to ^AAA'YESHAH's house, and she had a thin cloth over her head: and ^AAA'YESHAH tore it, and put a thick one over her." ^AABDUL-WAHID-BIN-AIMAN† relates from his father, who said, "I went to ^AAA'YESHAH's house, and she had a *Yemen* garment on, its price five *Dirhems*; and she said to me, "look at my slave girls, verily they are dissatisfied at wearing this kind of cloth at home: when verily I wore this kind of cloth in the time of his majesty, and there was not any woman in *Medinah* but sent to borrow the cloth on her wedding day."

The Prophet disapproved women's wearing very thin clothes.

Old clothes to be given to the poor.

* One of the *Tabi'in*. His proper name is unknown;

† One of the *Tabi'in*, a slave of ^AIBN-OMER.

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Part III.

The Pro-
phet dis-
proved wo-
men's wear-
Clothes of
linen, or
cotton mix-
ed with silk,
may be
worn.

Old clothes
to be given
to the poor.

JABIR said, 'one day his highness wore a worked garment, which had been sent to him, in a present, and pulled it off quick, and sent it to ÔMER: and the companions said to ÔMER, "the Prophet of God wore this and took it off, and said GABRIEL has forbidden my wearing it." Then ÔMER came to his highness, crying, and said, "O messenger of God! you held it bad, and have given it to me, what shall I do with it?" He said, "verily I did not give it you to wear, sell it." Then ÔMER sold it, for two thousand *Dirhems*. IBN-ÂBB'AS said, his highness did not forbid wearing silken clothes, unless entirely of silk; and as to clothes mixed with thread, there is no fear in wearing such." IBN-ÂBB'AS said, 'Eat what you like, and wear what you like, so long as they be not of two qualities, one extravagant, the other evincing pride.' AB-U-DARD'AA. 'A. G. S. "verily the best cloth to bury in is white."

thanked, who has sent me a garment, which adorns me amongst men, and with which I cover my private parts, and adorn myself in my life time; and when I hear the Prophet say, and also heard him say, "when you put on a new garment, bestow your old one, and you will be in God's pathway, and in the mantle of his grace, in life and death." A'AMAH relates from his mother, who said, that HATAM daughter of A'AMAH came to A'YSHAH a horse, and she had a thin cloth over her head; and A'YSHAH tore it, and put a thick one over her. A'AMAH relates from his father, who said, "I went to A'YSHAH's house, and she had a brown garment on, its price five *Dirhems*; and she said to me, "look at my slave girls, verily they are dressed at wearing this kind of cloth at home; when verily I wore this kind of cloth in the time of his majesty, and there was not any wo- man in Makkah but sent to borrow the cloth on her wedding day."

CHAP. II.---PART I.

IN EXPLANATION OF RINGS AND

OTHER ORNAMENTS, &c.

IBN-ÔMER said, 'his majesty took a gold ring, and put upon his right hand; after that he threw it down, and took a silver ring, on which was engraved, "MUH'AMMED, the messenger of GOD:" and his highness said, "not one of you must engrave upon your ring like mine." And his highness used, when he wore a ring, to have the engraved part under his finger, close to the palm of his hand.' ALI-IBN-AB'U-TA'LIB said, 'his majesty has forbidden wearing *Egyptian* silks, and red clothes, and wearing gold rings, and repeating a revelation of the *Koràn* in *Rucûû*.' ABDULLAH-BIN-ABB'AS, said 'verily the messenger of God saw a gold ring in a man's hand, and he took it from him, and threw it away: and his highness said to the man, "do you wish to take a piece of hell fire in your hand?" And after his highness went away, it was said to the man, "take up your ring and sell it." The man said, "no, I swear by God I never will take it, since verily the Prophet threw it away." ANAS said, 'his highness wished to send letters to CISR'A, KAISAR and NAJA'SHÌ,*

Description
of the Pro-
phet's seal-
ring.

The Pro-
phet disap-
proved gold
rings.

* The king of Persia, the Greek emperor and the king of *Ethiopia*.

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and it was observed "these kings will not receive letters without being sealed." Then his highness made a silver seal, on which was cut, "MuHAMMED, the messenger of God." (And in one tradition it is said, that the engraving on the seal was in three lines; the under one, MUHAMMED; the middle one, the messenger; and the top one, God.) ANAS said, 'the seal and the ring of his highness were of silver.' ANAS said, 'his highness' ring was of silver, on his right hand; and the seal of it was from *Ethiopia*; and it's seal was worn close to the palm of his hand.' ANAS said, 'his highness' seal was on the little finger of his left hand.' ALI said, 'his highness forbade wearing a ring upon the fore or middle fingers.'

Rings not to be worn on the fore or middle fingers.

Part Second.

Description of the Prophet's seal.

Sitting on a leopard's skin, and wearing gold ornaments, forbidden. The Prophet disapproved rings of brass and iron; & recommended silver.

ALI-IBN-ABUTALIB said, 'his majesty took a silk garment, and put it in his right hand; and took gold, and put it into his left hand; and then said, "verily these two things are unlawful for the males of my sect." MUAWIAH said, 'his highness forbade sitting upon a leopard's skin, and wearing any thing of gold, except it be very small.' BURAIDAH said, 'his highness said, to a man who had a brass ring on, "what is it, that I perceive in you the smell of idols?" Then the man threw the ring away; after which he came with an iron ring on, and his highness said, "what is this I see upon you, the ornaments of the infernals?" Then the man threw away that ring also, and said, "O messenger of God! what shall I make my ring of?" He said, "make it of silver, being less than a *Mithkal** IBN-MASU'UD said, 'his highness held ten things bad; one, the

* A weight equal to $1\frac{1}{2}$ of a *Dirhem*, and equal to that of a *Dinâr*. GOL.

yellowness of the *Khaluk*;* the second, altering the appearance of age, by pulling out grey hairs, or applying any black ornament to it: the third, making trowsers long; the fourth, wearing gold rings; the fifth, a woman's decorating herself for any but her husband; the sixth, playing at dice; the seventh, using spells, except the revelations of the *Korân*; the eighth, hanging the nails of tearing animals to children's necks; the ninth, emission of the seminal fluid, not into the proper receptacle; the tenth, having connexion with a woman suckling a child. IBN-ZUBAIR said, 'a slave girl carried my daughter to ÔMER-IBN-AL-KHATT'AB, and she had a string of little bells upon her legs; and ÔMER cut them off, and said, "I heard his highness say, there is a devil with every bell." BUNA-NAHT a freed slave girl of ABDUL-RAHMAN-BIN-HAYYAN said, 'I was with AA'YESHAH, and behold a little girl was brought to her, with bells upon her legs: and AA'YESHAH said, "do not allow the woman to bring the little girl near me, unless the bells are cut off; because I heard his majesty say, the angels do not enter that house in which are bells." ABDUL-RAHMAN-BIN-TARAFAH said that his grandfather ARFAJAH's nose was cut off on the day of the battle of *Culâb*; and he made a nose of silver, which became offensive; and his highness told him to make a nose of gold, which would not get dirty. AB'UHURAIRAH. 'A. G. S. "Whoever likes to put into the nose or ear of his friend a ring of hell-fire, tell him to put on a gold ring; and he who wishes to put on the neck of his friend a chain of fire, tell him to put on a chain of gold; and he who wishes to put on rings to his friend's wrists of fire, tell him to put on golden ones; wherefore be it on you to make your ornaments of silver.† ASM'AA-BINT-YEZID. 'A. G. S. "Every woman who ties on a gold neck-

Ten practices forbidden by the Prophet.

Bells worn on the legs forbidden.

* A perfume made of saffron and other things.

† One of the *Tâbiyât*. She relates traditions from AA'YESHAH.

‡ This was the order in the beginning, but was rescinded afterwards, that is, it is lawful for women to wear either gold or silver ornaments.

BOOK XX. lace will have one like it of hell-fire on the day of resurrection; and every woman who shall wear in her ears gold rings, God will put in her ears rings of hell-fire.* HUD'HAIFAH'S sister said that 'the messenger of God said, "O women, do not you approve of making your ornaments of silver? Beware, O women! there is not one of you who shall make them of gold and shew them, but will be punished on its account.†

Part Third.

UKBAH-BIN-A^AAMIR said, 'his highness forbade women possessing ornaments and silks from wearing them: and said, "if you have the ornaments and silks of paradise, do not wear them in the world." IBN-ABB^AAS said, 'his majesty made a ring and wore it, and said, "this ring has hindered me from paying attention to you; I look at it one time and at you another." Then he threw away the ring.' IBN-MALIC said, 'I hold it bad your putting any golden things upon your children; because verily, it has reached me that his highness forbade the wearing of gold rings; therefore I consider it as bad to use them.'

* This order was in the beginning, but abrogated afterwards.

† This order also abolished.

off his shoes, and put them on one side. Abdullah bin Umar relates from his father, that the king of Ethiopia sent a present to his majesty of a pair of plain black boots; and he put them on. After that

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A man is not to sit down with his shoes on.

This Chapter has no third part.

CHAP. III.---PART I.

ON WEARING SHOES.

IBN-ÔMER said, 'I saw his majesty wear shoes of skins without hair.' ANAS said, 'his highness' shoes had two thongs.' JA'BIR said, 'I heard his highness say, in one war, "take your shoes, because a man is as mounted while his shoes are on."' AB'UHURAIRAH. 'A. G. S. "When one of you wears shoes, you must put on the right foot first, and the left afterwards; and when you wish to take off your shoes, you must take off your right first, and then the left." AB'UHURAIRAH. 'A. G. S. "Not one of you must walk with only one shoe on; either wear both or take off both."

Description of the Prophet's shoes.

The shoe of the right foot to be put on, and taken off, before that of the left.

Part Second.

IBN-ÂBBÂS said, 'his highness' shoes were of double leather.' JA'BIR said, 'his highness forbade putting on shoes when standing.' IBN-ÂBBÂS said, 'it is *Sunnat*, that when a man sits down, he should take

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A man is not
to sit down
with his
shoes on.

off his shoes, and put them on one side.' **ÂBDULLAH-BIN-BURAIDAH*** relates, from his father, that the king of *Ethiopia* sent a present to his majesty of a pair of plain black boots; and he put them on. After that, he touched them upon his feet, with his hands wet, in place of washing his feet.'

This Chapter has no third part.

* One of the *Tâbtîn*, of high authority. He was judge of *Merû* and a very learned man. He relates traditions from his father **BURAIDAH** and others of the *Sah'âbah*.

ON WEARING SHOES.

Description
of the Pro-
phet's shoes.

The shoe of
the right
foot to be
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Part Second.

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CHAP. IV.---PART I.

ON COMBING THE HAIR OF THE HEAD
AND BEARD.

AÁYESHAH said, 'I used to comb the hair of his majesty's head, while I was menstruous.*' AB'UHURAIRAH. 'A. G. S. "Five things are of *Sunnat*; one, to circumcise; the second, lessening the whiskers; the third, paring the nails; the fourth, plucking out the hair of the armpit; the fifth, shaving the hair of the pubes." IBN-ÔMER. 'A. G. S. "Do the opposite of the polytheists; let your beard grow long, and lessen your whiskers." ANAS said, 'his highness fixed for us, in lessening the whiskers, paring the nails, and pulling out the hair of the armpit, and shaving the hair of the private parts, not to neglect doing them more than forty days; and if less than that, so much the better.' AB'UHURAIRAH. 'A. G. S. "Verily the *Jews* and *Christians* do not colour their hair, but do ye so with *Hinà*." JA'BIR said, AB'U-KUH'AFAH† was brought to his highness, on the day of the conquest of *Mecca*, with the hair of his

Five practices prescribed by the Prophet.

The hair to be coloured with *Hinà*.

* From this tradition it is understood that the touch of a menstruous woman is not forbidden. ABD-UL-HAK.

† The father of AB'U-BACR. He embraced *Islâm* on the day of the conquest of *Mecca*, and survived his son; having died under the reign of OMER, A. H. 14, at the age of 97.

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The Prophet forbade shaving part of a child's hair.

False hair forbidden.

Five pieces of hair are forbidden by the Prophet.

The hair to be coloured with henna.

head and beard, like the *Thughámah*;^{*} and his highness said, "change this whiteness with some thing, but do not do it with any thing black." NA'FÍ relates, from IBN-ÔMER, who said, 'I heard his highness forbid *Kazá*; and I was asked, "what is *Kazá*?" I said, "shaving one part of a child's head and leaving the other." IBN-ÔMER said, 'his majesty saw a boy, who verily had some of his hair shaved and some not; and he forbade the boy's guardians doing it; and said, "shave off all the hair of the head, or let it alone." IBN-ÂBB'AS. 'his highness cursed a *Mukhannath*;† and his highness cursed women who copy men in their dress and actions; and said, "turn the *Mukhannath* out of your houses." IBN-ÔMER said, 'his highness cursed the woman who wore false hair, and the one that tied it on.' ÂBDULLAH-BIN-MASU'UD said, 'may God curse those women who tell others to pluck grey hair out of their heads; and may God curse that woman who makes openings in her fore teeth;‡ and may God curse the woman who alters what God has created.'" Then a woman came to IBN-MASU'UD, and said, "it has reached me, that you curse such and such women." And he said, "why shall I not curse those whom the Prophet has cursed, and who are cursed in God's book?" Then the woman said, "verily I have read the *Korán*, but did not find in it what you say." I said, "had you read the book of God, and contemplated its meaning well, you most certainly would have found it;" and I said to the woman, "have you not read this revelation, "receive what your Prophet ordered you, and refrain from what he has forbidden you?" The woman said, "yes." I said, "then verily the messenger of God has forbidden what has been mentioned." AB'UHU-RAIRAH. 'A. G. S. "The malignancy of the eye is true." IBN-ÔMER

* A kind of grass with a white blossom.

† A man who goes about in women's clothes, and colours his hands and feet, and speaks like a woman, and walks like one.

‡ The opening in the fore teeth is much admired by the *Arabians*.

said, ' verily I did most certainly see his highness apply gum to his hair, to prevent it from separating.' ANAS said, ' his majesty forbade a man's rubbing saffron upon his clothes, body and head.' AA'YESHAH said, ' I used to rub scents upon his highness, the very sweetest I could get, till the whiteness of them was visible upon his head and beard.' NA'FI said, ' when IBN-OMER smoked himself with scented smoke, he did it with the wood aloes of Hind; sometimes mixed with other things, at others pure; after that would say, " this was the way his majesty smoked himself."

CHAP. IV.
PART I.

The rubbing of saffron on the body forbidden.

Fumigation with aloes-wood used as a perfume, by the Prophet and his followers.

Part Second.

IBN-ABBAS said, ' his highness would either lessen his whiskers or clip them; and his majesty ABRAHAM, used to do the same.' ZAID-IBN-ARKUM. ' A. G. S. " he who does not lessen his whiskers is not of our ways." ' AMER-IBN-SHUAIB relates from his forefathers, that, ' the Prophet used to take from the length and thickness of his beard also.' YALBIN-MURRAH said, ' his majesty saw *Khaluk* upon me, and said, " have you a wife?" I said, " no." He said thrice, " wash it, wash it, wash it;" and then said, " do not use it again." ' ABU-MUSA-ASHARI. ' A. G. S. " God doth not accept the prayers of a man who has any *Khaluk* rubbed upon his body." AMMAR-BIN-YA'SIR said, ' I arrived with my family, after a journey, when both my hands were chopped; and they rubbed *Khaluk* upon them; and in the morning I went to the Prophet, and made my *Salam* to him, but he did not return it, and said, " wash this off." ' ABUHURAIRAH. ' A. G. S. " The perfume for a man shall have smell, but not colour; and the things which women rub on, must have colour, but not smell."

Materials recommended for dying the hair.

The Prophet used to cut his whiskers & beard.

The use of the perfume called *Khaluk* forbidden. The use of the hair oil is also forbidden.

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The Prophet disapproved of too much care in combing & oiling the hair.

Materials recommended for dying the hair.

The staining of the beard yellow approved by the Prophet.

ANAS said, 'there was *Succah** for his majesty, which he used.' OMM-HA'NÌ said, 'his majesty arrived at my house, in *Mecca*; and he had four curls in his hair, two on the right side of his head, and two on the left.' ^AABDULLAH-BIN-MUGHAFAL said, 'his majesty has forbidden combing the hair constantly.' ^AABDULLAH-BIN-BURAYDAH said, 'a man said to FAD'ALAH-BIN-^AUBAID, "what is this, that I see you with uncombed hair?" He said, "his highness forbade me oiling and combing my hair much." The man said to FAD'ALAH, "what is this, that I see you naked of foot?" He said, "his highness used to order me to walk about barefooted, now and then." AB'UHURAIRAH said, 'his highness ordered, that whoever had hair upon his head, should attend to it.' AB'UD'HAR. 'A. G. S. "Verily the best things to give a turn to age with, are *Hinà*, and *Catam*.'† ^AIBN-^AABB'AS. 'A. G. S. "A tribe will be created, in the latter part of time, which will colour their hair with black, like the crops of pigeons; and they will not find the smell of paradise." ^AIBN-^AOMER said, 'his highness used to wear shoes made of tanned leather, with the hair taken off; and used to rub his beard with saffron and *wars*,‡ and this is the way I do.' ^AIBN-^AABB'AS said, 'a man passed by his highness, who verily had rubbed *Hinà* upon his beard; and he said, "what a good man this is." After that another man passed, who had rubbed both *Hinà* and *Catam* upon his beard, and his highness said, "this is better than the first." Then another man passed who had rubbed some yellow colour upon his beard; and the Prophet said, "this is the best of all." AB'UHURAIRAH. 'A. G. S. "Alter the appearance of age; I mean rub *Hinà*; and do not resemble the *Jews*, who never do so." ^AAMER-IBN-SHUAIB relates from his forefathers, that his majesty said, "do not pull out grey hairs; because age is a light to *Muslimans*; and for him who is grown old in *Islàm*, God writes good re-

* A kind of perfume.

† A plant, the leaves of which, mixed with indigo, are use for dying the hair.

‡ A yellowish plant, resembling *Sesamum*, used for dying.

wards; and blots out sins; and exalts him to a high degree in paradise."

ĀĀYESHAH said, "I and his highness used to bathe out of one vessel; and his hair was between his ear and shoulder." IBN-HANDHALAH. * A. G. S.

KHURAIM is a good man, if it was not for his length of hair, and trowsers." Then this reached KHURAIM; and he took up a knife, and cut his hair even with the lower part of his ear, and pulled his trowsers up to the middle of his legs." ANAS said, "I had curled hair, and my mother

said, "I shall not cut it off, because his highness handled it in a playful way." ABDULLAH-BIN-JĀFER* said, "verily the Prophet (after the ar-

ival of the news of the martyrdom of JĀFER TAĪYAR) allowed his family to mourn for three days; after that came and said, "do not weep over my brother after this day;" and then said, "bring my brother's children to me." Then we little ones were brought to his majesty, and he called

a hair cutter, and ordered our hair to be cut, which was done." CARĪMAH-

BINT-HUMĀM† said, "verily a woman asked ĀĀYESHAH whether women were to colour their hands and feet with *Hinā*; and she said, "there is no fear, but I dislike it; because his majesty did not like the smell of

Hinā," ĀĀYESHAH said, "verily HIND-BINT-ŪTBAH said, "O Prophet of God! receive my profession of obedience." He said, "I will not receive

your profession, until you alter the palms of your hands; that is, colour them with *Hinā*; for without it, one might say they were the hands of

tearing animals." ĀĀYESHAH said, "a woman from behind a curtain made a sign of having a letter; and his highness drew away his hand

and said, "I do not know whether this is the hand of a man or a woman!" The woman said, "it is a woman's." His highness said, "were

you a woman, verily you would change the colour of your nails with *Hinā*." AB'UHURAIRAH said, "his majesty cursed the man who dressed

* One of the most learned and accomplished of the *Sahābah*; and one of the most illustrious of the race of HĀSHEM: he was unrivalled in generosity and beneficence.

† One of the *Tābiyāt*. She delivers traditions from ĀĀYESHAH.

CHAP. IV.
PART. II.

Long hair
& trowsers
condemned.

The Pro-
phet appro-
ved of wo-
men's
staining
their hands
with *Hinā*.

BOOK XX.

The Prophet condemned men who, in dress and manners, resembled women; and vice versa.

in woman's clothes; and cursed the woman who dressed in man's." IBN-AB'U-MULAICAH* said, 'It was said to AA'YESHAH, "is it right or not for a woman to wear man's shoes." She said, "his highness cursed the woman who resembled man." THAWB'AN said, 'his highness used (when intending to take a journey,) to take leave of the people of the house, and then go to FA'TIMAH, and speak to her; and when he returned from a journey, he would go to FA'TIMAH first. Then, once on a time, he arrived from a war with the infidels, when FA'TIMAH had let down a curtain over the door of her house, and had put silver rings round the wrists of IM'AM-HASAN and IM'AM-HUSAIN; but he did not go into FA'TIMAH's house. Then she supposed that his majesty was deterred from going into her house, on account of the curtain's being down, and of the silver rings upon the boys' wrists; and she took the curtain down, and drew off the rings from the wrists of HASAN and HUSAIN; when they went to the Prophet in tears; and his highness soothed them, and said to me, "O THAWB'AN! take the silver rings to such a person; because these boys are of my family, and I dislike the idea of their pleasing themselves in the world. O THAWB'AN! purchase for FA'TIMAH a necklace of *asb*,† and purchase for her wrists a pair of ivory rings."

IBN-ABB'AS. A. G. S. "Put *Surmah* to your eyes, because it brightens the sight, and makes the hair of the eye lids grow." And his majesty had a stand for *surmah*; and every night, at bed-time, he would draw some, three times over his right eye-lid, and three times over his left.

* One of the *Tābi'in*. His name was ABDULLAH-BIN-UBAIDULLAH-BIN-ABI-MULAICAH-TAMI-MI-KARASHI; and his patronymic was ABU-MUHAMMED, or ABU-BACR. He was a very learned man, and was judge of Mecca, in the time of ABDULLAH-BIN-ZUBAIR.

† Commentators differ in opinion regarding the signification of this word. Its most common sense is a kind of striped cloth; so named from the manner in which it is died, by tying threads tight round the parts which are intended to remain white, while those which are to receive the colour remain loose; from the verb *asab*, to bind as with a fillet. But this does not appear to be a substance from which a necklace could be made. KHITABI says that *asb* signifies the teeth of the *Hippopotamus*; and this appears to be the most probable sense, from the analogy between that substance and ivory, from which the bracelets were to be made. ABD-UL-HAK.

IBN-^AABBAS said, 'his highness used to apply *Surmah* to his eyes, every night, before going to sleep; thrice to each eye; and would say, "the best of remedies, are these four things, one, which is drunk by the mouth; the second, poured into the nose; the third being bled; the fourth, purgatives; and verily the best days for being bled are the seventeenth, nineteenth and twenty-first." IBN-^AABBAS says, 'verily, when his majesty was carried up to heaven, he did not pass by any body of angels, but said to him, "may bleeding be for you and your sects." AA'YESHAH said, 'in the beginning, his highness had forbidden men and women going into baths; after that he permitted the men, on condition of their going with cloth round their waists.' AB'U'L-MALIH* said, 'the women of *Hems* came to AA'YESHAH, and she said to them, "whence come ye?" They said, "from Syria." She said, "perhaps ye are from that town where the women go to baths." They said, "yes." AA'YESHAH said, 'verily I heard his highness say, "no woman undresses herself in any place, but her husband's house, but rends her own curtain." ABDULLAH-BIN-AMER. 'A. G. S. "The land of *Ajm* shall speedily be conquered for you; and you will find baths there; then let not men go into them without clothes round their middles; and forbid women going into them, unless they be sick, or be brought to bed." JA'BIR. 'A. G. S. "Whoever believes in God and the day of resurrection, must not go into a bath, without trowsers; nor bring his wife into one, with or without trowsers; and he must not sit at a dinner where liquor is circulated."

Bleeding recommended; the best days for it.

Women not to go into baths, unless on account of sickness or lying in.

Part Third.

THABIT said, 'ANAS was asked, about his highness' colouring his

* One of the *Tabl'in* of *Basrah*. His name was AA'MIR-BIN-USA'MAH. He died A. H. 122.

BOOK XX.

The Prophet used to colour his beard & his clothes yellow.

hair; and he said, "if I had wished to count his majesty's grey hairs, I most certainly could have done it; he did not colour his hair." (And in one tradition ANAS has enlarged, by saying, "AB'U-BACR coloured his hair with *Hinà* and *Catam*; and ÔMER with *Hinà* alone.") IBN-ÔMER said, 'I made my beard yellow with an ointment which is yellow; till my whole clothes were covered with it; and it was said to me, "why do you colour with yellow?"' I said, "I saw his majesty colour with yellow, and there was nothing he was fonder of than colouring with yellow; and verily he used to colour all his clothes with yellow, even to his turban."*

ÔTHM'AN-BIN-ÂBDULLAH said, 'OMM-SALMAH brought one of his majesty's hairs, which was coloured.' AB'UHURAIRAH said, 'a *Mukhannath* was brought before his highness, who verily had coloured his hands and feet with *Hinà*; and his highness said, "why has he done this?"' they said, "he makes himself like women." Then his majesty ordered him to be turned out, which was done; and it was said, "O messenger of God! if you order me I will kill him." His highness said, "verily I have been forbidden killing the performers of the prayers." WALID-BIN-ÛKBAH† said, 'when his majesty had conquered *Mecca*, the people of the city began to bring their little ones to him; and he prayed for blessings on them, and touched their heads. Then I was also brought to his majesty, when I had been rubbed with *Khalûk*; and he did not touch me, on account of it.' AB'U-KUTADAH said, 'I said, "O messenger of God! verily I have a great deal of hair, may I comb it?"' His highness said, "yes, comb it, and attend to it." Then I frequently used to rub oil upon it twice a day, on account of what his highness said.' HAJJ'AJ-BIN-

* Expounders have differed in their explanations of the meaning of this tradition.

† One of the *Sahâbah*, of the tribe *Koraish*, the brother of ÔTHM'AN-BIN-AFF'AN. He embraced *Islâm* on the day of the conquest of *Mecca*. ÔTHM'AN appointed him governor of *Cûfah*. He died in the time of MU'AWIAH.

HASAN* said, ' I came with a party to ANAS; and my sister, whose name is MUGH'IRAH, related to me saying, " on that day you were little, and had two curls in your hair; and ANAS touched your head, and said, make these curls smaller, because this is a *Jewish* way." ALI-IBN-AB'U-TALIB said, ' his highness forbade a woman's shaving her head.' ATA'-BIN-YES'AR said, ' his majesty was in a *Masjid*; and a man came in with disordered hair, of head and beard; and his highness made a sign to him, with his hand, to put it in order; and he did so; after which, he turned himself to the Prophet, who said, " is it not better for you to come with your hair in order, than to have it hanging about? because that is the way of the devil." IBN-MUSAIB. ' I heard this, that " verily, God is pure, and loves purity; and verily God is liberal, and loves liberality; God is munificent, and loves munificence; therefore keep the courts of your house clean, and do not be like *Jews*, who do not clean the courts of their houses." YAH'YA-BIN-SA'ID said, ' I heard IBN-AL-MUSAIB say, " ABRAHAM, the friend of God, was the first who entertained; and the first man who circumcised, and the first who lessened his whiskers, and the first who saw grey hairs; and when he saw it, he said, O my cherisher! what is this? God said, O ABRAHAM! these grey hairs are a cause of fortitude and endurance; ABRAHAM said, O LORD! make me more hoary, if it be a cause of fortitude."

* One of the *Tābī'in* of *Bas'rah*, esteemed of respectable authority.

CHAP. IV.
PART II.

Women
forbidden
to shave
their heads.

The Pro-
phet disap-
proved of
disordered
hair.

The courts
of a house
to be kept
clean.

Angels do
not enter a
house in
which are
pictures or
dogs.

CHAP. V.---PART I.

AN EXPLANATION OF PICTURES.

ABU-TALHAH. 'A. G. S. "The angels do not enter the house in which is a dog, nor into that in which are pictures." **IBN-ABB'AS** relates from **MAÏMU'NAH**, that 'one morning his highness got up silent and sad, and said to me, "GABRIEL had promised to visit me last night, but did not come; by God he never acted contrary to his promise before." Then, when his highness considered about GABRIEL's not coming, he was struck by the reason of a puppy's being near the curtain, and he ordered it to be taken away. Then his majesty took water in his hand, and washed the place where the puppy had lain: And in the evening, GABRIEL came to

Angels do not enter a house in which are pictures or dogs.

his highness; who said to him, "verily you had promised to meet me last night." GABRIEL said, "yes, I had; but we angels do not go into a house in which are pictures or dogs." Then, in the morning of the following day, his highness ordered the dogs to be killed, even to those kept for the protection of small gardens; but ordered those kept for orchards not to be touched.' **AA'YESHAH** said, 'his highness would not allow a single thing to be in his house with a picture on it; but would break it.' **AA'YESHAH** said, 'I bought a bed on which were drawings;

and when his highness saw them, he stood at the door, but would not come in. Then I perceived displeasure in his countenance, and said, "O messenger of God! I repent to God and his messenger; what fault have I committed, that you will not come in?" His highness said, "what bed is this?" I said, "I bought this for you to sit and recline upon." His majesty said, "verily the makers of these pictures will be punished at the day of resurrection; and it will be said to them bring to life these pictures which you have made." After that, his majesty said, "verily the angels do not enter into that house, in which are pictures." AA'YESHAH said, 'I had a house with a curtain at the door of it, with paintings upon it; and his highness blotted them out. Then I made two beds of it, and his highness used to sit upon them.' AA'YESHAH said, 'his majesty went to fight with infidels, and I purchased an elegant fine bed, and used it as a curtain for my door: and when his highness returned, and came into my house, he saw the bed which I had put up to cover the door, and pulled it down, and tore it into pieces; and said, "God has not ordered me to cover stones and clay." AA'YESHAH. d 'A. G. S. "Those will be punished the most severely, at the day of resurrection, who draw likenesses of God's creation." ABU'HURAIRAH said, 'I heard his highness say, that God said; "who is more unjust than that person who makes resemblances to my creation? Let them create a small ant; or a grain of corn." IBN-ABB'AS said, 'I heard his majesty say, "every painter is in hell-fire; and God will appoint a person, at the day of resurrection, for every picture he shall have drawn, to punish him; and they will punish him in hell. Then, if you must make pictures, make them of trees, and things without souls." IBN-ABB'AS said, 'I heard his highness say, "whoever shall tell a dream, not having dreamt, shall be put to the trouble, at the day of resurrection, of joining two barley corns; and he can by no means do it; and he will be punished. And whoever listens to other's conversation, who dislike

CHAP. VI
PART I.

The Pro-
phet cut in
pieces a cur-
tain which
had pic-
tures on it.

Punishment
of painters
in hell;

of those
who report
false
dreams;

and of those

BOOK XX.

who surreptitiously listen to discourse.

The Prophet condemns playing with dice.

to be heard by him, and avoid him, boiling lead will be poured into his ears, at the day of resurrection. And whoever draws a picture, will be punished by ordering him to blow a spirit into it; and this he can never do; and so he will be punished as long as God wills." BURAIDAH. 'A. G. S. 'Whoever plays at dice, you may say has stained his hands in the flesh and blood of swine.'

Part Second.

ABUHURAIRAH. 'A. G. S. GABRIEL came to me, and said, "I came to you last night, and nothing hindered my coming into your house, but paintings were upon the door; and there was a cloth with images upon it, and a dog in that house; therefore order the head of the painting upon your door to be cut off;" and it was done; and became the likeness of a tree; "and order the head of the painting upon the cloth to be cut off also;" then it was done; and two beds were made of it to sit and recline upon; "and order the dog to be turned out of the house," and the Prophet did it.' ABUHURAIRAH. 'A. G. S. A piece of hell-fire will be set apart, at the resurrection, having two eyes to see with, and two ears to hear with, and a tongue to speak with: and it will say, "God has appointed me over three persons, to punish and burn them; on every proud haughty person, being God's enemy; another, every person who shall ascribe partnership to God; the third, painters.'" ABU-MUSA-ASHARI. 'A. G. S. "Whoever plays with dice, disobeys God and his messenger." ABUHURAIRAH said, "his highness saw a man pursuing a dove, and said, "this man is a devil following a devil."

Punishment of the proud, of polytheists, and of painters.

Part Third.

SAID-BIN-ABI'L-HASAN* said, 'I was near IBN-ABB'AS, and behold! a man came to him and said, "O IBN-ABB'AS! verily I have no livelihood, but from the workmanship of my hands; verily I make pictures; what am I to do?" He said, I will relate to you nothing but what I heard from the Prophet, who said, "whoever makes a picture, verily God is his punisher, until he blows a soul into it; and this is not possible." Then the man was alarmed, and turned pale; and IBN-ABB'AS said, "alas upon thee! if thou wilt not leave off drawing, draw trees, and likenesses of those things that have no souls." AA'YESHAH said, 'when his majesty was sick, some of his wives mentioned a church, which they had seen in *Ethiopia*; and when his highness heard it, he raised up his head, and said, "when a good man of them dies, they build a chapel over his grave, and make paintings in it; and such are the very worst of God's creation: by making a chapel over a grave and saying prayers along side of it." IBN-ABB'AS. 'A. G. S. "Verily that person will be most severely punished, at the day of resurrection, who killed a Prophet, and who was killed by a Prophet, and he who has killed his father or mother, and a learned man not having practised his knowledge." IBN-SHAH'AB said, 'verily AB'U-MU'SA-ASHARI said, "none but sinners and bad people play at chess." IBN-SHAH'AB said, 'verily AB'U-MU'SA was asked about the orders of playing at chess; and he said, "playing at chess is bad, and God does not love what is bad." AB'UHURAIRAH said, 'his highness used to come to some of the assistants' houses; and those to

Trees and
other inani-
mate things
may be
painted.

The Pro-
phet con-
demned the
game of
chess.

* One of the *Tābi'in*, of respectable authority; brother to H'ASAN-BA'SRI; slave to ZAID-BIN-THA'BIT. He died one year before his brother, A. H. 109.

whose house he did not go, considered it a hardship, and said, "O messenger of God! you go to the house of such a one, and do not come to ours." His majesty said, "I do not come to your house because you have dogs." They said, "verily those houses you visit have cats in them; and as a dog is a tearing animal, so is a cat also." His highness said, "yes, a cat is also a tearing animal, but is not a preventative to the coming of the angels."

and
other
things
may
be
gained.

chess.
game
of
denied the
plot. For
The Lib

* One of the TUBBINS of respectable ancestry; brother to HARRY-BRANN; slave to ELEANOR-TUBBINS. He died one year before his brother, A. H. 1899.

Book the Twenty-First.

CHAP. I.---PART I.

ON MEDICINE AND SPELLS.

ABUHURAIRAH. 'A. G. S. "God has not created a pain without a remedy." **JA'BIR.** 'A. G. S. "There is a medicine for every pain; then when the medicine reaches the pain, it is cured by the order of God." **IBN-ABB'AS.** 'A. G. S. "Cures are by three things; one, letting blood; the second, drinking honey; the third, applying hot irons to sores; but I forbid my sects doing this." **JA'BIR** said, 'UBAI-IBN-CAB was wounded, with an arrow, in a vein in his arm, at the battle of *Ah'zab*; and the blood flowed; and his majesty applied a hot iron to it, which stopped it." **JA'BIR** said, **SAD-IBN-MU'ADH** was wounded with an arrow, in the battle of *Ah'zab*; in a vein of his arm; and his highness heated the spike of the arrow, and applied it to the part. After that, **SAD's** hand swelled; and his highness applied the hot spike a second time, which cured it." **JA'BIR** said, 'his highness sent a doctor to **UBAI-BIN-CAB**; and he cut a vein, and then applied a hot iron to it.' **AB'U-**

Honey pre-
scribed by
the Prophet
for a flux.

Contra pre-
scribed for
a flux.

There is a
medicine for
every di-
sease.

Remedies
are three;
bleeding,
honey, and
cauteries;
but the last
are forbid-
den.

Exception
to this.

BOOK XXI.

Honey pre-
scribed by
the Prophet
for a flux.

Costus pre-
scribed for
a quinsy.

Fevers to be
cured with
water.

Diseases
from a ma-
lignant eye
to be cured
by spells.

HURAIRAH said, 'I heard his highness say, "the black seed* is a cure for every pain except death." AB'U-SA'ID-KHUD'HRÌ said, 'a man came to his majesty, and said, "verily my brother has a purging." And his highness said, "give him honey to drink;" and it was done. Then the man came to his highness, and said, "I gave him honey to drink, which has increased the purging." Then his majesty said to him thrice, "give him honey." And the man came a fourth time, and said, "it encreaseth the purging." And his highness said, "give him honey." Then the man said, "I have, and it encreaseth the purging." Then his highness said, "God has said true, there is a cure for man in honey; and your brother's belly lied, by not accepting of the cure." Then the man gave his brother honey to drink again, and he got well.' ANAS. 'A. G. S.

"Do not punish you children, by rubbing your thumbs on the roof of their mouths, for the cure of the *Ud'hrāh*,† but cure it with *Costus*." OMM-KAIS. 'A. G. S. "Why do you punish your children by rubbing your thumbs in the roofs of their mouths? cure them with the aloes wood of *Hind*; and it is a cure for seven diseases; one of which is the pleurisy; for the pleurisy it must be drunk; and for the quinsy in children it must be poured into the nose."

AA YESHAH. 'A. G. S. "Fevers are from the boiling heat of hell fire; therefore cool them with water." ANAS said, "his highness permitted spells being used, to counteract the ill effects of a malignant eye; and on those bit by snakes or scorpions, and for sores in the side." OMM SALMAH said, "his majesty saw a slave girl in my house, with yellowness in her face; and he said, "use spells for the removal of this disorder; because it proceeds from a malignant eye." JA'BIR said, "his highness forbade the spells used in the time of ignorance: then the family of ÔMER-IBN-

* Seed of the *Convolvulus Nil*; used as a purge.

† An inflammation of the *Uvula* and tonsils.

Hāzm came and said, "O messenger of God! we had a spell by which we cured those bit by scorpions, and you have prohibited using it; and they described the spell to his majesty, in order to know whether it was right to use it or not. Then his highness said, "I do not know of any fear in this spell; whichever of you can benefit his brother let him do so." AWF-BIN-MALIC ASHJA'i said, 'we made use of charms, in the time of ignorance; and said to his majesty, "may we use them now or not?" He said, "describe your spells to me, that I may see the meaning of them; there is no fear in using spells which do not associate any thing with God."

CHAP. I.
PART. I.

Bleeding
prescribed
for a head
ache.

Spells may
be used,
which do
not imply
polytheism.

Part Second.

USĀMAH-BIN-SHARĪC said, 'his highness' companions said, "O messenger of God! may we use medicine?" He said, "O servants of God! use medicine: because God has not created a pain without a remedy for it; to be the cause of its cure, except age; for that is a pain without a remedy." ŪKBAH-BIN-ĀĀMIR. * A. G. S. "Do not force your sick to eat or drink; because God gives them to eat and drink." ANAS said, 'his highness applied a hot iron to ASĀD-BIN-ZARĀRAH, for an inflammation on his body.' ZAID-BIN-ARKUM said, 'his highness directed the use of *Cos-tus*, called *Bah'ri*, and olive-oil, for the cure of the pleurisy. ZAID-BIN-ARKUM. His highness commended the use of olive-oil and *wars*, for the cure of the pleurisy. ASM'AA-BINT-ŪMAIS said, 'his majesty asked me "what purgative do you take?" I said, "spurge." His highness said, "it is very heating, it is very heating." After that I took *Senna*; and his majesty said, in praise of *Senna*, "if it could be confirmed that any thing was a cure for death, it is *Senna*." AB'UHURAIRAH said, 'his high-

Days of the
week on
which it is
proper to
bleed.

Food and
drink not to
be pressed
on the sick.

Certain a-
mulets for-
bidden.

Senna re-
commended
as a purge.

BOOK XXI.

Bleeding
prescribed
for a head
ache.Days of the
week on
which it is
proper to
bleed.Certain a-
mulets for-
bidden.

ness forbade unlawful medicines.' SALMA* said, 'There was no person that complained of a pain in the head to his highness, but he would say, "get bled;" and no one ever complained of a pain in the foot, but he would say, "rub *Hind* upon it." SALMA said, 'his highness never had a sore or pain, but he would order me to put *Hind* to it.' CABASHAH said, 'his highness used to be bled in the middle of his head, and also between his shoulders; and would say, "whoever is bled from these places will feel no detriment, should he not use any other remedy." JA'BIR said, 'his majesty was bled in the thigh, on account of a pain in it.' ABDUL-RAHM'AN-BIN-OTHM'AN said, 'A physician asked his majesty, "is it lawful to put frogs in medicine or not?" And his highness forbade the killing of them.' CABASHAH-BINT-AB'U-BACR said, 'my father used to forbid his family being bled on a Tuesday, and said, "his majesty said, verily the day Tuesday is a day of blood, and in it there is one *Sáât*, in which the blood will not stop." ZAHRI reports the following saying of the Prophet, 'whoever is let blood on a Wednesday, or Saturday, and gets the leprosy; must blame none but himself.' ZAINAB wife of ABDULLAH-BIN-MAS'UD said, 'ABDULLAH saw a thread round my neck, and said, "what is this?" I said, "this is a thread which has been made as a charm for me." Then he took and broke it to pieces; after that said, "O family of ABDULLAH! verily you stand not in need of this kind of charm used by the polytheists; because I heard the Prophet say, verily, spells and tying to the necks of children the nails of tearing animals, and the thread which is tied round a wife's neck to make her husband love her, are all of the way of the polytheists." Then I said to ABDULLAH, "why do you say so? verily I had such a pain in my eyes that I thought they would have fallen out; and I went

* She was a slave of the Prophet's aunt S'AFIAH-BINT-ABD-UL-MUTALLAB; and was married to the Prophet's slave AB'U-RAFI'. She nursed FATIMAH's children, and IBRAHIM the son of the Prophet.

to a Jew; and when he applied a spell, I got ease." Then [^]ABDULLAH said, "this is nothing but the work of the devil; he was shaking your eyes with his hands; and when the spell was used, he stopped. It will be sufficient for you to repeat such words as his majesty used to say: O Cherisher of men! remove this punishment and give ease: thou art the giver of health, there is no cure but from thee, the remover of sickness." JABIR said, 'his majesty was asked about the spell used for one possessed of a Jin; he said, "it is the work of a devil." [^]ISA-BIN-HAMZAH* said, 'I came to visit [^]ABDULLAH-BIN-[^]UCAIM,† when his body was inflamed, and said to him, "why do not you tie on a charm?" He said, God defend me from that; because his highness said, "whoever depends on any thing besides God, God's assistance is withheld from him." ASM'AA-BINT-[^]UMAIR said, 'I said, "O messenger of God! verily the family of JAFER are soon affected by the baneful influence of a malignant eye; may I use spells for them or not?" His majesty said, "yes; for the eye has a complete influence; because verily, if there was a thing to overcome fate, it most certainly would be a malignant eye." SHIF'AA-BINT-[^]ABDULLAH‡ said, 'his majesty came, when I was with HAFSAH; and he said to me, "do not you teach HAFSAH the spell for sores upon the side, as she has taught you to write?" AB'U-UMA'MAH said, 'A'AMIR-BIN-RABIAH§ saw SAHAL-BIN-HUNAIF bathing; and he said, "I swear by God, I never saw such a beautiful skin, upon man or woman, as I see this day; nor of a girl who never comes out of the house." When A'AMIR-

CHAP. I.
PART II.

Ejaculations proper for the cure of diseases.

Amulets allowed against the influence of an evil eye;

and for certain ulcers.

* One of the *Tabi'in*.

† He lived in the time of the Prophet, but it is doubtful whether he was one of the companions or not.

‡ Her father ABDULLAH, was of the tribe *Koraish* and family of *Adu*; and her name was LAILA; SHIF'AA being a title. She embraced *Islam* before the *Hijrah*, and was one of the wisest and most learned women of her time. The Prophet used to visit her, and sleep at noon in her house.

§ One of the *Sah'abah*. He was one of those who fled to *Ethiopia*, and also accompanied the Prophet in his flight to *Medinah*. He was present at *Bedr* and all the other combats. He embraced *Islam* before OMER.

BOOK XXI.

Effect of a
malignant
eye;

& its cure.

Influence of
the stomach
on the
health of the
whole sys-
tem.

BIN-RABI^AAH said this, SAHAL fell to the ground; and it was said to his majesty, "O messenger of God! is there any remedy for SAHAL? by God! he fell to the ground, in such a manner that he cannot raise up his head." Then his highness said, "do you imagine who looked at him?" They said, "we imagine it was AA^AMIR-BIN-RABI^AAH, who looked at him with a malignant eye." Then his highness called AA^AMIR, and was angry with him; and said, "why does one of you ruin his brother? If his body was pleasing in your sight, why did not you pray for blessings on him, then wash your limbs, and pour the water upon him;" Then AA^AMIR washed his face, hands and elbows, knees and the tips of the toes of both feet, and took the water in a pot, and poured it upon SAHAL; and he walked away with the people, as though nothing had happened to him. AB^AU-SA^AID-KHUD^AHR^AI said, 'his highness would seek protection with God from the devil and genii, and from malignant eyes, until the two revelations concerning taking refuge with God came down; and when they came down, he used to use them, and leave off all others.'

Part Third.

ABUHURAIRAH. 'A. G. S. "The stomach is the body's fountain; and the veins in man's belly come to it. Then, when the stomach is in health, they return with health to the limbs; and when the stomach is foul and bad, the veins return in sickness to the members.* ALI-IBN-AB^AUT^AALIB said, 'One night, whilst his majesty was saying prayers, he put his hands upon the ground, and a scorpion bit him in the finger; and his highness killed it with his shoe. And when he had finished prayers, he said, "may God curse scorpions; for they will not let performers of prayers alone or

* The genuineness of this tradition is doubted by commentators. ABD-UL-HAK.

any body else," (or the Prophet said, "they will not let Prophets alone, or other people.") After that, his highness called for salt and water, and put them in a pot; then dipped his finger in it, and rubbed the salt and water upon it, and repeated the *Mâûdhatain*.* ^{ÔTHM'AN-BIN-ÂBDUL-}
^{LAH-BIN-MAUHAB†} said, 'the people of my house sent me to OMM SALMAH with a little water; and it was customary, when any body had been affected by a malignant eye, to send water to OMM SALMAH; and she would bring out some of the Prophet's hairs and throw them into it: and she used to preserve them in a silver cup; would put them into the water, and shake it about; and the person affected would drink of it.' ^{ÔTHM'AN} says, 'I was looking into the cup in which the hair was kept, to see what was in it, and I saw some red hairs.' AB'UHURAIRAH said, 'some of his majesty's companions said, "mushrooms are the small-pox of the earth." Then the Prophet said, "the mushroom is a kind of *Manna*, which God sent to MOSES and his tribe; and its water is a cure for the eye, and the *Âjwah* date is from paradise, and an antidote to poison." AB'UHURAIRAH says, 'then I took a few mushrooms, and squeezed out their water, and put it into a glass, and applied it to the eyes of a slave girl with weak eyes; and it cured her.' AB'UHURAIRAH. 'A. G. S. "Whoever eats honey, three mornings in every month, no great calamity will happen to him." ^{ÂBDULLAH-BIN-MASU'UD.} 'A. G. S. "Be it on you to seek for cure from honey and the *Koràn*." AB'U-CABASHAH-ANMA'RÌ. 'His highness was bled on the top of his head, on account of a pain which he had from eating poisoned mutton.' ^{MÂMER‡} said, 'I used to be bled on the top of my head, on other accounts; and lost my memory from it, to such a degree, that I had the introductory chapter of the *Koràn* repeated to me at prayers.'

NA'FÎ said, 'IBN-ÔMER said, "O NA'FÎ! the blood boils in my body;

CHAP. I.
PART III.

Salt & water
used for the
sting of a
scorpion.

Water in
which some
of the Pro-
phet's hair
had been
dipped,
given to
those who
had suffered
from a ma-
lignant eye.

Good quali-
ties of mush-
rooms.

* *Koràn*. Ch. 113, 114.

† One of the *Tâbî'in*, of good authority; a slave of TALH'AH-BIN-UBAIDULLAH.

‡ One of the narrators of the foregoing tradition.

BOOK XXI.

Days on which it is proper to be bled.

bring a bleeder to bleed me; and chuse a young man, not a boy or an old man:" and IBN-ÔMER said, "I heard his majesty say, whoever wishes to be bled on a Thursday, let him do it in God's name; but refrain from it on Friday, Saturday and Sunday, but be bled on Monday and Tuesday; and refrain from being bled on Wednesday, because this is a day on which the Prophet Job was seized with a calamity; and neither the *Ju'dhâm** nor leprosy make their appearance but from being bled on Wednesday." MAKIL-BIN-YES'AR. A. G. S. "Being bled on Tuesday, being the seventeenth of the month, is a remedy for a whole year's sickness."

* *Elephantiasis.*

it, and I saw some red hairs. A'UNURAIAN said, "some of his majesty's companions said, 'mushrooms are the small-box of the earth.' Then the Prophet said, 'the mushroom is a kind of *Alman*, which God sent to Moses and his tribe; and its water is a cure for the eye, and the *Alman* date is from paradise, and an antidote to poison.' A'UNURAIAN says, 'then I took a few mushrooms, and squeezed out their water, and put it into a glass, and applied it to the eyes of a slave girl with weak eyes; and it cured her.' A'UNURAIAN. A. G. S. "Whoever eats honey, three months in every month, no great calamity will happen to him." ABDULAH BIN-MAS'UD. A. G. S. "Be it on you to seek for cure from honey and the *Korâ*." A'U-CABASHAN-ANMAN. "His highness was bled on the top of his head, on account of a pain which he had from eating poisonous mushrooms." MANENT said, "I used to be bled on the top of my head, on other accounts; and lost my memory from it, to such a degree that I had the introductory chapter of the *Korâ* repeated to me at prayers."

NAFI said, "Ibn-Ômer said, 'O Nafi! the blood boils in my body;'"

* *Alman*, Gr. 113, 114.
 † One of the *Tafîs*, of good authority; a slave of TARIK AR-RIZ-UNABULAH.
 ‡ One of the narrators of the foregoing tradition.

CHAP. II.---PART I.

ON OMENS, GOOD AND BAD.

ABUHURAIRAH said, 'I heard his majesty say, "do not put faith in a bad omen, but rather take a good one." They said, "O messenger of God; what is a good omen?" He said, "a good word which any one of you may hear; such as if a person in search of any thing be addressed thus, O *Finder!* or one who has lost his way, thus, O *thou who art in the right path.*" ABUHURAIRAH. 'A. G. S. "A disease does not pass from one to another;* and there is no influence from bad omens; and there is no impression from the owl: and the belief of calamities coming down in the month of *Safar* is futile: run from the person inflected with the *elephantiasis* as you would from a tiger." ABUHURAIRAH. 'A. G. S. "The disease of one does not communicate to another." Then an *Áárábî* said, "what is the condition of camels which stay in deserts? verily you might say they are deer, in health and cleanness of skin; then they mix with mangy camels, and they become mangy also." His majesty said, "what made the first camel mangy?" AMER-IBN-

The Prophet recommends attention to good omens, rather than bad ones.

He denies the contagion of diseases;

yet directs his followers to avoid one who has the *elephantiasis*.

* It was a belief of the people of ignorance, that any one sitting near a diseased person, or eating with one, would catch his disease.

BOOK XXI.

SHARID, relates from his father who said, 'there was a person in the embassy of the *Beni-Thakif*, who had the *elephantiasis*; and his highness sent a person to desire that he might not come with the embassy, but stay where he was, and said, "I have accepted his profession of obedience."

Part Second.

IBN-ABBAS said, 'his majesty used to take good omens by men's names, and would not take bad omens; and he was fond of those who had good names. KATAN-BIN-KABISAH* relates from his father, that 'his highness said, "taking omens from the running of animals and flight of birds, and from throwing pebbles, are the doings of the polytheists." ABDULLAH-BIN-MASU UD. 'A. G. S. "Taking a bad omen is of the actions of the polytheists." (This he repeated thrice) "and there is no one of us, but, in case of being perplexed by a bad omen falling into his mind, will have it removed by resignation to God." JA'BIR said, 'his highness took hold of the hand of a person who had the *elephantiasis*; and put it into a dish out of which he was eating, and said, "I depend upon God." ANAS said, 'his highness was pleased when he came out and heard, "O you finder of the road! O obtainer of your desires!" BURAIDAH said, 'verily the Prophet took no bad omen in any thing; and when he sent any one on business, he would ask his name; and when he liked it, would be glad, and the impression of pleasure was seen in his countenance; but if he disliked the name, he would be displeased; and its impression would be perceptible in his

The Prophet was fond of fortunate names.

The Prophet purposely exposed himself to the contact of a leper.

* One of the *Tabi'in* of *Basrah*, of good authority; governor of *Sijistan*.

face. And when his majesty came into a village, he would ask the name of it; and when he liked it, would be pleased, which would be seen in his face; but if he disliked its name, he was displeased, which would be seen in his countenance.' ANAS said, 'a man said, "O messenger of God! verily we were in a house, many of us in number, and our property great; and we left it, and went to another house, in which our numbers and property decreased." Then his majesty said, "leave that house; it is a bad one." YAHIA-BIN-^AABDULLAH-BIN-BAHÎR* said, 'a person informed me that he heard FARWAH-BIN-MUSAIC† say, 'I said, "O messenger of God! I possess a piece of land called *Abyan*; and have my pasturage and corn fields there; and verily its plagues are severe." His majesty said, "leave it, and separate yourself from it; because being near sickness is a cause of destruction."

CHAP. II.
PART II.

The Prophet advised his followers to leave a house, in which they had been unfortunate.

Part Third.

URWAH-BIN-^AAMIR said, 'a bad omen was mentioned near his majesty: and he said, "a good omen is best;" and said, "no *Musliman* must be prevented from a work by a bad omen; therefore, when any one of you sees a bad thing, say, "O God! none can bring good but thee; and no one can remove bad things but thee; and there is no return from evil, nor power to do good but in thee."

* One of the *Tābi'in* of *Yemen*, of good authority.

† One of the *Sahābah* of *Yemen*. He came to the Prophet A. H. 9 or 10. He afterwards removed to *Cūfah*, and dwelt there; where he was one of the chief men. He was an excellent poet.

CHAP. III.---PART I.

ON FORTUNE-TELLING.

The Prophet forbade the consulting of fortune-tellers.

The reason why fortune-tellers sometimes hit on the truth.

MUAWIAH-BIN-HACAM said, ' I said, " O messenger of God! we used to do some things in the time of ignorance; one, we asked fortune-tellers about future events." His highness said, " since you have embraced *Islâm*, you must not consult them." MUAWIAH said, " we took bad omens." His majesty said, " if from a bad omen you should be thrown into perplexity; let it not hinder you from the work you had intended." MUAWIAH said, " we used to draw lines upon the ground." His majesty said, " there was one of the Prophets who used to draw lines in this way; therefore any line according with his is good, otherwise in vain." AA'YESHAH said, " people asked the Prophet about fortune-tellers, whether they spoke true or not. He said, " you must not believe any thing they say." The people said, " O messenger of God! wherefore do you say so? because they sometimes tell true." Then his highness said, " yes it may be true sometimes; because one of the genii steals away the truth, and carries it to the magician's ear; and magicians mix a hundred lies with one truth." AA'YESHAH said, ' I heard his majesty say, " the angels come down to the region next the world, and mention the works that

have been pre-ordained in heaven: and the devils, who descend to the lowest region, listen to what the angels say, and hear the orders predestined in heaven, and carry them to fortune-tellers; therefore they tell a hundred lies with it from themselves." HAFS'AH. 'A. G. S. "Whoever goes to a magician, and asks him any thing about the hidden, his prayers will not be approved of for forty nights and days." ZAID-BIN-KHA'LID said, 'his highness officiated as *Imàm* to us in *Hudaibiah*, after a fall of rain in the night; and when he had finished prayers, he turned himself to the congregation and said, "do ye know what your cherisher said?" They said "God and his messenger know best." His highness said, "God said, two descriptions of my servants rose this morning; one of them believers in me, the other infidels; wherefore, those who have said they have been given rain by the favor of God, are believers in me, and deniers of stars; and those who have said, we have been given rain from the influence of the moon, are infidels and believers in stars."

The prayers of those who consult magicians are not accepted.

Rain is given by the favour of God, not by the influence of the moon.

Part Second.

IBN-ABBAS. 'A. G. S. "Whoever obtains a little knowledge of astrology, obtains a branch of magick; and the more astrology the more magick." AB'UHURAIRAH. 'A. G. S. "Whoever goes to a magician, and asks him about mysteries, and believes what he says; and whoever has connexion with his wife while menstruous, or in a preposterous manner, verily is displeased with MUHAMMED and his religion."

Astrology is a branch of magick.

The prayers
of those who
consult and
magicians are
not accepted.

Falling
stars believ-
ed by the
idolaters to
be on ac-
count of the
birth or
death of
some great
man;

but are in
reality
weapons
thrown at
the devils.

magick.

Part Third.

IBN-ABBAS said, 'a man of his majesty's friends informed me, that whilst his majesty's friends were sitting with him one night, a very bright star shot; and his highness said, "what did you say in the days of ignorance when a star shot like this?" They said, "God and his messenger know best; we used to say, a great man was born to-night, and a great man died." Then his majesty said, "you mistook, because the shooting of these stars are neither for the life nor death of any person; but when our cherisher orders a work, the bearers of the imperial throne sing hallelujahs; and the inhabitants of the regions who are near the bearers repeat it, till it reaches the lowest regions. After that the angels which are near the bearers of the imperial throne say, "what did your cherisher order?" Then they are informed; and so it is handed, from one region to another, till the information reaches the people of the lowest region. Then the devils steal it, and carry it to their friends, (that is) magicians; and these stars are thrown at these devils; not for the birth or death of any person. Then the things which the magicians tell, having heard from the devils, are true; but these magicians tell lies, and exaggerate in what they hear." KUTADAH said, 'God has created stars for three uses; one of them, as a cause of ornament of the regions; the second, to stone the devil with; the third, to direct people going through forests and on the sea. Therefore, whoever shall explain them otherwise, does wrong, and loses his time, and speaks from his own invention, and embellishes.' IBN-ABBAS. 'A. G. S. "whoever attains the knowledge of astrology, for any other purpose than the three afore-mentioned; then verily he has attained a branch of magick. An

astrologer is as a magician; and a magician is a necromancer, and a necromancer is an infidel. AB'U-SA'ID-KHUD'HRÌ. 'A. G. S. "If God withhold rain from his servants five years, and then send it, verily some men would be still infidels, and would say we have been given rain on account of the moon's being in *Mijdah*.'"*

* The name of one of the lunar mansions, so named, because it is represented in the form of a spatula. Some suppose it to be *Aldebaran*, and others a small star between that and the *Pleiades*.

O V D R E A M S.

AB'URRAHMAN. 'A. G. S. "Nothing remains of the tokens of prophecy but *Mubashshirah*." The companions said, "what is *Mubashshirah*?" He said, "good dreams." ANAS. 'A. G. S. "Good dreams are one of the parts of prophecy." AB'URRAHMAN. 'A. G. S. "Whoever has seen me in a dream, verily has seen me in reality; because the devil cannot show himself in my likeness." AB'U-KUTADAH. 'A. G. S. "He who has seen me in a dream, verily has seen me." AB'URRAHMAN. 'A. G. S. "He who has seen me in a dream, will soon see me awake; because the devil cannot assume my likeness." AB'U-KUTADAH. 'A. G. S. "A good dream is from God's favor, and a false dream is from the devil; therefore when any one of you dreams of what he likes, he must not tell it to any one but a friend; and when you see any thing you dislike, you must seek protection with God, from its evil, and from the wickedness of the devil, and spit three times over your left shoulder, and not tell the dream to any one; then verily it never will do you any harm." JAHIM. 'A. G. S. "When any one of you has a bad dream, spit three times over your left shoulder, and seek protection with God from the

Good dreams
are from God,
& false ones
from the
devil.

Means of
protection
from the in-
fluence of a
bad dream.

CHAP. IV.---PART I.

ON DREAMS.

ABUHURAIRAH. ' A. G. s. " Nothing remains of the tokens of prophecy but *Mubashshiràt*." The companions said, " what is *Mubashshiràt*, O messenger of God?" He said, " good dreams." ANAS. ' A. G. s. " Good dreams are one of the parts of prophecy." AB'UHURAIRAH. ' A. G. s. " Whoever has seen me in a dream, verily has seen me in reality; because the devil cannot show himself in my likeness." AB'U-KUTA'DAH. ' A. G. s. " He who has seen me in a dream, verily has seen true." AB'UHURAIRAH. ' A. G. s. " He who has seen me in a dream, will soon see me awake; because the devil cannot assume my likeness." AB'U-KUTA'DAH. ' A. G. s. " A good dream is from God's favor, and a false dream is from the devil; therefore when any one of you dreams of what he likes, he must not tell it to any one but a friend; and when you see any thing you dislike, you must seek protection with God, from its evil, and from the wickedness of the devil, and spit three times over your left shoulder, and not tell the dream to any one; then verily it never will do you any harm." JABIR. ' A. G. s. " When any one of you has a bad dream, spit three times over your left shoulder, and seek protection with God from the

Good & true dreams are from God, & false ones from the devil.

Means of counteracting the influence of a bad dream.

devil thrice; and turn from the side on which the dream was, to the other." JABIR. "A man came to the Prophet, and said, "I dreamt that my head was cut off." Then his majesty laughed, and said, "when the devil plays with any one of you in your sleep, do not mention it." ANAS. "A. G. S. I dreamt one night that I was in UKBAH-BIN-RAFI'S house; and some of IBN-TABB'S* dates were brought to me; and I interpreted it as indicating exaltation† for me, in the world and in futurity,‡ and that my religion was good."§ AB'U-MUSA relates that the Prophet said, "I dreamt that I was going from Mecca, to a land in which were many date trees; and my imagination went so far as this, that I should fly to Yemamah or Hajer. Then behold it was to Medinah. And I saw in my sleep, that I was brandishing a sword, and it broke; then behold a misfortune happened to the Momins in the battle of Ohud: after that, I brandished the sword, and it was better than before. Then behold God gave victory to the Momins, and brought them together." AB'UHURAIRAH. "A. G. S. "Whilst I was sleeping, the treasures of the earth were brought before me; and two gold rings for the wrist were put into my hand; and they were heavy. Then a voice from above told me to blow upon them; and I did so, and they went away. Then I explained the two rings as two liars; myself between them; one of them the chief of Sanad,|| the other of Yemamah.¶ SAMURAH-BIN-JUNDUB said, "when his highness was repeating prayers, he turned his face towards us, and said, "which of you dreamt last night?" Then, if any one had dreamt; he would tell it; and his highness would say whatever God pleased. Then one day,

It is best not to tell a bad dream.

A dream interpreted according to the signification of the names of persons and things seen in it.

From other circumstances.

The Prophet used to ask his followers about their dreams.

* A kind of fresh date, so named from the person in Medinah who first introduced them.

† Rafat, suggested by RAFI.

‡ Akibat, from UKBAH.

§ Taba, from TABB.

|| ASWAD ANS'A, who, towards the latter part of MUHAMMED'S life, set himself up as a Prophet. He was slain by FIROZ-DAILAMI, during the last illness of the Prophet, who announced the event to those about him, before any news of it was brought.

¶ The false Prophet MUSAILAMAH.

BOOK XXI.

The Prophet relates his dream.

his majesty asked us, "did any one of you dream?" We said "no." He said, "but I did: two men came to me, and took hold of my hands, and carried me to a pure land: and behold there was a man sitting, and another standing; the first with an iron hook in his hand, and was hooking the other in the lip; and split it to the back of his neck; and then did the same with the other lip. While this was doing, the first healed, and the man kept on from one to the other. I said what is this? They said, move on; and we did so, till we reached a man sleeping upon his back, and another standing at his head, with a stone in his hand, with which he was breaking the other's head; and afterwards rolled the stone about, and followed it, and had not as yet returned, when the man's head was healed and well. Then he broke it again; and I said what is this? They said walk on; and we walked, till we came to a hole like an oven, with its top narrow and its bottom wide; and fire was burning under it, and there were naked men and women in it; and when the fire burnt high, the people mounted also, and when the fire subsided, they returned with it. Then I said what is this? They said, move on; and we went on, till we came to a river of blood, with a man standing in the middle of it, and another man upon the bank, with stones in his hands; and when the man in the river attempted to come out, the other threw stones in his face, and made him return. And I said, what is this? They said, advance; and we moved forward till we arrived at a green garden, in which was a large tree, and an old man; and children sitting on the roots of it; and near it was a man lighting a fire. Then I was carried upon the tree, and put into a house which was in the middle of it; a better house I have never seen; and there were old men, young men, women and children. After that, they brought me out of the house, and carried me on the top of the tree, and put me into a better house, in which were old and young men. And I said to my two conductors, verily you have shewn me a great

many things to night, then inform me of what I have seen. They said, yes; as to the man whom you saw with split lips, he was a liar, and will be treated in that manner unto the day of resurrection; and the person you saw getting his head broke, is a man whom God taught the *Koràn*, and he did not repeat it in the night, nor practice what is in it by day; and he will be treated as you saw, to the day of resurrection. And the people you saw in the oven are adulterers; and those you saw in the river are receivers of usury; and the old man you saw under the tree is ABRAHAM; and the children around him are the children of men; and the person who was lighting the fire was MALIC the keeper of hell; and the first house you entered, was for the common *Mómins*; and as to the second house, it is for the martyrs; and we who conducted you are, one of us GABRIEL and the other MICHAEL: then raise up your head; and I did so, and saw above it like a cloud: and they said, that is your dwelling. I said, call it here, that I may enter it: and they said, verily your life remains, but when you have completed it, you will come into your house."

CHAP. IV.
PART I.

The inter-
pretation of
the Pro-
phet's
dream.

Part Second.

ÁYESHAH said, his majesty was asked about WARAKAH's* condition; and KHUDAIJAH said to him, that "verily WARAKAH attested your prophecy before it came to pass; but died previous to its appearing." His highness said, "I saw him in a dream, dressed in a white robe; and

The Pro-
phet bears
testimony to
WARA-
KAH's be-
ing in pa-
radise.

* WARAKAH-BIN-NAWFALE-BIN-ASAD-BIN-ARD-UL-AZZAH-BIN-KASA was a cousin of KHUDAIJAH. In the days of ignorance, he learned the christian religion, translated the gospel into *Arabic*, gave himself up to devotion, and opposed the worship of idols. He lived to a great age, and towards the end of his life became blind. The story of KHUDAIJAH's carrying the Prophet, in the commencement of his mission, to WARAKAH, and his bearing testimony to MUHAMMED's veracity, is well known; yet it is doubtful whether or not he professed the religion of *Islam*.

BOOK XXI

if he were of the people of the fire, he most certainly would have been in some other dress." IBN-KHUZAIMAH relates from his uncle, who said, "I dreamt that I was prostrating myself upon the Prophet's forehead; and I informed his highness of it; and he fell upon his back and said, "verify your dream." Then I prostrated myself upon his forehead."

Part Third.

SAMURAH-BIN-JUNDUB said, "his highness used frequently to say to his companions, "have you dreamt?" And whoever had, would say so. And verily his majesty said to us, "one morning two people came and carried me away." (Here follows a repetition of the tradition in the first part, with this addition,) "then we came to a very verdant garden, with many spring flowers; and behold there was a tall man in it, and a great many children around him; and I said to my conductors, who is this man, and what children are those? They said to me, move on: and we did so; till we arrived at a town made of gold and silver bricks; and we came to its gate, and asked to have it opened, and it was opened; and we went into the town, and met a number of men with some of their limbs handsome, and others ugly. And my companions said to them, go away and fall into the river;" (the traditionists say, "then behold there was a running river, with its water as white as milk") "and the men went and fell into it. After that they returned towards us; and verily their deformities had left them, and they had become handsome: and as for the tall man in the garden he was ABRAHAM, and the children around him were those who had died in *Islām*: and as to the people, some parts of whom were handsome, and some ugly, they were such as had mixed good actions with bad, and God forgave them."

ABU-SA'ID-KHUD'HRÌ. 'A. G. S. "The truest dream is about day-break."

Additional
particulars
of the Pro-
phet's
dream.

Book the Twenty-Second.

IN EXPLANATION OF ADAB; THAT IS, RESPECT TO ONE'S SUPERIOURS AND KINDNESS TO INFERIOURS.

CHAP. I.---PART I.

ON SALAM; OR SALUTATION.

ABÜHURAIRAH. A. G. S. "God created ADAM a handsome figure, and his stature was sixty cubits; and God said, "go and salute that party of angels sitting down, and listen to their answer; for verily it is for you and your children." Then ADAM went, and said, "*Al-salámo-álaicum*."* The angels replied, "*Al-salámo-álaic-o-rahímat-ulláhi*."† His highness said, "then the angels added the words *rahímat-ulláhi* to

* Peace be on you.

† Peace be on thee and the mercy of God.

ADAM'S salutation of the angels; and their reply.

BOOK XXII.

The faith of
Muslemans
is completed
by loving
one another.

Insidious
salutation
of the Jews.

How to be
returned.

ADAM'S
salutation
of the
Jews
and
their
reply.

ADAM'S salutation." And then his majesty said, "ADAM was sixty cubits in stature, and his children also; since which time they have degenerated; but when they enter into paradise, they will be as tall as ADAM was." IBN-OMER said, 'a man asked his majesty, "what quality is best for a *Muslemàn*?' He said, "giving food to others, and returning the salutation of acquaintance or strangers." AB'UHURAIRAH. 'A. G. s. "You will not enter into paradise, until you believe; and you will not complete your faith till you love one another; and that is, making a *Salàm* to friends and strangers." AB'UHURAIRAH. 'A. G. s. "The person riding, must make *Salàm* to him on foot first; and he that goes along, to person who is sitting down; and a small party must *Salàm* to a large party; and the young to the old." ANAS said, 'verily his majesty passed by some boys, and made a *Salàm* to them.' AB'UHURAIRAH. 'A. G. s. "Do not *Salàm* first to *Jews* or *Christians*; and when one of them meets you in a road, tell him to go on one side." IBN-OMER. 'A. G. s. "When a *Jew* makes a *Salàm* to you, he says, *Al-sámo-álaica*;* Then do you say in answer *O-álaica*.† AA'YESHAH said, 'a party of *Jews* asked permission to go to his highness, and said, "*Al-sámo-álaicum*.‡ And I answered their *Salàm* by saying, "*Bal-álaicum-al-sámo-wal-láneto*."§ Then his majesty said to me, "O AA'YESHAH! verily God is kind, and loves mildness in every thing." I said to his highness, "did you not hear what they said?" He said, "verily, I did say *O-álai-cum*."|| (And in one tradition, by BUKHARÌ it is thus, AA'YESHAH said, 'verily some *Jews* came to his majesty and said, "*Al-sámo-álaica*." His highness said in answer, "*O-álaica*;" and I said, "*Al-sámo-álai-*

* In place of *Al-sámo-álaica*, because *Sám* means death; that is, may you die. This proceeds from the secret hatred which the *Jews* bear to *Muslemans*. ABD-UL-HAK.

† That is, "the same be upon thee."

‡ As an imprecation on his highness and the people of the house.

§ That is, death and curse upon you.

|| That is, "be the same to you."

cum, and may God curse you and be angry with you." Then his highness said, "be mild, O A'YESHAH! and make a point of being kind, and withhold yourself from speaking harshly." I said, "did you not hear what they said?" His majesty said, "did you not hear what I said? I answered them by what they said, and my prayer for them will be accepted, but not theirs for me."

USA'MAH-BIN-ZAID said, "verily his majesty passed by an assembly, in which were mixed *Muslemàn*s and polytheists, worshippers of idols, and *Jews*; and he made a *Salàm* to the assembly, intending it for the *Muslemàn*s." AB'U-SA'ID-KHUD'HRI. A. G. S. "Refrain from sitting on roads." The companions said, "O messenger of God! certainly we must sit in roads, because we converse with one another." His highness said, "if you do not desist from sitting in roads, give to the road its right." The companions said, "what is the right of the road, O messenger of God?" He said, "it is, not to look at people passing; and to remove any thing inconvenient to passengers, as stones and thorns; and to answer the *Salàm* of people passing; and to tell people to act agreeably to the laws; and to hinder them from that which is unlawful; and to shew them the road." OMER-IBN-AL-KHATT'AB. A. G. S. "It is one of the duties due to a road, to see the passenger righted and shew the road."

Part Second.

ALÌ-IBN-ABÙ-TÁLIB. A. G. S. "There are six duties from one *Muslemàn* to another: to salute each other when they meet; to accept each other's invitations to dinner; to say God have mercy upon you, after sneezing; to visit the sick; and to follow each others biers when dead;

CHAP. I.
Part I.

Duties of
those who
are seated
by a road-
side.

The Pro-
phets
of women,
in passing.
Duties of
those who
are seated
by a road-
side.

Six acts due
from one
Muslemàn
to another.

BOOK XXII.

Degrees of merit in different forms of salutation.

The Prophet saluted a company of women, in passing.

Muslemàn not to imitate the salutations of Jews and Christians.

and for one Muslemàn to wish for another what he wishes for himself."

IMR'AN-BIN-HUS'AIN said, ' verily a man came to his majesty, and said,

"*Al-salâmo-âlaicum*:" and his majesty answered it in the same words.

Then the man sat down; and his highness said, " ten virtues are written

for this man." After that another man came and said, "*Al-salâmo-*

âlaicum-wa-rah met-ullâhi;" and his majesty answered it in the same

words. Then the man sat himself down; and his highness said,

" twenty virtues are written for this man." Then another man came and

said, "*Al-salâmo-âlaicum, wa-rah met-ullâhi-wa-barcato-hu*:" and majesty

answered it in the same words. And the man sat down; and his majes-

ty said, " thirty virtues are written for this person." AB'U-UMA'MAH.

' A. G. S. " Verily the nearest people to God are those who salute others

first." JARIR said, ' verily his majesty passed by a party of women, and

made a *Salâm* to them.* ALI-IBN-AB'UT'ALIB said, ' when a party is

passing, it is sufficient for one of them to *Salâm*; and in like manner, it

is sufficient if one of the party sitting down return the salutation." AMER-

IBN-SHUAIB relates from his forefathers, that ' verily his highness said,

" that person is not of us, who likens himself to another: do not copy

the Jews or Christians; because a Jew's *Salâm* is making a sign with

his fingers; and that of a Christian with the palm of his hand." AB'U-

HURAIRAH. ' A. G. S. " When one of you meets his brother, he must

Salâm to him; then if a tree, or wall, or stone comes between you, and

after that you meet again, you must *Salâm* again to each other." KUTA'-

DAH. ' A. G. S. " When you come into a house, make a *Salâm* to the

people of it; and also when you go out." ANAS said, ' his highness

said to me, " O my son! when you go into your family, make a *Salâm*

to them; because it is a cause of blessing to you and them." JABIR.

~~each other a invitation to dinner; to say God have mercy upon you, after~~

* This practice was peculiar to his majesty; for it is bad for a man to make a *Salâm* to a strange woman, or a woman to a strange man, unless it be an old woman.

"A. G. S. " You must *Salâm* first, and then talk; for to begin talking before the *Salâm* is not good." IMR'AN-BIN-HUS'AIN said, "in the days of ignorance we used to *Salâm* by these words, "may God brighten our eyes by thee, and may your morning be happy." Then, when we became *Muslemâns*, we were forbidden these words." GHALIB said, "we were sitting at HASAN-BASRÎ's door; and behold a man came and said, my father related to me from his father, that my father sent me to the Prophet of God and said, "go and *Salâm* to his highness on my part." Then I came to his majesty and said to him, "my father has sent his *Salâm* to you." And he said, "*Salâm* to you and your father." AB'U'L-ÂLA'A said, "ÂLA'A-AL-HÂDRAMÎ* was a collector of the messenger of God; and when he wrote a letter to his majesty, he used to begin from himself in this way; "from ÂLA'A-HÂDRAMÎ to the messenger of God, peace be with him and the compassion of God." JABIR. "A. G. S. " When any one of you writes a letter, you must throw dust upon it; because this throwing of dust is a quick bringer to pass of one's wants." ZAID-BIN-THĀBIT said, "I came to his highness, and there was a writer sitting near him; and I heard him say to the writer, "put the pen upon your ear; because it assists epistolary style." ZAID-BIN-THĀBIT said, "his majesty ordered me to learn the books of the *Jews*; and said, "I am afraid, if I were to tell a *Jew* to write a letter for me to a *Jew*; that he might write more or less; and I am afraid, that in case a letter came from a *Jew* to me, and I gave it to a *Jew* to read, he might read more or less." ZAID says, "then I learnt the *Jewish* language, in half a month; and could read and write it; so that whenever his majesty wished to send a letter to a *Jew*, I wrote it; and when a *Jew* wrote to his majesty I read it to him." AB'UHURAIRAH. "A. G. S.

Exordium
of a letter
addressed to
the Prophet.

ZAID learn-
ed the *He-
brew* lan-
guage, that
he might
carry on the
Prophet's
correspond-
ence in it.

* One of the *Sah'abah* of distinction. The Prophet made him governor of *Bahrain*; in which situation he was continued by AB'UBACR and OMER, till his death, which happened A. H. 14.

"When any one of you comes into an assembly, he must make a *Salàm*; and may then sit down if he please; and when he gets up to go away, he must *Salàm* again; because, it is *Sunnat* in both cases."

Part Third.

ABUHURAIRAH. A. G. S. When God created ADAM, and blew a soul into him, ADAM sneezed and said, "praise be to God;" and this he did by the aid and permission of God; and God said to ADAM, "God have mercy on thee." And when God had taught ADAM the rule of decency to be observed on sneezing, he wished to teach him, that of the *Salàm*; and said, "O ADAM! go to the angels who are sitting down, and say, peace be with you:" and he did so; and the angels said "peace be with you and the compassion of God." After that, ADAM came to the place where he had talked with God; and God said, "this is the way of your salutation, and of the salutations of thy children towards you and one another." Then God said to ADAM (with his hands clenched) "chuse which of these hands you like." And ADAM said, "I chuse the right hand of my cherisher; and both of my cherisher's hands are right and abundant." God opened his right hand; and behold there was ADAM and his children in it. And ADAM said, "O my cherisher! what things are these in your hand?" God said, "they are your family;" and behold the age of every man was written between his two eyes; and there was one man amongst them the brightest of the whole; and ADAM said, "O my cherisher! who is this man?" He said, "it is your son, named DAVID; and I have written his age forty years." ADAM said, "O my cherisher! encrease it something." God said, "that is his age which I have written, it cannot be any other." ADAM said, "O my cherisher! verily I give up sixty years of my life to him." God said, "as you

ADAM
taught the
forms of sa-
lutation by
angels.

chuse." After all this, ADAM dwelt in paradise as long as God willed; and then was thrown down below. And ADAM used to count his age, and the angels of death came to him; and ADAM said, "you have hastened; verily my age was written a thousand years." The angel said "yes, but you gave up sixty of them to your son DAVID." Then ADAM denied it; and his family deny; and ADAM forgot, and his children have forgotten." The Prophet says, "then, from the day that denial and forgetfulness occurred with ADAM, it was ordered, that all affairs should be written and have witnesses; so that no forgetfulness and denial might take place." TUFAIL-BIN-UBAI-BIN-CAB,* said, "I came to IBN-OMER, and went along with him towards the market place; and when he went into the market, he did not pass by any seller or beggar without making a *Salâm* to him. And one day I went to IBN-OMER, and he took me with him to the *Bazâr*, and I said to him, "what will you do there? you do not sell, nor ask about goods which are sold, nor purchase, nor sit down there; therefore sit down here, and let us converse." IBN-OMER said, "I did not go to the *Bazâr* for any other purpose than to *Salâm* to the people: I *Salâm* to all I meet." JABIR said, "a man came to his majesty and said, "such a person has some date trees in my orchard, and verily he puts me to inconvenience, by coming unseasonably into it." Then the Prophet sent a person to him, to tell him to sell his trees to me; but he refused. His highness said, "if you will not sell, give them to me." He said, "I will not give them." Then his majesty said, "give them on a promise of trees in paradise." He said, "no, I will not do that either." Then his majesty said, "I never saw a more stingy person than you, except him who is as stingy in making a *Salâm*." ABDULLAH-BIN-MASU'UD. A. G. S. "The beginner of a *Salâm* is displeased with pride."

ADAM consented to give up sixty years of his life to be added to that of DAVID; but afterwards forgot and denied it.

IBN-OMER used to frequent the *bazâr*, for the purpose of saluting the people.

* One of the *Tâbi'in*, called also ABU-BAT N, whose traditions are current among the people of *Hijâz*. He relates them from his father (see Vol. I. pag. 34.) from OMER and IBN-OMER. Some say he was born during the life time of the Prophet.

CHAP. II.---PART I.

ON ASKING PERMISSION TO ENTER THE HOUSE OF ANOTHER.

ABÙ-SAÏD-KHUDHRÌ said, 'AB'U-MU'SA-ASHARÌ came to me, and said, "ÔMER-IBN-AL-KHA'TT'AB sent a person to call me; and I came to his door and *salâmed* three times, with an intention of obtaining permission to go in; but he did not answer my *Salâm*; and I returned: after which ÔMER said, what prevented you from coming to me? I said, I came and *salâmed* three times, but you did not answer it; and I returned home; for verily the Prophet told me, when any one of you asks leave three times and it is not given, then he must return. Then ÔMER said, bring witnesses to this tradition." And AB'U-SAÏD says, that 'I went to ÔMER, and gave evidence that AB'U-MU'SA spoke true.'

ÂBDULLAH-BIN-MASU'UD said, 'his majesty said to me, "the signal for your permission to come to me is this, that you lift up the curtain, and come whenever you like; although I may be talking in private, until I forbid you." JÂBIR said, 'I came to his majesty, on account of my father's debts; and I knocked at the door, and his highness said, "who is that knocking at the door?" I said, "I." Then his highness

If one is refused admission three times, he must return.

was displeased. AB'UHURAIRAH said, 'I came with his highness into his house; and he found milk in a cup, and said, "O AB'UHURAIRAH! go to the people of the *Suffah* and bring them to me." Then I went and called them; and they fronted his majesty, and asked permission to go in; and he granted it; and they went in.'

CHAP. II.
PART I.

Part Second.

CALADAH-BIN-HANBAL* said, 'SAFW'AN sent milk by me, and a fawn of six months old, and small cucumbers, to his majesty; and he was in the highest part of *Mecca*; and I went to his majesty without asking permission, or making a *Salâm*; and he said, (in order to teach me) "go to the door, and say peace be to thee; may I come in?" AB'UHURAIRAH. 'A. G. S. "When any one sends to call you, and you go with the messenger, it is permission for you to go in." ABDULLAH-BIN-BUSR said, 'when his highness came to the door of a family, he would not front it, but come on the right or left side of it, and would say, "*Al-salâmo-âlaicum*;" because in those days people had no curtains at their doors.

The Prophet instructs a man in the manner of asking admittance.

Part Third.

AT'AA-BIN-YESÂR said, 'verily a man asked his highness, "must I ask leave to go in to my mother?" He said, "yes." Then the man said, "I stay with her in one house:" His highness said, "ask permission, although you stay in one house." Then the man said, "verily I

The rule of asking admittance must be observed between the nearest relations.

* One of the *Sah'abah*, of the tribe *Aslam*, and uterine brother of SAFW'AN-BIN-UMAIYAH.

BOOK XXII.

wait upon her." His highness said, "ask her permission in this point of view also: what, would you like to see her naked?" He said "no." Then his majesty said, "ask her permission when you want to go into the house." ^AALI-IBN-AB-U-T'ALIB said, "I used to enter his highness' house, by night and day; and when I went in at night, his highness would hem, as a signal of my permission." JA'BIR. 'A. G. S. "Do not permit any one to enter your house, who does not *Salâm* first."

Part Second

The Pro-
phet in-
structs a
man in the
manner of
asking ad-
mittance.

ABU-ADDAH-BIN-HANBAL^a said, "Saw'ân sent milk by me, and a lawn of six months old, and small cucumbers, to his majesty; and he was in the highest part of Mecca; and I went to his majesty without asking permission, or making a *Salâm*; and he said, (in order to teach me) "go to the door, and say peace be to thee; may I come in?" Ab-u-^URUAYAH^a said, "When any one sends to call you, and you go with the messenger, it is permission for you to go in." Abdullah-bin-Bas^a said, "when his highness came to the door of a family, he would not front it, but come on the right or left side of it, and would say, "ad-^arah^a b^asham; because in those days people had no curtains at their doors, and also say to him, "ad-rah^a b^asham."

Part Third

The rule of
asking ad-
mittance
must be ob-
served be-
tween the
nearest rela-
tions.

^AATA-BIN-YESAR said, "verily a man asked his highness, "must I ask leave to go in to my mother?" He said, "yes." Then the man said, "I stay with her in one house." His highness said, "ask per-^amission, although you stay in one house." Then the man said, "verily I

^a One of the Zaf'ar, of the tribe of Ashraf, and nephew brother of 'Abu-az-Umayyah.

CHAP. III.--PART I.

ON SHAKING HANDS AND EMBRACING.

KUTÁDAH said, 'I asked **ANAS**, "did the Prophet's friends use to shake hands?" He said, "yes." **AB'UHURAIRAH** said, 'the Prophet kissed **HASAN-BIN-ALÍ**; and **AKRA-BIN-HÁBIS*** was sitting near his highness, and said, "verily I have ten children, and never kissed any one of them." Then his majesty looked at **AKRA** and said, "he who is not affectionate to God's creation, and to his own children, God will not be affectionate to him."

Affection to
wards chil-
dren com-
mended.

Part Second.

BARÁA-IBN-ÁÁZIB. 'A. G. S. "There are no two *Muslemàns* who meet and shake hands, but their faults will be forgiven before they separate." **ANAS** said, 'a man of his highness asked, "O messenger of God! when a *Muslemàn* meets his brother or friend, must he bend to-

* One of the *Sahábah*; he came to the Prophet at the time of the conquest of Meccá, along with a deputation of the tribe *Tamim*.

BOOK XXII.

Taking by the hand on meeting is the most approved way of testifying friendship.

The Prophet used to take his friends by the hand & embrace them.

wards him?" He said, "no." Again the man said, "must he embrace him, and kiss his hand?" He said, "no." The man said, "must he take his friend or brother's hand between his own?" The Prophet said, "yes." AB'U-UMA'MAH. 'A. G. S. "The perfect way of inquiring after the sick is to put your hand upon the forehead, or hand of a sick man, and ask him how he is: and the perfect compliment for you to pay to each other is shaking by the hand; I mean when you *Salâm*, shake by the hand also." AA'YESHAH said, 'ZAID-BIN-HA'RITH arrived at *Medinah*, and his majesty was in my house; and ZAID came to see him, and knocked at the door; and his majesty went to him, without putting on his garment, but drew it along with him.' AA'YESHAH says, 'I swear by God, I never saw his majesty go to meet any one with so much desire; and he embraced ZAID and kissed him.' AY'UB-BIN-BASHIR* relates from a man who said, 'I said to AB'UD'HAR, "did his majesty shake you by the hand, when you met him?" He said, "I never met his majesty at any time, but he shook me by the hand; and he sent a person to me one day when I was out; then when I came home, I was informed that a person had come from his highness to call me; then I went to his majesty, and found him sitting upon his bed, and he embraced me; and it was the best, and most agreeable embrace.'

ACRIMAH-BIN-ABI-JAHL said, 'his highness said, (the day I went to confess to him) "you are welcome, O mounted refugee." USAID-BIN-HUD'AIR† said, 'whilst a man of the assistants was talking to a tribe, whose custom was to joke and make the people laugh; his majesty pricked him with a stick in the loins; and the man said, "give me retaliation,

* He was of *Bas'rah*, of the tribe *Adu*.

† One of the *Sah'abah*, of the class of *Ans'ars*. He was present at the inauguration at *Akabah*, at the battle of *Bedr* and the subsequent combats. The Prophet, in the order of fraternity which he established between the *Ans'ars* and *Muhajirs*, joined him with ZAID-BIN-HA'RITHAH.

O messenger of God!" And his highness said, "take it." The man said "you have got a shirt on, but I have not." Then his majesty took off his shirt; and the man embraced him and kissed his body, and said, "I only wished by asking for retaliation to kiss your body." SHABI* said, 'his majesty met JAFER-BIN-AB'UT'ALIB, and embraced him, and kissed him between his two eyes.' JAFER-BIN-AB'UT'ALIB said, 'I came from *Ethiopia* to *Medinah*, and came before his majesty; and he embraced me; after which he said, "I do not know which to be most happy at, the victory of *Khaiber*, or the return of JAFER from *Ethiopia*." And the coming of JAFER and the victory at *Khaiber* happened about the same time.' ZARIF† said, 'I was amongst the ambassadors of ABDUL-KAIS; and when we arrived at *Medinah*, we alighted quickly, and ran, and kissed the hands and feet of his majesty.' AA'YESHAH said, 'I never saw any one resemble the Prophet more, in sweetness of temper, than FA'TIMAH: and when she came to his highness, he used to rise up, and go towards her, and take her by the hand and kiss it, and would seat her in his own place. And when his majesty went to FA'TIMAH, she would rise up, and go towards him, take him by the hand and kiss it, and seat him in her place.' BAR'AA-BIN-AA'ZIB said, 'I went to AB'U-BACR'S house, on my arrival at *Medinah*, and behold, I saw his daughter AA'YESHAH fallen upon her side in a fever; and AB'U-BACR came near her and said, "how are you my daughter?" And he kissed her cheek.' AA'YESHAH said, 'a boy was brought to his majesty, and he kissed him, and said, "beware, the children of a tribe are a cause of avarice; because, when a man has children of his own, he is stingy in expending his money upon others: and children are a cause of cowardice; (because he is afraid to

The Prophet's affection for his cousin JAFER, & his joy at the return of JAFER from *Ethiopia*.

* One of the *Tābī'in* of *Cúfah*, and esteemed a man of great learning. He was born under the reign of OMER, and died A. H. 104, aged 92.

† One of the *Sahābah*, of *Basra*. His father was AA'MIR, of the tribe *Abdul-Kais*.

fight, fearful of being killed: so that his children should be left fatherless) and verily a man's children are God's gifts."

Part Third.

ĀTĀA-KHORĀSĀNĪ* ' A. G. S. " Shake hands to remove hatred; and send presents to one another; and befriend one another, to do away enmity." **BAR'AA-IBN-ĀA'ZIB.** ' A. G. S. " Whoever repeats four *Racâts* before mid-day, you may say has performed prayers in the night of power; and when two *Muslemâns* shake hands, no faults remain between them but are silent."

* One of the most celebrated *Tabî'in*; the son of ABU-MUSLIM of *Khorâsân*. He dwelt in *Syria*. He was born A. H. 50, and died A. H. 135.

One of the *Tabî'in* of *Ushak*, and esteemed a man of great learning. He was born in the reign of *Umayyad*, and died A. H. 104, aged 54. One of the *Tabî'in* of *Ushak*. His father was *AA'ZIB*, of the tribe of *Ushak*.

CHAP. IV.---PART I.

IN EXPLANATION OF RISING UP.

ABU-SAÏD-KHUDHRI. ' When the tribe of *Beni Kuraidhah* came down, on this agreement, that they would consent to whatever SÂD-BIN-MU'AD'H ordered them; his highness sent a person to SÂD, to call him, to instruct him what orders to give to the *Beni Kuraidhah*: and he lived near his majesty: and SÂD had been wounded, in a vein of his arm, in the battle of the ditch; and the blood was running; and when his majesty called him, the blood stopped; and he came to his majesty, riding upon an ass. And when he came near the house, his majesty said to the assistants, "stand up to your chief." **IBN-ÔMER.** ' A. G. S. " A man must not make others rise up from their places to sit down himself, but may say, "make room and give place to others." **AB'UHURAIRAH.** ' A. G. S. " He who rises up from his own place, after that comes back to it, is more worthy of sitting in it than another."

Part Second.

The Prophet disliked people's rising up to receive him.

The Prophet forbade his followers to take the seat of one who has got up to make room for them.

ANAS, said, 'there was no person more beloved by the companions than the Prophet; and when they saw his majesty, they did not use to rise to him, on account of their knowing that he disliked it.' MUA'WIAH. 'A. G. S. "Whoever is pleased at people's standing before him, must prepare a place for himself in hell fire." AB'U-UMA'MAH said, 'his majesty came out of his house, leaning upon a stick; and we stood up to him; and he said, "do not stand, like the people of *Ajem*; and some of them honour others.'" SA'ID-BIN-AB'U'L HASAN* said, 'AB'U-BACRAH came to us to give evidence; and a man stood up, for him to sit down; and AB'U-BACRAH refused sitting down, and said, "the Prophet prohibited this, and forbade wiping hands on the clothes of a stranger." AB'U-DARD'AA said, 'his majesty used (when he sat down, and we around him; and when he got up to go home, intending to come back) to take his shoes off his feet, and leave them where he had sat; or he would leave some other thing, such as his garment; and the companions would understand from this sign, his intention to return, and they would remain sitting.' ABDULLAH-BIN-AMER. 'A. G. S. "It is not right for a man to separate two people sitting together, unless by their consent."

* One of the *Tābi'in* of good authority, the brother of HASAN BASRI. He died A. H. 109, one year before his brother.

Part Third.

ABUHURAIRAH said, ' his majesty used to sit with us in the *Masjid*, and talk; and when he rose up, we did so likewise, and remained standing, till we saw him go to the houses of some of his wives." WATHILAH-BIN-AL-KHATTAB* said, ' a man came to his majesty, when he was sitting in the *Masjid*; and his highness moved for him; and a man said, " O messenger of God! verily you are in a roomy place, why do you move?" His highness said, " it is indispensable for a *Muslemàn*, when he sees his brother, to move for him."

One *Muslemàn* must move for another who comes into the place where he is sitting.

* One of the *Sah'abah*, of the tribe *Koraish* and family of *Abu*; a relation of *OMER-BIN-AL-KHATTAB*. He dwelt at *Damascus*. He relates this one tradition from the Prophet.

CHAP. V.---PART I.

ON SITTING, SLEEPING AND WALKING.

Postures
used by the
Prophet in
sitting and
lying.

IBN-ÔMER said, 'I saw his majesty, sitting in front of the court of the *Câbah*, with his knee up, and the bottoms of his feet upon the ground, and his arms round his legs.' **ÂBB'AD** said, 'I saw his majesty, in the *Masjid*, sleeping upon his back, with one leg lying over the other.' **JA'BIR** said, 'his highness forbade a man's lying upon his back, with one leg over the other.' **AB'UHURAIRAH**. 'A. G. S. "Whilst a man was strutting about in a striped garment, which had made him proud, he sunk under the ground; and will continue sinking, to the day of resurrection."

Part Second.

JÂBIR-BIN-SAMURAH said, 'I saw his majesty, sitting reclined upon a pillow, which was put under his left arm.' **KAILAH-BINT-MAKH-RAMAH*** said, 'I saw his majesty sitting in the *Masjid*, in this manner, upon his buttocks, and his belly pressing on his thighs: and when I per-

* One of the 'Sah'âbiyât, of the tribe Tamim.

ceived him sitting in this manner, in the greatest humility and lowliness, I trembled.' JABIR-BIN-SAMURAH said, 'his majesty used, when he said morning prayer and finished, to sit with his feet drawn up under his thighs, until sun rise.' Some of the children of OMM SALMAH said that 'the cloth on which his majesty slept was of the kind he was buried in; and at bed time he would lie with his head towards the *Masjid*.' AB'UHURAIRAH said, 'his majesty saw a man sleeping upon his belly, and said, "God does not like this way of sleeping." Y^AISH-BIN-TIF^AH^{AH}* said, 'while I was sleeping upon my belly, on account of a pain in my breast, a man came, and shook me with his feet, and said, "God dislikes this way of sleeping." Then I looked, and saw it was the Prophet.' ALI-BIN-SHAIBAN.† 'A. G. S. "Whoever sleeps upon the roof of his house, and there is no curtain in it, then verily the promise which God made to guard him is broken." HUDHAIFAH-BIN-YEM'AN said, 'his highness hath cursed him that sits in the middle of a ring of people, to make them laugh.' AB'U-SA'ID-KHUDHRI. 'A. G. S. "The best place to sit in is a spacious one." JABIR said, 'his majesty came out of his house, when his companions were sitting separate, and said, "what is this, that I see you sitting separate?"' AB'UHURAIRAH. 'A. G. S. "When any one of you is sitting in a shady place, and its shade is small, and part of him is in the shade and a part in the sun; he must get up from that place; because this is the way the devil sits." AB'U-USAID-ANS'ARI said, 'I heard his majesty ordering and prohibiting the people when he was outside the *Masjid*; and men and women were walking along mixed together; and he said to the women, "walk on one side of the men; because it is not worthy of you to walk in the middle of the road; make a point of walking on one side." Then, when his majesty gave this order

CHAP. V.
PART II.

The Prophet condemned a prone posture in sleeping;

and to sit partly in the sun & partly in the shade.

* His father TIFH'AH-BIN-KAIS-GHAFFA'RÌ was one of the *As'hàb-i'Suffah*; or those to whom the Prophet assigned a place on the terrace or bench of the *Masjid*.

† One of the *Sah'abah*.

BOOK XXII.

The Prophet forbade a man's walking between two women.

to the women, there was a woman, walking along close to the wall, with her clothes rubbing against it.' IBN-ÔMER said, 'his highness forbade a man walking between two women.' JA'BIR-BIN-SAMURAH said, 'we used, when we came to his majesty, to sit down any where.'

Part Third.

ABÛDHAR said, 'his majesty passed by me, when I was sleeping upon my belly; and he kicked me, and said, "O JUNDUB! this way of sleeping is nothing but that of the infernals." ÔMER-BIN-SHARID* relates from his father, who said, 'whilst I was sitting in this manner, I had put my left arm behind my back, and was resting upon the palm of my right hand; his majesty said, "do you sit like those with whom God is angry?"'

* One of the *Tâbi'in* of good authority. He is reckoned among those of *Táyef*.

"When any one of you is sitting in a shady place, and its shade is small, and part of him is in the shade and a part in the sun; he must get up from that place; because this is the way the devil sits." A'u-Uaid-Ansari said, 'I heard his majesty ordering and prohibiting the people when he was outside the Masjid; and men and women were walking along mixed together; and he said to the women, "walk on one side of the men; because it is not worthy of you to walk in the middle of the road; make a point of walking on one side." Then, when his majesty gave this order

† This father Tirmidhi-Kate'ib-Khazari was one of the *Tâbi'in*; or those to whom the Prophet assigned a place on the terrace or bench of the Masjid.

† One of the *Tâbi'in*.

CHAP. VI.---PART I.

ON SNEEZING AND YAWNING.

ABUHURAIRAH. 'A. G. S. Verily God loves sneezing and hates yawning; therefore, when any one of you sneezes and says, "praise be to God," it is proper for every *Muslemàn*, that hears it, to say, "God have mercy upon thee;" and as for yawning, it is for the devil; therefore whenever any one of you yawns, he must suppress it as much as he can; but if he cannot stop it, let him put the back of his left hand upon his mouth; for verily when any one yawns and opens his mouth, the devil laughs at it.' (And in one tradition it is, that 'verily when one of you gaping says, *Ha, Ha*, the devil laughs.') **ANAS** said, 'two men sneezed near his majesty, and said, for one of them, "God have mercy on thee;" but did not for the other. Then the man said, 'O messenger of God! you said, "God have mercy upon thee," for him, and not for me.' His majesty said, "that man praised God, but you did not." **AB'U-MU'SA** said, 'I heard his majesty say, "when any one of you sneezes, and says praise be to God; then do you answer it by saying, God have mercy on thee; but if he does not, do not answer him." **SALMAH-BIN-ACWA** said, 'I heard his majesty say, when a man sneezed near him, "God have mercy on thee;" after that another man sneezed; and his majesty did not say, "God have mercy on thee," but said, "this man has got a cold in his head."

He that sneezes must give praise to God; & they that hear him must bless the sneezer.

Yawning must be suppressed as much as possible.

Part Second.

ABU-HURAIRAH said, 'when his majesty sneezed, he used to cover his mouth with his hand, or with his garment, to prevent sneezing aloud.' ABU-MUSA said, 'the Jews used to make themselves sneeze near his majesty, in hopes of his saying on them, "God have mercy on you;" but his highness would say, "may God guide you, and make good your hearts."' HIL'AL-BIN-YES'AF* said, 'we were with SALIM BIN-UBAID; and a man sneezed and said, "peace be with you;" and SALIM said, in answer, "and with thee, and thy mother." Then the man was angry at the answer; and SALIM said, "beware, I do not more than what the Prophet said, when a man sneezed near him and said, peace be with you, he said, with thee and thy mother; and said, when any one of you sneezes you must say, praise be to God; and he must be answered with God have mercy on thee, and the sneezer must say, God pardon me, and you." UBAID-BIN-RIFA'AH† 'A. G. S. "Answer a sneezer thrice; and if he repeats oftener, answer him or not as you like."

Ejaculations proper to be used by him that sneezes and those that hear him.

Part Third.

NAFI said, 'a man sneezed close to IBN-OMER, and said, "praise be to God, and peace to the messenger of God." IBN-OMER said, "we say this also; but it is not when sneezing, as his majesty taught me to say after sneezing, "praise be to God in every condition."

* One of the *Tabi'in* of *Cufah*, of the tribe *Ashja*, of good authority. He had conversed with Ali. He died A. H. 177.

† One of the *Sah'abah*, of the class of refugees.

CHAP. VII--PART I.

ON LAUGHING.

^AÁYESHAH said, 'I never saw his majesty laugh a full laugh, so that the inside of his mouth should be seen; he only smiled.' JARIR said, 'his majesty never forbade my going to him whenever I liked, from the time I became a *Muslemàn*; and I never saw him do more than smile.' JÁ'BIR-BIN-SAMURAH said, 'his majesty did not use to rise from the place where he had performed morning prayers, until the sun rose; and when the sun had risen, he would stand up: and the companions used to converse about the doings in the times of ignorance; and they would laugh, but his majesty only smiled.'

The Prophet smiled often, but never laughed aloud.

Part Second.

^ABDULLAH-BIN-HÁRITH* said, 'I never saw any person smile more than the Prophet.'

* One of the *Sah'ábah*. He was the last of the companions who remained in *Egypt*, where he died A. H. 86.

Part Third.

The Pro-
phet's com-
panions
were very
merry,
though ve-
ry pious.

KUTÁDAH said, 'IBN-^AOMER was asked, "did his majesty's friends use to laugh?" He said, "yes, notwithstanding that faith was in their hearts, big as mountains." BILL'AL-BIN-SAD,* "I associated with his majesty's friends, and they would run laughing, after shooting their arrows at a butt; and when it was night, they employed themselves in devotion.'

* One of the *Tabi'in*; a man of exemplary piety and great authority in Syria, where he held such a place in the public esteem as HASAN-BAS'RI at Basrah.

CHAP. VIII.---PART I.

ON NAMES,

ANAS said, "his majesty was in the market place, and a person called a man whose patronymick appellation was AB'U'L-KA'SIM; and his majesty looked at him; and the person said, "I only called to that man." Then his highness said, "give your sons my name, which is MUHAMMED; but do not make use of my patronymick." JA'BIR. 'A. G. S. "Verily I have not been called AB'U'L-KA'SIM, but for this, that I might distribute amongst you the instructions I receive from God." IBN-OMER. 'A. G. S. "Verily the best of names, near God, are, ABDULLAH and ABDUL-RAHMAN." SAMURAH-BIN-JUNDUB. 'A. G. S. "You must not name your slaves YES'AR,* RUBAH,† NAJAH,‡ nor AFLAH;§ because, if you ask after any of those, your domestics, and he be not present, the reply will express that abundance, gain, prosperity and felicity are not in your house." AB'UHURAIRAH. 'A. G. S. "The vilest name is that of a man called king of kings; because there is no such but God." ZAINAB-BINT-

* From *Yasar*, facility or abundance.
 † From *Ribah*, gain, advantage.
 ‡ From *Najah'a*, to prosper or succeed.
 § From *Falah*, felicity, prosperity.

The prophet disapproved of his patronymick being used to designate any other person.

Certain names not to be given to slaves; and why.

BOOK XXII.

Certain
names chan-
ged by the
prophet.

AB'U-SALMAH* said, ' my name was BARRAH,† and his majesty said, " do not praise yourself ; God knows best the doers of good ; take the name of ZAINAB." IBN-ABB'AS said, ' JUWAIRIYAH's name was BARRAH, and his majesty changed it to JUWAIRIYAH;‡ because his majesty disliked that it should be said of him, " he is come out from the apartment of the good."§ IBN-ÔMER said, ' ÔMER had a daughter called AA'SÍYAH;|| and when the time of Islâm arrived, this name was held as bad, and his majesty named her JAMÍLAH.'¶ SAHAL-IBN-SAD said, ' when MUNDHIR-BIN-ABI-USAID** was born, he was brought to his majesty ; and he put him upon his blessed thigh and said, " what is his name?" They said, such a name. His majesty said, " I am not pleased with this name ; you must call him MUNDHIR,"†† AB'UHURAIRAH. ' A. G. S. " You must not say to your slaves, my slave, and my slave girl, because all your men are slaves of God, and all your women his female slaves ; but you must say my boy, and my girl, and my youth, and my lass : and a slave must not say to his master, *Rabbi*,‡‡ but must say *Saiyadi*."§§ AB'UHURAIRAH. ' A. G. S. " You must not call grapes *Carm*,||| because that is the heart of a *Muslemân* ; but call them *Inab* and *Hublah*." AA'YESHAH. ' A. G. S. " You must not say, when vomiting, " my heart is impure ;" but say, " I am sick at the stomach."

* She was the Prophet's step-daughter, being the daughter of OMM SALMAH, one of his wives ; and she lived with her mother in his house.

† That is, good.

‡ Diminutive of *Jariyah*, a girl.

§ BARRAH.

|| Criminal, rebellious.

¶ Beautiful, decent.

** One of the *Tábi'in* of respectable authority.

†† A monitor.

‡‡ That is, my cherisher.

§§ That is, my chief or commander.

||| A grape or a vine ; also a true believer, a religious person.

* From *Yas*, facility or abundance.
† From *Ribâ*, gain, advantage.
‡ From *Ribâ*, to prosper or succeed.
§ From *Ribâ*, facility, prosperity.

Part Second.

SHURAIH-BIN-HANI, said, 'my father came to his majesty, with his tribe; and his majesty heard them calling him, AB'U'L-HACAM. And he called him, and said, "verily HACAM is God; and to him are all orders; then why do they call you AB'U'L-HACAM? because HACAM is called that ruler whose orders cannot be refused; and this is a distinguished attribute of God." My father said, "verily, when my tribe differ about any thing, they come to me; and I order between them, and they are satisfied with my decision." His majesty said, "how wonderfully good this is." And he wished to give him another patronymick; and said to him, "what family have you?" My father said, "I have three sons, SHURAIH, MUSLIM, and ABDULLAH." His majesty said, "then which is the eldest?" He said, "SHURAIH." His highness said, "then let your patronymick be AB'U-SHURAIH." MASR'UK said, 'I met OMER-IBN-AL-KHATT'AB, and he said, "who are you?" I said, "MASR'UK-IBN-AL-AJDA." He said, "I heard his majesty say AJDA is the devil's name." And he changed it to ABDUL-RAHM'AN.' AB'U-DARDA'A. 'A. G. S. "You will be called, at the day of resurrection, by your own names, and those of your fathers; therefore give yourselves good names." AB'UHURAIRAH said, 'his majesty forbade his name, and patronymick being given to any person; so as to call him MUHAMMED or AB'U'L-KASIM.' AA'YESHAH, said, 'a woman came, and said, "O messenger of God! I have got a son, and have named him, MUHAMMED, and his patronymick AB'U'L-KASIM; and it has been reported to me that you are displeased with it." His majesty said, "what has made it lawful to name after me, and made it unlawful

The prophet changed a name which seemed to ascribe to a man an attribute of the Deity.

to use my patronymick?"* MUHAMMED-BIN-HANIFAH relates from his father ALI, who said, "I said, "O messenger of God! permit me, (in case of my having a son after your death,) to name him after you, and to give him your patronymick also." He said, "I grant it." AA'YESHAH said, "verily his majesty changed bad names, whether of man or place." BASHIR-BIN-MAIMUN† relates from his uncle USAMA-BIN-AKHDAR‡ who said, "verily a man named ASRAM came, with some others to his highness; and his majesty said, "what is your name?" He said, "ASRAM,"§ And his majesty disliked this name, and changed it to ZURA.|| His majesty also changed the names of AA'S,¶ and AZIZ,** and ATALAH,†† and SHAITAN,‡‡ and HACAM;§§ and changed GHUR'AB,||| and HUB'AL,¶¶ and SHAH'AB.*** AB'U-MASU'UD ANSARI said, "I said to AB'U-ABDULLAH, "what did you hear the Prophet say, in respect to him who says; such a one has an opinion?" He said, "I heard his majesty say, you must not say that such an one has an opinion, or has imagined." HUD'HAIFAH. 'A. G. S. "Do not say together, what God wills and what such a person wills; but say, what God wills; and after that, if such a one pleases." (And in one tradition it is thus, "do not say what God wills, and what MUHAMMED wills; but say alone, what God wills.") HUD'HAIFAH. 'A. G. S. "Do not call an hypocrite master; because if you call him master, you verily displease God."

* From this tradition it is known to be lawful to use his majesty's name and patronymick also. Some say that the traditions forbidding it are abolished. ABD-UL-HAK.

† One of the *Tabi'in* of good authority.

‡ He was of Bas'rah, of the tribe Tamim. Some place him among the companions, and others among the *Tabi'in*. This is the only tradition handed down from him.

§ That is, cutter of trees.

|| That is, planter.

¶ Rebellious.

** Revered.

†† A pick-axe.

‡‡ Devil.

§§ Supreme commander.

||| Raven.

¶¶ One of the devil's names.

*** A bright flame, which is darted at the devil.

The prophet changed a name which was disliked by the prophet, & changed by him.

Part Third.

^ABDUL-HAMID* said, ' I was sitting with ^ASA'ID-IBN-AL-MUSAIB, and he said, my grandfather went to the Prophet, and his majesty said, " what is your name?" He said, " it is HAZN."† His highness said, " no; but your name is SAHAL."‡ My grandfather said, " I will not change the name which my father gave me." ^ASA'ID-IBN-AL-MUSAIB says, ' then from that it is, that the people of our house are always hard tempered.' AB'U-WAHAB. ' A. G. S. " Call your children after the Prophet: the names God loves best are ^ABDULLAH and ^ABD-UL-RAH'MAN; and the best names, are H^ARITH§ and HUM'AM;|| and the worst of names is HARE¶ and MURRAH.**

An enumeration of the best names.

* His names at full length are ABDUL-HAMID-BIN-JUBAIR-BIN-SHAIBAH-BIN-OTHM'AN-JAHANI. He relates traditions from his aunt SAFIYAH, and from IBN-UL-MUSAIB.

† This means hard ground.

‡ That is soft.

§ A husband man.

|| Diligent, careful, magnanimous.

¶ War. ** Bitterness.

CHAP. IX.---PART I.

ON POETRY AND SPEAKING CLEARLY.

IBN-ÔMER said, 'two men arrived from the east, and talked to each other; and people wondered at their perspicuity and eloquence; and his majesty said, "some eloquence is like magick." UBAl-IBN-CAB. 'A. G. S. "Some poetry is dressed in knowledge and art." IBN-MASU'UD. 'A. G. S. "May those go to hell who amplify in their words, for the purpose of flattery." This he repeated thrice.' AB'UHURAIRAH. 'A. G. S. "The truest words spoken by any poet are those of LABID;* he said, "know that every thing is vanity except God." ÔMER-IBN-SHARID relates from his father, who said, 'one day I was riding behind his majesty, and he said, "do you remember any thing of UMAFAH-BIN-AB'U-SULT's poetry?" I said, "yes." His majesty said, "repeat." Then I repeated one distich; and his majesty said, "repeat another;" until I repeated one hundred distiches.'

Flatterers
and encomi-
asts punish-
ed in hell.

* One of the *Sah'abah*; son of RABI'AH-AA'MARI; a famous poet. He came to the Prophet, with his tribe, the descendants of JAFER-BIN-CILA'B. He was a man of rank, and highly respected, both in the days of idolatry and those of *Islâm*. He dwelt at *Cúfah*, and died A. H. 41; at the advanced age of 157 years.

JUNDUB said, ' his majesty was in one battle, and was struck in the foot by a stone which covered it with blood; and he addressed himself to the toe, and said, " are you any thing but a toe covered with blood? What has happened to you has been in the road of God."* BAR'AA-BIN-Ā'AZIB. ' A. G. S. TO HĀS'AN-BIN-THĀBIT† (on the day of the fight with the *Beni Kuraidhah*,) " abuse the infidels in your verse; for verily GABRIEL is with you, and your assistant." And his majesty used to say to HĀS'AN, " answer the infidels for me." And his highness would say, " O LORD! assist HĀS'AN by GABRIEL." Ā'YESHAH said, ' his majesty said to his poets, " abuse the *Koraish* in your verse; because it is harder upon them than throwing arrows at them." BAR'AA-BIN-Ā'AZIB said, ' his majesty threw the earth away, at the time of digging the trenches at the battle of AH'Z'AB, till his belly was covered with dust; and he said these words, " by God! if it was not for God's favor, we should not find the straight road, nor give alms, nor say prayers; then, O God! bring down comfort upon us; and strengthen our steps, when we meet the enemies of religion; for verily those have oppressed us, who went to withhold us from the religion of *Islām*; but we refuse them, we refuse them with a loud voice." ANAS said, ' the refugees and assistants were digging a trench, and carrying away the earth, and said these words, " we are those who have professed to MUHAMMED to fight for the faith as long as we live." And his majesty would say, " there is no life but the future: O LORD! forgive the refugees and assistants." AB'UHURAIRAH. ' A. G. S. " A belly full of purulent matter is better than a belly full of poetry."

The prophet considered poetry as a powerful weapon against the infidels.

* *Hal anti illā isbāūn damiti? Wa fī sabīl illāhi mā lakīti.*

† One of the *Sahābah*, and of the most celebrated poets of *Islām*. He lived 120 years, 60 of which were passed in idolatry, and 60 in *Islām*.

Part Second.

CÂB-BIN-MÂLIC said, ' I said to the Prophet, " verily God has said, poetry is vile." His majesty said, " verily he who believes fights with his sword and tongue; I swear by God, verily abuse of infidels in verse is worse to them, than arrows." AB'U-UMA'MAH. ' A. G. S. " Meekness and shame are two branches of *Imân*; and vain talking and embellishing are two branches of hypocrisy." AB'U-THÂLABAH. A. G. S. " Verily the most beloved of you by me, and the nearest to me at the day of resurrection, are those of good dispositions; and verily the greatest enemies to me, and the farthest from me at the resurrection, are the ill-tempered." SÂD-BIN-AB'U-WAKK'AS. ' A. G. S. " The resurrection will not be, until a tribe shall be created, who shall eat by means of their tongues, like as cows eat with their tongues." ANAS. ' A. G. S. On the night of my ascent into heaven, I passed by a party whose lips were cutting off with scissars of fire: and I said, " O GABRIEL! what people are these?" He said, " they are a party of repeaters of the *Khut'bah*, of your sects; inviting people to good and doing evil themselves. AB'UHURAIRAH. ' A. G. S. " That person who has learnt knowledge to attract people, his divine and *Sunnat* prayers will not be approved, at the resurrection." ÂMER-IBN-ÂA'S said, ' one day, a man stood up, and talked a great deal; and I said, " verily it would be better for this man if he did not talk so long; I heard his highness say, I have been ordered to speak little, and verily it is better to speak but little." SAKHR-BIN-ÂBDULLAH-BIN-BURAI-DAH* relates from his forefathers, who said ' I heard his highness say,

Those are severely punished in the world to come, who preach what is good and practice evil.

* One of the *Tabi'in*. His father ABDULLAH was judge of *Merû*, and brother to SULAIM'AN-BIN-BURAIDAH.

“ some eloquence is magick ; and verily some knowledge is a cause of ignorance ; and some poetry is science ; and verily some speeches are heavy.”

CHAP. IX.
PART II.

Part Third.

AA'YESHAH said, ‘ his majesty put a pulpit in the *Masjid*, for HAS'AN-BIN-THA'BIT ; and he stood upon it, and spoke in praise of the Prophet ; and his majesty would say, “ O LORD assist HAS'AN by GABRIEL, as long as he knows your Prophet. ANAS said, ‘ the Prophet had a HA'DI,* whose name was ANJASHAH ; and he was a man of sweet voice ; and the Prophet said to him, “ drive the camels slow, O ANJASHAH ! that you may not distress the old women.” AA'YESHAH said, ‘ his majesty was asked, “ is poetry good or bad ?” He said, “ It is a kind of composition, that which is good of it is good, and that which is bad is bad.” AB'U-SA'ID said, ‘ whilst I was going along with his majesty, in the road to *Mecca*, a poet appeared repeating poetry ; and his highness said, “ take hold of the devil ; for verily a belly full of matter is better than a belly full of poetry.” JA'BIR. ‘ A. G. S. “ Singing and hearing songs, causeth hypocrisy to grow in the heart ; like as water doth corn.” NA'FI said, ‘ I was along with IBN-OMER, in a road, and he heard the noise of a pipe, and put his fingers into his ears, and went another road : and after having gone far away, he said to me, “ O NA'FI, do you hear any thing of that noise ?” I said “ no.” Then he took his fingers out of his ears, and said, “ I was with the Prophet of God, and he heard the noise of a pipe, and did as I did.” NA'FI says, ‘ when this happened I was a child.’

Poetry is neither good nor evil in itself ; but its being the one or the other depends on its quality.

The Prophet disliked the musick of a pipe.

* A person who drives on camels by singing.

CHAP. X.---PART I.

ON KEEPING THE TONGUE FROM
BACKBITING AND ABUSE.

SAHAL-BIN-SÂD. 'A. G. S. "Whoever guards his mouth from eating of the forbidden, and his tongue from speaking vainly, and his private parts from sinning, I will be his security for Paradise." **AB'UHU-RAIRAH.** 'A. G. S. "Verily, a servant speaks as pleases God, without fear; and God appoints a high station for him; and verily a servant speaks displeasing to God, thinks light of it, and he will fall into hell by it." **ÂB-DULLAH-BIN-MAS'UD.** 'A. G. S. "Abusing a *Muslemân* is disobedience to God; and it is infidelity to fight with him." **IBN-ÔMER.** 'A. G. S. "Every man who calls a *Muslemân* infidel, it will return upon him." **ABU-D'HAR.** 'A. G. S. "Do not abuse a man by saying, you disobey God; and do not accuse a man of infidelity, lest it should return upon you, should the person accused not merit the accusation." **ANAS.** 'A. G. S. "When two persons abuse each other, the fault is on the first, so long as the second doth not surpass all bounds in his abuse." **AB'UHURAIRAH.** 'A. G. S. "It is not worthy of a speaker of truth to curse people." **AB'U-DARD'AA** said, 'I heard his majesty say, "verily great cursers will not be givers

To abuse a
Muslemân
is disobedi-
ence to
wards God.

In a quar-
rell, the ag-
gressor is
always in
fault, unless
the person
aggrieved
pass the
bounds of
just resent-
ment.

of evidence to men, or askers of grace for them, at the day of resurrection." AB'UHURAIRAH. 'A. G. S. "You will find the worst of men, at the resurrection, are those who flatter people in the way they like." HUNDHAIFAH said, 'I heard his highness say, "a tale bearer will not enter into paradise." ABDULLAH-BIN-MASU'UD. 'A. G. S. "Appropriate to yourselves the truth; because speaking the truth shows the way to good works; and verily they shew the way to paradise: and a man who always speaks the truth, and strives to do so, is at length written the true. Avoid lying; because it directs to vice; and verily vice directs to hell fire: and the man who always lies, and strives to do so, is at last written near God, the great liar."

Flatterers
will be con-
demned at
the resur-
rection.

Excellence
of veracity;
and crimi-
nality of its
opposite
vice.

OMM CALTHUM.* 'A. G. S. "That person is not a liar who makes peace between two people, and speaks good words, to do away their quarrel, although they should be lies; and that person who carries good words from one to another, is not a tale bearer." MEKD'AD. 'A. G. S. "When you see encomiasts, throw dust into their mouths." AB'U-BACRAH said, 'one man praised another near the Prophet, and he said thrice, "alas! you have cut your brother's neck; whoever is an encomiast by necessity, must say, I think such a one so and so; and God knows the true state of him, if the person praised be such; and he does not praise him by saying he is so, and God knows best." AB'UHURAIRAH. 'A. G. S. "Do you know what backbiting is?" They said, "God and his messenger know best." His majesty said, "backbiting is mentioning something bad in a *Muslemàn*." It was said to his majesty, "inform us, O messenger of God! if he should merit it." His highness said, "if there

Falshood is
commenda-
ble, if it
tend to re-
concile
those who
have quar-
relled.

Sinful na-
ture of flat-
tery.

* One of the *Sah'abiyât*, the daughter of UKBAH-BIN-ABI-MUAÏT, and half-sister of OTHM'AN-BIN-AFF'AN. She embraced *Islâm* at *Mecca*; and accompanied the Prophet in his flight, being then unmarried. After arriving at *Medinah*, she married ZAID-BIN-HARITH; and he being soon after slain at the battle of *Mûtah*, she married ZUBAIR-BIN-UL-AW'AM, by whom she was divorced. Her next husband was ABDUL-RAH'MAN-BIN-AWF, to whom she bore two sons, IBRAHIM and HUMAID. After his death, she married AMER-IBN-UL-AA'S, and died after living with him one month.

BOOK XXII.

The Prophet received even bad men with politeness.

is in him that vice which you have mentioned, you have backbitten him; and if there is not, it is false suspicion." AA'YESHAH said, "verily a man asked leave to come to his majesty, and he said, "let him come; he is a bad man." Then, when he came and sat down, his majesty showed him an open countenance. And when the man departed, I said, "O messenger of God! you said, in this man's absence, he is so and so; and you showed pleasure in his presence." His majesty said, "O AA'YESHAH! when did you see me speak harshly to any one? Verily the worst of men near God at the day of resurrection, is he whom men abandon, to avoid his wickedness." AB'UHURAIRAH. 'A. G. S. "All my sects have been kept safe from backbiting: except those who discover their badness; and that is a fearless person who acts in the night, and tells it in the morning, that he did so and so, in the night, while God had concealed it."

Part Second.

ANAS. 'A. G. S. "He who abandons lying, shall have a house built for him in the suburbs of paradise; and whoever abandons enmity and quarrelling, shall have a house, built for him in the centre of paradise; and whoever behaves well, shall have a house built for him on the top of paradise." AB'UHURAIRAH. 'A. G. S. "Do you know what things bring people into paradise most? Righteousness, and good dispositions. Do you know what things bring people into hell-fire most? The mouth and the private parts." BILL'AL-BIN-HA'RITH. 'A. G. S. "Verily a man talks well, and does not know the dignity of it; but God writes for him his satisfaction. And verily a man speaks wickedly, and has no fear; but God writes for him his displeasure." BAHZ-BIN-HACIM relates from his

forefathers, that 'the Prophet said, "alas upon him who tells lies, to make people laugh; alas upon him! alas upon him!"' AB'UHURAIRAH.

'A. G. S. "Verily a servant talks to make people laugh; and he will fall far from God's mercy by it; as far as the distance between the heavens and earth. And verily a servant slips more by his tongue, than by his feet." ABDULLAH-BIN-ÂMER. 'A. G. S. "He who makes choice of si-

It is highly criminal to tell falsehoods, for the purpose of exciting laughter.

lence, in preference to bad words, will find redemption from calamities, in the world and futurity." UKBAH-BIN-ÂÂMIR said, 'I met his majesty,

and asked him the means of redemption in the world and futurity. He said, "guard your tongue from ill speaking; and sit in your house, employed in the worship of God; and weep for your sins and offences."

AB'U-SA'ID-KHUD'HRI. 'A. G. S. "When a man rises in the morning, then verily all his members obey his tongue; and the limbs say to the tongue, fear God and abstain, in duty to us; because we are followers of you; then if you stand straight we stand straight, but if you are crooked

'we are crooked.'" ÂLÎ-BN-AL-HÛSAIN. 'A. G. S. "It is one of the signs of a man's perfect faith to abandon the thing which is not of benefit in religion."

ANAS said, 'a man of his majesty's companions died; and a man said, after his death, "be joyful of entrance into paradise." And his majesty said, "do you give him joy without knowing the true state of his condition? Perhaps he may have spoken what there was no necessity for; or may have been greedy of the thing which would have been

no loss to him.'" SUFI'AN-BIN-ÂBDULLAH said, 'I said, "O messenger of God! from the harm of what thing do you fear for me? Then his majesty took hold of his tongue, and said, "this is the thing by which we fear most for you." IBN-ÔMER. 'A. G. S. "When a servant lies, the

The tongue exposes to more danger of offence than any other member.

angels move to the distance of a Cós, from the badness of its smell."

BOOK XXII.

Punishment
of duplici-
ty.Cursing for-
bidden.A curse un-
deserved re-
coils on him
who uttered
it.The tongue
of a hypocrite
is like a
bit of iron
which
corrupts
everything
it touches.

SUFĪ'AN-BIN-ASĪD* said, ' I heard his highness say, " it is an act of the greatest treachery for you, to tell your brother a falsehood, while he has confidence in you as a teller of truth." ' AMM'AR. ' A. G. S. " Who- ever wears two faces in the world, shall have two tongues of fire at the day of resurrection." ' IBN-MASU'UD. ' A. G. S. " It is unworthy of a *Mōmin* to injure people's reputations; and it is unworthy to curse any one; and it is unworthy to abuse any one; and it is unworthy of a *Mōmin* to talk vainly." ' SAMURAH-BIN-JUNDUB. ' A. G. S. " Do not pray for the remo- val of God's mercy from man; and do not pray for God's anger on any one; and do not pray for any one's entrance into hell." ' AB'U-DARD'AA said, ' I heard his majesty say, " verily when a servant curseth any thing, whether man or otherwise, the curse ascends to the heavens, and the doors of the heavens are shut against it; after that, it returns to the earth, and its doors are shut; then, when the curse finds no place to go to, it goes towards the thing cursed; and if it be worthy of it, it reaches it; but if the thing is undeserving of the curse, it returns upon its utterer." ' IBN-ĀBB'AS said, ' verily the wind blew away a man's garment, and he cursed it; and his majesty said, " do not curse the wind, because it is ordered to blow; and verily he who curseth a thing, and it is undeserving of the curse, it returns upon the curser." ' IBN-MASU'UD. ' A. G. S. " No one of my companions must bring to me the bad actions of any one; be- cause I love to come out of my house, pleased with every body." ' ĀA'YESHAH said, I said to his majesty, " ŠAFĪYAH is little;" and his highness said, " verily you, O ĀA'YESHAH! have said a word, which, if mixed with the sea, verily would change it.† ' ANAS. ' A. G. S. " Who- ever is a trifling talker, it is a vice in him; and whoever has modesty, it is his ornament." ' KHA'LID-BIN-MAD'AN. ' A. G. S. " Whoever rebukes a

* One of the *Sah'abah* of Syria.† The design is, that the defects of people must not be mentioned, even in their size.
ABD-UL-HAK.

Muslemàn on a fault committed by him, will not die until he shall have committed the like himself." WATHILAH. 'A. G. S. "Do not rejoice at a misfortune which happens to a *Muslemàn*; because, if you do, God will compassionate him, and send the misfortune to you." AA'YESHAH. 'A. G. S. "I do not like to mimic any one, while my ways are different." JUNDUB said, 'an *Áárábì* came, and made his camel sit down; then tied him, and came himself into the *Masjid*, and performed prayers behind the Prophet; and when he had finished, came to his camel, untied him, and mounted him, and said, "O LORD, have mercy on me and MUHAMMED; and do not make others partakers in it." Then his majesty said, "do you know which has strayed most; this *Áárábì* or his camel? Did you not hear what he said?" The companions said, "yes, we heard what he said."

CHAP. X.
PART II.

One *Muslemàn* must not rejoice at the misfortune of another.

Part Third.

ANAS. 'A. G. S. "When a refractory man is praised, it makes God angry; and the imperial throne trembles on account of it." ABU-UMA'MAH. 'A. G. S. "A *Muslemàn*, perfect in faith, possesses every quality but theft and lying." ŠAFWA'N said, 'the Prophet was asked, "can a *Muslemàn* be a coward?" He said, "yes." And it was asked, "can he be a miser?" He said, "yes." And it was asked, "can a *Muslemàn* be a liar?" He said, "no." IBN-MASUUD said, 'verily the devil comes in the shape of a man, into a tribe, and informs them of things false; then they separate, and one of them says, "I heard a man whose face I know, but not his name, relate so and so." IMRA'N-BIN-HIT'AN* said, 'I came to ABU DHAR, and found him in the *Masjid*, sitting alone,

Theft & lying are the only crimes by the commission of which a man ceases to be a *Muslemàn*.

* One of the *Tābi'in* of *Bas'rah*, of good authority in tradition, although he was of the *Khārijī* sect. His patronymick appellation was ABU-SHAHAB.

BOOK XXII.

The merit of silence is sometimes greater than that of prayer.

Various precepts regarding the government of the tongue.

reclining upon a black blanket; and I said, "O ABUD'HAR! why are you sitting alone?" He said, "I heard his majesty say, it is better to sit alone than in company with the bad; and it is better to sit with the good than alone; and it is better to speak words to a seeker of knowledge, than to remain silent; and silence is better than bad words." IMR'AN-BIN-HUSAIN. 'A. G. S. "It may be so, that a man's station near God, may be, by silence, more than that of him who has worshipped for sixty years." ABUD'HAR said, "I came to his highness, and said, "O messenger of God! give me advice." He said, "I advise you in righteousness to God, because it will adorn you in every work." I said, "give me more advice." His majesty said, "may it be on you to read the Koran constantly, and to mention God; because, mentioning God will cause your being mentioned in heaven: and it is a cause of light in the earth." I said, "give me more advice." His majesty said, "may silence be yours; because long silence drives away the devil, and keeps you safe from calamities." I said, "give me more advice." His majesty said, "keep yourself far from much laughter; because much laughing deadens the heart, and takes away the splendor of the countenance." I said, "give me more." His majesty said, "fear not the obloquy of the detractor, in shewing God's religion." I said, "give me more." His majesty said, "say what is true, although it may be bitter and displeasing to people." I said, "give me more." His highness said, "withhold yourself from seeing and speaking the vices of mankind, in the thing which you know in yourself."

ANAS. 'A. G. S. "O ABUD'HAR! shall I not shew you the way to two qualities, which are light upon your back, and heavy in the scales?" He said, "yes, shew me the way to them." His majesty said, "much silence, and a good disposition; I swear by God! in whose hand is my life, there are no two works better than those." AA'YESHAH said, "his maj-

esty passed by AB'U-BACR, when he was cursing some of his slaves; and he looked back at AB'U-BACR, and said, "are those two qualities combined, truth and cursing? It is unworthy of *Saddik** to curse any one; it must not be so by God." Then AB'U-BACR was ashamed; and from that day he freed some of his slaves; after that came to his majesty, repented, and said, "I never will do so again." ASLAM said, "one day OMER came to AB'U-BACR, while he was pulling his tongue;† and OMER said, "do not do so; may God forgive you." Then AB'U-BACR said, "verily the tongue brings a man into bad places." UBA-DAH-BIN-S'AMIT. 'A. G. S. "Guard yourselves from six things, and I will be your security for paradise. When you speak, speak the truth: perform when you promise; discharge your trust; and guard your private parts; and shut your eyes against seeing strange women; and withhold your hands from striking, and from taking that which is unlawful, and bad." ABDUL-RAH'MAN-BIN-GHANM. 'A. G. S. "The best of God's servants are those who when seen, remind of God; and the worst of God's servants are those who carry tales about, to do mischief and separate friends; and seek out for the defects of the good." IBN-ABB'AS said, "two men performed noon-day prayer, and they were fasting: and when his majesty had performed prayers, he said, "do your *Wad'ù*, and prayers over again; and fast all day, and expiate for this fast another day." They said, "why should we do so, O messenger of God?" He said, "you backbit such a person, and it is a breaker of *Wad'ù* and fasting." AB'U-S'AYD. 'A. G. S. "Backbitting is, in point of punishments, more severe than adultery." The companions said, "O messenger of God! how is that?" He said, "verily a man commits adultery and repents; which God accepts of: but verily, he who backbites, will not be par-

CHAP. X.
PART III.

The Pro-
phet re-
bukes AB'U-
BACR for
cursing his
slave.

Calumny
vitiates ab-
lution and
fasting.

* He that confirms the truth; an epithet of AB'U-BACR.

† In token of anger.

BOOK XXII.

done, until the person he shall have backbitten forgive him." ANAS.

' A. G. S. " It is one of the coverers for backbiting to say, " I beg pardon of God for him whom I have backbitten, in this way, O Lord! pardon us and him."

Calvary
vision ab-
lution and
fasting.

One day Omar came to A. G. S. and said, " I have backbitten a man into bad places." Umar said, " Verily the tongue brings a man into bad places." A. G. S. said, " Guard yourselves from all things, and I will be your security for pardon. When you speak, speak the truth; perform when you promise; discharge your trust; and guard your private parts; and shut your eyes against seeing strange women; and withhold your hands from striking, and from taking that which is unlawful; and bid." A. G. S. said, " The best of God's servants are those who when seen, remind of God; and the worst of God's servants are those who carry tales about to do mischief and separate friends, and seek out for the defects of the good." Ibn-Anas said, " Two men performed noon-day prayer, and they were fasting; and when the imams had performed prayer, he said, " do your work and pray; and eat and drink; and last all day, and expiate for this fast another day." They said, " why should we do so, O messenger of God?" He said, " you lack of such a person, and it is a precept of Allah and fasting." A. G. S. said, " Backbiting is, in point of punishments, more severe than adultery." The companion said, " O messenger of God! how is that?" He said, " verily a man commits adultery and repents; which God forgives; but verily, he who backbites, will not be par-

CHAP. XI.---PART I.

ON MAKING PROMISES.

JÁBIR said, ' when his majesty had died: and a treasure came to AB'U-BACR from ÂL'AA-BIN-HÁD'RAMÌ* he said, " whoever his majesty is indebted to, or under promise to, let him come to me." JÁBIR says, ' I said to AB'U-BACR, " his majesty had to give me so and so." Then AB'U-BACR filled both his hands with gold, and threw it into my lap. Then I counted it; and behold, there were five hundred *Dirhems*: and he said, " take double of it."

AB'U-BACR
fulfilled all
the Pro-
phet's en-
gagements.

Part Second.

ABÛ-JUHÁIFAH said, ' I saw his majesty's body fair and florid; and verily, the marks of age were on his hair; and he ordered for me thirteen female camels, and I went to take them, when the death of his highness reached me, and they gave me not one. Then, when AB'U-

* He was governor of *Bah'rain* under the Prophet.

BOOK XXII.

BACR became *Khalifah*, and said, "whoever his majesty made a promise to, let him come to me;" I went, and informed him that his majesty had ordered thirteen female camels for me. He ordered that they should be given to me. ^AABDULLAH-BIN-AB'U-HÂSM'AA,* said, 'I bought something from his highness, before he became a Prophet; and a little of its price remained unpaid; and I promised his majesty that I would bring it to the place where the bargain was made; but I forgot this promise, and recollected it three nights after; and I carried the money: and behold I saw his majesty sitting at the place; and he said, "verily, you have distressed me, I have been here these three days past, expecting you, that there might be no breach of a promise."' Zaid-Bin-Arkum.

An unintentional breach of promise is not criminal.

'A. G. S. "When a man makes a promise to his brother, and it shall be his full intention to perform it, but does not do it, nor comes to the promised place, there is no fault upon it." ^AABDULLAH-BIN-ÂA'MIR said, 'one day my mother called me; and his majesty was sitting in my house, and my mother said, "beware, come, I will give you." Then his majesty said to my mother, "what do you want to give him?" She said, "I want to give him dry dates." His highness said, "beware, verily, O woman! if you had not given him any thing, you would have been a liar."

Part Third.

Zaid-Bin-Arkum. 'A. G. S. "When two people promise to meet at a place, and one of them comes, but not the other; and the first expects him till the time of prayer, and goes to prayer; after which the other person comes, then there is no fault on the first."

* So the name is written, in both the *Mas'abih* and the *Mishcât*; but according to the author of the *Citâb Asmâa-Rijâl* it ought to be BIN-AB'U-HÂSM'AA. He was one of the *Sahâbah* of Bas'rah, of the tribe *Âamir*. He dwelt at Mecca.

CHAP. XII.---PART I.

JOKING.

ANAS said, 'his majesty used to mix with us, till he would say to my brother, a little boy, "O AB'U-UMAIR! what is become of the Nughair?"* And my brother used to play with the Nughair, and it had died.'

Part Second.

ABUHURAIRAH. 'The companions said, "O messenger of God! do you play with us?" He said, "verily, I speak nothing but the truth." ANAS said, 'verily a man asked his majesty for an animal to ride; and he said, "I will give you a camel's colt." The man said, "what shall I do with a colt? I want one able to carry me." Then his majesty said, "is not one able to carry you the young of a camel? camels are from female camels." ANAS said, 'his highness said to an old woman, who had asked about going to paradise; "no old woman enters into paradise.'

* The name of a small bird, like a sparrow.

The Pro-
phet's mil-
lery with a
forester.

The Pro-
phet was
fond of
jesting.

BOOK XXII.

The Prophet's rail-
lery with a
forester.

The Prophet was
jesting.

And the old woman said, "why should not old women go to paradise?" (And the old woman was a reader of the *Koràn*.) His majesty said to her, "do not you read the *Koràn*, and know that God has said in it, verily I have created the women of paradise, a creating; and have made them virgins."* ANAS said, 'verily a forester was named ZA'HIR; and he used to bring presents for his majesty; and when the man was sent away, his majesty would give him what was necessary. And one day the Prophet said, "verily ZA'HIR brings for me what he can from the forest; and I give him what he wants from the town." And his majesty was fond of him, and he was ugly; and one day his majesty came into the *Bázàr*, where ZA'HIR was selling his goods; and his majesty seized him behind, but he could not see him; and ZA'HIR said, "let me go, who are you?" Then he looked behind, and knew his majesty; but could not stand, from the pleasure he felt at his back's having been pressed by his majesty's belly. And his majesty said, in a jocular way, "who will buy this slave?" Then ZA'HIR said, "O messenger of God! now by God you find me goods which no body will buy." Then his majesty said, "you are not such goods in the estimation of God." AWF-BIN-MALIC-ASHJA'i said, 'I went near his majesty, in the battle of *Tabùc*; and he was in a leather tent; and I made a *Salàm* to him; and he answered it, and said, "come into the tent," which was very small. Then I said, jestingly, "may the whole of my body come in, O messenger of God?" He said, "the whole." NUM'AN-BIN-BASHIR said, 'ABU-BACR asked his majesty's permission to go into his house, which was given; and he heard AA'YESHAH's voice high, from without; and when he came into the house, he took hold of her to slap her face; and said, "let me never see you raise your voice to the Prophet." Then his majesty forbade ABU-BACR from striking AA'YESHAH. Then he came out displeased; and

* That is, the woman who go to paradise, will become young.

when he had gone, his majesty said, by way of jest, "did you see how I freed you from that man?" AA'YESHAH* says, "then AB'U-BACR did not wait upon his majesty for some days; but at length he came, and asked permission to come in; and he came in, and found his majesty and me in peace; and said to his majesty, "you have made peace; include me in it, as you involved me in your quarrel. Then his majesty said, "certainly I do it, certainly I do it." IBN-ABB'AS. 'A. G. S. "Be not at enmity with your brother *Muslemàn*; and do not joke with him to hurt him; and do not promise him and do the reverse."

CH. XII.
PART II.

The Prophet disapproved such jests as give pain.

* From this expression it appears, that NUM'AN relates this tradition on the authority of AA'YESHAH.

ABU HURAIRAH said, "His majesty was asked what was the greatest man? He said, "the greatest man near God, is the most abstinent." The companions said, "we do not ask about this." His majesty said, "then the greatest man was JOSEPH, who was a Prophet of God, and three of his ancestors also; and his great grandfather, who was ABRAHAM, was the friend of God." They said, "we do not ask about this either." His majesty said, "do you ask about a man of Arabia?" They said, "yes." Then his highness said, "the best of you in ignorance, are the best of you in *Islam*, when they are acquainted with the rules of religion." BAR'AA-IBN-AA'ZIB said, "on the day of the battle of *Yarmuk*, AB'U-SUFYAN-IBN-HARITH was holding the reins of his majesty's mule; and when the polytheists had surrounded him, he alighted and attacked them, and discomfited them; and repeated these words, "I am a Prophet, there is no falsehood; and I am the son of AB'DUL-MUTALLIB, whose bravery is renowned." BAR'AA says, "then there was not a braver man seen on that day than his majesty." ANAS

CHAP. XIII.---PART I.

ON BOASTING, AND IN EXPLANATION
OF ASSISTING ONE'S OWN TRIBE.

ABUHURAIRAH said, ' His majesty was asked what was the greatest man? He said, " the greatest man near God, is the most abstinent." The companions said, " we do not ask about this." His majesty said, " then the greatest man was JOSEPH, who was a Prophet of God, and three of his ancestors also; and his great grandfather, who was ABRAHAM, was the friend of God." They said, " we do not ask about this either." His majesty said, " do you ask about a man of *Arabia*?" They said, " yes." Then his highness said, " the best of you in ignorance, are the best of you in *Islàm*, when they are acquainted with the rules of religions." BAR'AA-IBN-ÂAZIB said, ' on the day of the battle of *Hunain*, AB'U-SUFIAN-IBN-HARITH was holding the reins of his majesty's mule; and when the polytheists had surrounded him; he alighted and attacked them, and discomfited them; and repeated these words, " I am a Prophet, there is no falsehood; and I am the son of ÂBDUL-MUTALLAB, whose bravery is renowned." BAR'AA says, ' then there was not a braver man seen on that day than his majesty.' ANAS

said, 'a man came to his majesty, and said, "O the best of the creation." His majesty said, "the best of the creation is ABRAHAM." ^{ÔMER-IBN-AL-KHATT'AB.} 'A. G. S. "Do not exceed bounds in praising me, as the christians do in praising JESUS, the son of MARY, by calling him God, and the son of God; I am only the LORD's servant; then call me the servant of God, and his messenger." ^{ÎIAD-BIN-HIM'AR-AL-MUJA'SHAI.} 'A. G. S. "Verily God sent instructions to me, to be humble and lowly, and not proud; and for no one to oppress another."

CH. XIII.
PART I.

The Prophet cautions his followers against excessive praise, or deference towards him.

Part Second.

^{ABUHURAIRAH.} 'A. G. S. "I swear by God, a tribe must desist from boasting of their forefathers; for they are nothing more than coals of hell-fire: and if they will not leave off boasting; verily they will be more abominable near God, than a black beetle, which rolls on filth by its nose: and verily God has removed from you pride and arrogance. There is no man but either a righteous *Mômin* or a sinner: mankind are all the sons of ADAM, and he was from earth."

He forbade his followers boasting of their ancestry.

^{MUT'ARRIF-BIN-ÂBDULLAH} relates from his father, who said, 'I went along with the ambassadors of *Beni Aâmir* to his majesty; and we said, "you are our master." His majesty said, "God is your master."* Then we said, "you are most excellent of the highest degree." And when he heard this, he said, "say so, or less, and do not surpass bounds in praise." ^{ÂBDUL-RAHM'AN-BIN-AB'U-ÛKBAH†} said, 'I was present with the Prophet in the battle of *Ohud*, and killed a man of the polytheists;

The Prophet disclaimed the title of master.

* Meaning here the master of all affairs of creation.

† One of the *Tâbîn* of good authority. He relates traditions from his father AB'U-ÛKBAH, who was one of the *Sah'abah*; having been originally from *Persia*, a slave with one of the *Ansârs*, from whom he received manumission.

BOOK XXII.

PART III.

The Prophet

said:

A man must

not aid his

own tribe in

the commis-

sion of in-

justice.

and show

his

followers

the way

to

the

Prophet

said:

A man must

not aid his

own tribe in

the commis-

sion of in-

justice.

and show

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sion of in-

justice.

and show

his

followers

the way

to

and I said, "take this stroke from me, and I am a slave of *Persia*." Then his majesty looked at me and said, "why did you not say, take this blow from me, and I am a slave of the assistants?"* **IBN-MAS'UD**. **A. G. S.** "Whoever assists his own tribe in injustice, is like a camel fallen into a well, and perishing; and then pulled out by the tail." **WA'-'THILAH-BIN-AL-ASKA**. "I said, "O messenger of God! what is the meaning of assisting a tribe in that which is forbidden?" He said, "your assisting in oppression." **SURAKAH** said, "the Prophet of God advised me, and said, "that person is the best of you who repels tyranny from his tribe and relations; so long as he be not a sinner." **JUBAIR-BIN-MUTAM**. "A. G. S. "That person is not of us who invites others to aid him in oppression; and he is not of us who fights for his tribe in injustice; and he is not of us who dies in assisting his tribe in tyranny." **AB'U-DARDA'A**. "A. G. S. "Your loving a thing makes you deaf and dumb."†

Part Third.

UBADAH-BIN-CATHIR† relates from a woman named **FUSAILAH**, who said, "I heard my father say, I said, "O messenger of God! is it from assistance that a man loves his own tribe?" He said, "no, but there is one way of assistance, a man's giving it to his tribe in oppression."

* That is, it was better for him to boast as belonging to an assistant of the Prophet of God.
 † That is, when seeing a beloved person do ill, it appears good; and hearing what is bad, the lover thinks it good; as **SADI** says, "whatever enters into the heart, appears good in the eye." **ABD-UL-HAK**,
 ‡ He was one of the *Tabi'in*, from *Palestine*.

CHAP. XIV.---PART I.

IN EXPLANATION OF HONOURING PARENTS, AND DOING GOOD TO RELATIONS.

ABUHURAIRAH said, "A man said, "O messenger of God! what relation is most worthy of doing good to?" He said, "your mother." This he repeated thrice; "and after her, your father, and after them, your other relations, by propinquity." **ABUHURAIRAH** said, "his majesty repeated thrice, "his nose is in the dust, his nose is in dust, his nose is in dust." It was asked, "O messenger of God! who is this?" He said, "he whose father and mother shall have grown old, without his serving them, and pleasing them, which is a means of entrance into paradise." **ASM'AD-BINT-AB'U-BACR** said, "my mother came to me, at the time when the *Koraish* made peace with his majesty; and I said, "O messenger of God! verily my mother is come to me; and she is not of the faithful; must I do good to her?" He said, "yes." **AMER-IBN-AL-AA'S** said, "I heard his majesty say, "verily the children of **AB'U** such an one, are not my friends; and there are no friends of mine but God, and **ALI-IBN-AB'U-TALIB**; but they are my relatives; and I will give them

It is a duty of high obligation to assist one's parents when grown old;

even although they should be idolaters.

BOOK XXII.

something to suffice them in the necessities of life." MUGHAIRAH. 'A.

G. S. "God has made it unlawful for you to distress your mothers; and bury your daughters alive; he has also forbidden covetousness, and begging; and God has held it bad for you to talk much, and much questioning in knowledge, by way of trying and shewing our own excellence; and he holds it bad to squander away money." ABDULLAH-BIN-ÂMER.

'A. G. S. "It is one of the deadly crimes for a man to abuse his father and mother." The companions said, "O messenger of God! do men abuse their fathers and mothers?" He said, "yes, because, one man

abuses the father of another, and he the father of him; and one man abuses the mother of another, and he the mother of him; therefore a man's abusing his own father and mother, or being the cause of others doing it, is a great sin." IBN-ÔMER. 'A. G. S. "Verily the best of a man's actions

is to protect his father's friends, after his father's death, or in his absence." ANAS. 'A. G. S. "Whoever loves to have abundance, and wishes for long life, must benefit and do good to his relations." AB'U-

HURAIRAH. 'A. G. S. "God created the creation; and when he had finished, the womb stood up, and took hold of the skirt of God's mantle, and said, "I seek protection with thee from any one's cutting me."

And God said, "are you not pleased that I shall unite with him who unites with you; and I will cut with him who cuts with you?"*. The womb said, "I am satisfied, O my cherisher." AB'UHURAIRAH. 'A. G. S.

The name *Raham*† is derived from *Rah'mân*‡. Then God said, to the womb, "whoever is dutiful to you, I will have mercy upon; and whoever cuts you, I will cut with." AA'YESHAH. 'A. G. S. "The womb is suspended to the imperial throne; and it says, "whoever discharges

* The meaning is, that I will protect him who adheres to his relations; and be far from him who deserts them.

† The womb.

‡ The compassionate, one of God's attributes.

It is a great sin to abuse one's parents, or to provoke a-buse on them from others.

It is a great sin to abuse one's parents, or to provoke a-buse on them from others.

It is a great sin to abuse one's parents, or to provoke a-buse on them from others.

His duty to me, may God have mercy upon; and whoever cuts me, may God cut with." JUBAIR-BIN-MUTAM. ^A 'A. G. S. "A cutter of the womb* will not enter into paradise." IBN-ÖMER. ^A 'A. G. S. "He is not a perfect performer of propinquity, who does good to his relatives as they do to him; but he is perfect, who does good to them, when they do not to him." AB'UHURAIRAH said, 'a man said, "O messenger of God! verily I do good to my relations, and they do not perform their duty to propinquity, and make a bad return to me; and I bear with what they say; and they act the part of ignorance towards me." Then his majesty said, "I swear by God! if you are such as you have said, you may say that what you give them, is throwing hot dust into their mouths; I mean, when they are not grateful for your services, your gifts to them are as fire in their bellies; and God is always your assister, so long as you act in this way."

CH. XIV.
PART I.

He who deserts his relations will be excluded from paradise.

It is a meritorious act to be kind to one's relations after experiencing ingratitude from them.

Part Second.

THAWBÀN. ^A 'A. G. S. "God's pre-ordinances are only set aside by supplications; and no one's life is encreased but by doing good to his parents and relations; and verily, when a man offends, God curtails his property." AA'YESHAH. ^A 'A. G. S. "I went to sleep one night, and saw myself in paradise, and heard the sound of the reading of the Koràn there; and I asked, "who is this reading the Koràn?" It was said, "HARITHAH-BIN-NUM'AN;" and he was the most dutiful to his mother; such is the merit of doing good to parents.' ABDULLAH-BIN-ÄMER. ^A 'A. G. S. "God's pleasure is in a father's pleasure; and God's displeasure is in a father's displeasure." AB'U-DARDA'A said, 'a man came and said to me,

Kindness to parents is rewarded in paradise.

* That is, he who deserts his relations.

BOOK XXII.

" verily I have got a wife whom my mother orders me to divorce." I said to the man, " I heard his majesty say, a father is the best door of paradise; that which is pleasing to a father, is a means of entrance into paradise; and it is the same with a mother; therefore he who wishes to enter paradise, at the best door, must please his father and mother." ^ÂABDUL-RAH'M'AN-BIN-^ÂÂWF. " I heard his majesty say that God said, " I am God; and I am RAH'M'AN; I created the womb, and took a name for it from my own names; therefore, whoever does his duty to it, I will do my duty to him; and whoever tears it asunder, I will tear asunder." ^ÂABDUL-RAH'M'AN-BIN-^ÂAB'U-^ÂÂWF said, " I heard his majesty say, " the favor of God does not come down upon that family, in which is one who deserts his relations." AB'U-BACRAH. " A. G. S. " " There is no fault which God hastens in punishing in the world, but two things; one disobeying a just *Imâm*; and the other deserting one's kindred." ^ÂABDUL-LAH-BIN-^ÂÂMER. " A. G. S. " " He will not enter into paradise, who places obligation on a gift, and a vexer of his parents, and a constant drinker of liquor." AB'UHURAIRAH. " A. G. S. " " Learn so much of your pedigrees, that you may perform your duty to propinquity; that is, know your fathers, grandfathers, mothers and grandmothers, and their children, both men and women; and remember their names; because performing your duties to them, is a cause of friendship with them, and a cause of abundance, and long life." IBN-^ÂÔMER said, " a man came to the Prophet and said, " O messenger of God! verily I have done a great crime; is there any act by which I may repent?" He said, " have you a mother of your mother's?" He said, " no." His majesty said, " have you an aunt." He said, " yes, I have." His majesty said, " go, do good to her, and your crime will be pardoned." AB'U-USAID said, " whilst I was near his majesty, behold a man of the *Beni Salmah* tribe came to him, and said, " O messenger of God! during the lives of my parents, I did as much good to

The performance of duty towards parents and other relations is a cause of abundance & long life;

it is also the most acceptable propitiation for offences.

them as was in my power; is there any thing for me to do in duty to them now?" He said, "yes, ask mercy for them and forgiveness of God; and perform on their parts any promises they might have made to others; and perform your duty to their relations, solely to please them, and honour their friends." AB'U-TUFAIL said, 'I saw his majesty distributing meat in *Jirrānah*;* and behold, a woman came close to him, and he spread his garment for her to sit upon; and she sat down upon it.' AB'U-TUFAIL says, 'when I saw such respect shown to the woman, I asked who she was; and those present said, "this is his majesty's nurse."

CH. XIV.
PART II.

A man's duty to his parents after their death is to pray for them & perform their engagements.

Part Third.

IBN-ÔMER. 'A. G. S. "Whilst three persons were going along together, they were caught in rain, and went for shelter to a cave in a mountain; and a large stone fell into it, from the mountain, and shut them in; and they were at a loss what to do: they said to each other, "look to the things which you have done for God's pleasure, and pray to God for them; and perhaps he will release you from this distress." Then one of the three said, "O LORD! verily my father and mother were aged, and I had young children, and I used to drive goats to pasture, and gave their milk to my children; and when I came home at night, I used to milk them, and carry the first milk to my father and mother, and gave them to drink before my children; and verily one day I went to a distant pasturage, and did not return to my house, till it was night; and found my parents verily asleep: then I milked my goats as usual, and carried some to them; but I disliked awaking them, or giving my children to drink before them; and they were crying with hunger: and I continued to stand near my parents and my children crying until day break: O LORD! if

Story of three persons relieved in a miraculous way, by the merit of their former good actions.

* Name of a village, one day's journey from Mecca.

you know that I did this merely to please you; then open for us a place through which we may see the heavens." Then God opened a place for them to see the heavens. And the second man said, "O LORD! verily my uncle had a daughter, whom I loved passionately; and my cravings called her to me, and I sent a person to her; but she refused without a hundred *Dinàrs*; then I endeavoured to procure a hundred *Dinàrs*, and brought them to her; and when I was between her legs, she said, O servant of God! refrain, and fear God, and do not open the seal of my chastity. Then I feared God, and stood up. O LORD! if thou knowest; that I did it for thy satisfaction, then open for us an out-let." Then God made another opening. And the third man said, "O LORD! I hired a labourer for fifteen *ratls* of rice; and when he had finished his work, he said, give me my right: and I brought it to him; and he turned from it, and rejected it: and I always continued sowing his rice till I obtained a great deal: and I bought from its produce cattle and cowherds. Then the labourer came to me and said, fear God, and do not injure me; and give me my right. And I said, go to the cattle and cowherds, and take them, for they are your right. Then he said, fear God, and do not play with me. I said, verily I do not joke with you; therefore take the cattle and the cowherds. Then he took them away. O LORD! if you know that I did it for your satisfaction, then remove the remainder of this stone." Then God removed the stone from them.* MUA'WIAH-BIN-JA'HIMAH† relates from his father, who came to his majesty and said, "O messenger of God! I wish to go to the wars; verily I have come to consult with you, what do you order?" He said, "have you got a mother?" I said "yes." His highness said, "then attend her constantly; because paradise is near your mother's feet." IBN-OMER said, "I was married to a

* From this tradition it is known that using good actions as a means of relief from distress is right. ABD-UL-HAK.

† JA'HIMAH-BIN-ABB'AS-BIN-MERD'AS-SALMI, was one of the *Sah'abah*; as also was his son MUA'WIAH.

woman I loved, and my father ÔMER-IBN-AL-KHAT'T'AB disliked her, and said, "divorce her;" but I refused; and he went to his highness, and mentioned the matter to him; and his majesty said to me, "divorce your wife." AB'U-UMAMAH said, "a man said, "O messenger of God! what is the duty of children to their parents?" He said, "that they do good to them, and do not vex them; because doing good to them is a means of entrance into paradise; and vexing them of entrance into hell." ANAS.

* A. G. S. "Verily, when the father or mother of a servant dies, and he shall have distressed them; then he must continually pray for them, and ask God's pardon for them; so that God may write him a doer of good to his parents." IBN-ÂBB'AS. * A. G. S. "Whoever rises in the morn-

ing, in obedience to his father and mother, rises when two doors of paradise are open for him; and if he has but one, either father or mother, then one door is opened for him. But whoever rises in the morning, in disobedience to God in his duty to his father and mother, rises with two doors of hell open for him; and if he has one, either father or mother, then one door of hell is opened for him." A man said, "O messenger of God! although a father and mother may have injured their children?"

He repeated thrice, "although they may have injured them." IBN-ÂB-

B'AS. * A. G. S. "There is no child, a doer of good to his parents, who looks on them with kindness and affection, but God will write for every look as the rewards for an approved pilgrimage." The companions said,

"although he may look on them a hundred times daily." He said, "yes."

AB'U-BACRAH. * A. G. S. "God pardons what sins he likes, except distressing parents; and verily he hastens punishments, in the world, for such sins." SAÏD-IBN-AL-ÂA'S.* * A. G. S. "The duty of a junior to a

senior brother is as a child's to its father."

* There are two of this name; the first the son of AA'S-BIN-UMAIHAH-BIN-ABD-SHEMS-BIN-ABD-MEN'AF; one of the *Sahâbah*, and the first after AB'U-BACR who embraced *Islâm*. The other, the grandson of the former, was eight years of age at the time of the Prophet's death.

CH. XIV.
PART III.

A man should obey his father, even to the divorcing, at his desire, of a wife whom he loves.

A man is bound to do good to his parents, although they may have injured him.

CHAP. XV.---PART I.

IN EXPLANATION OF KINDNESS TO EACH OTHER.

JARIR-BIN-ÂBDULLAH. A. G. S. "God is not merciful to him who is not so to mankind." **ÂA'YESHAH** said, "an *Âárabi* came to the Prophet, and saw people kissing their young children, and said, "what, do you kiss your children? we do not kiss ours." His majesty said, "since God has not put love and kindness into your heart, I cannot do it." **ÂA'YESHAH** said, "a woman came to me, with her two daughters, and asked me for something, but got nothing; but one date; and she divided it between her daughters, but ate no part of it herself. Then she got up and went away. And his majesty came in, and I mentioned it to him: and he said, "whoever does good to girls, it will be a curtain to him from hell-fire." **ANAS.** "A. G. S. "Whoever befriends two girls till they arrive at puberty, will come, on the day of resurrection, and be along with me, like my two fingers joining each other." **AB'UHURAIRAH.** "A. G. S. "A giver of maintenance to widows and the poor, is like a bestower in the road of God." And I imagine that his majesty also said, "it is like rising in the night to prayers, without being tired; and like one

Great merit of kindness to children, and protecting them.

keeping constant fast." SAHAL-BIN-SAD. 'A. G. S. "I and the guardian of an orphan (whether the orphan be of his near or distant relations, or strangers) will be in one place in paradise; like my two fingers nearly touching each other." NUM'AN-BIN-BASHIR. 'A. G. S. "All *Muslemàn*s are as one person. If a man complains of a pain in his head, his whole body complains; and if his eye complain, his whole body complains." AB'U-MU'SA. 'A. G. S. "All *Muslemàn*s are like one foundation, some parts strengthening others; in such way must they support each other." After that he joined his hands together. ANAS. 'A. G. S. "Assist your brother *Muslemàn*, whether he be an oppressor or an oppressed." Then a man said, "O messenger of God! we will assist him when he is oppressed; but how shall we do it when he is an oppressor?" His majesty said, "assisting an oppressor is by forbidding and withholding him from oppression; that is, you assist him against the devil, who is the cause of oppression." IBN-ÔMER. 'A. G. S. "A *Muslemàn* is a brother in religion; and one must not oppress another, nor leave each other in the hands of an enemy; but assist and support one another: and whoever shall strive to bring about the wants of his brother *Muslemàn*, God will strive in bringing about his wants; and whoever shall remove the grief of a *Muslemàn*, may God remove from him a great grief on the day of resurrection; and whoever conceals the vices and faults of *Muslemàn*s, may God conceal his on the day of resurrection." AB'UHURAIRAH. 'A. G. S. "All *Muslemàn*s are brothers in religion; and they must not oppress one another, nor abandon assisting each other, nor hold one another in contempt. The seat of righteousness is the heart; therefore, that heart which is righteous, does not hold a *Muslemàn* in contempt; and it is wicked to hold a *Muslemàn* in contempt: and all things of one *Muslemàn* are unlawful to another; his blood, property and reputation: I mean he must not act or speak that by

CH. XV.
PART I.

All *Muslemàn*s are bound to assist and befriend one another.

A *Muslemàn* must support another when oppressed; and dissuade him from acts of oppression, if he betray an inclination to be guilty of them.

One *Muslemàn* must not assail the life, property or reputation of another.

BOOK XXII.

Three descriptions of people destined for paradise, and five for hell.

A *Muslemàn* must wish for another that which he wishes for himself.

Two of three persons in company must not communicate secrets to one another, to the exclusion of the third.

which the blood of a *Muslemàn* might be spilt; and his property destroyed, and his reputation lost." ^AÏ'AD-BIN-HIM'AR. 'A. G. S. "The people for paradise are three; the first, a just king, a doer of good to his people, endowed with virtue; the second, an affectionate man, of a tender heart to relations and others; the third, a virtuous man, not a beggar. And the people of hell are five; the first, of little understanding, who has not sense to deter him from improper acts, does not desire that which is lawful, but eats and drinks every thing he finds, both unlawful and lawful; the second is a purloiner, who purloins in little things; the third, a man who deceives you, both morning and evening, in your family and property; the fourth, his majesty mentioned, was a miser, or a liar; the fifth, a bad disposed harsh speaker." ANAS. 'A. G. S. "I swear by God, in whose hand is my life, no servant has believed perfectly, until he wish for his brother that which he wishes for himself." AB'U-HURAIRAH. 'A. G. S. "By God he has not believed perfectly." It was asked, "who has not believed perfectly; who do you mean, O messenger of God?" He said, "that person who does ill to his neighbour." ^AAA'YESHAH. 'A. G. S. "GABRIEL constantly advised me to order my sects to do good to their neighbours, and remove inconveniences from them; till I imagined, that verily GABRIEL was near making neighbours heirs to each other." ^AABDULLAH-BIN-MAS'UD. 'A. G. S. "When three persons are together, two of them must not tell secrets to each other without letting the third hear, until others are present, because it would hurt him." JARIR-BIN-^AABDULLAH said, "I confessed to his majesty, on being steadfast in prayer and charitable, and a well wisher to every *Muslemàn*." TAMIM-UL-DARÌ. 'A. G. S. "Religion is admonition; and it means being pure." We said, "being pure for whom?" His majesty said, "for God, and his book, and his Prophet; and for learned men and kings and all the people of *Islàm*; then the being pure

for God, is believing in his unity and attributes; and being pure for God's book, is putting faith in its having come down from God, and acting by it; and being pure for the Prophet, is believing as true, what he has brought from God, and loving him, and obeying him: and being pure for learned men, and kings, is obedience to lawful orders, and not deserting them, although they oppress, and in following the learned in truth: and being pure to all *Muslemàn*s, is to shew them the road to virtue, in the world and futurity."

CH. XV.
PART I.

Definition
of a *Musle-*
màn's duty
towards
God, the
Koràn, the
Prophet, the
learned,
kings & the
faithful in
general.

Part Second.

ABÙHURAIRAH said, 'I heard AB'U'L-KA'SIM* (who is a teller of truth, and to whom truth has been told,) say, "kindness is not drawn from the heart of any person, but the infidel; because kindness is a mark of faith, and whoever has not kindness has not faith." ABDULLAH-BIN-ÂMER. 'A. G. S. "Whoever is kind to the creation, God is kind to him; therefore be kind to man on the earth, whether he be good or bad; and being kind to the bad, is to withhold them from badness, so that those who are in heaven may be kind to you." IBN-ÂBB'AS. 'A. G. S. "He is not of us, who is not affectionate to our little ones, and does not respect the reputation of our old; and he is not of us, who does not order that which is lawful, and prohibit that which is unlawful, ANAS. 'A. G. S. "every young person who honours the old, on account of their age, may God appoint those, in his years, to honour him." AB'U-MU'SA. 'A. G. S. "Verily, it is of one of the respects to God, to honour an old man, who is a *Muslemàn*, and him who knows how to read the *Koràn*: except him

It is the du-
ty of *Mus-*
*lemàn*s to be
kind to all
men, good
or bad.

* That is MUH'AMMED.

BOOK XXII.

Duty to-
wards or-
phans.Duty of pa-
rents to bes-
tow a good
education
on their
children.Merit of a
young wi-
dow devot-
ing herself
to the care
of her chil-
dren.It is the du-
ty one Mus-
lemàn,

who reads it quick, and him who never reads it: and it is of the number of respects to God, to honour a just king." AB'UHURAIRAH. 'A. G. S.

"The best *Muslemàn's* house is that in which is an orphan, who is benefited; and the worst *Muslemàn's* house is that in which is an orphan ill treated." AB'U-UMAMAH. 'A. G. S. "Whoever puts his hand upon the head of an orphan, from kindness; shall have goods near God, for every hair his hand shall have covered; and whoever does good to a boy or girl, being orphans, he and I shall be near each other in paradise." IBN-ABB'AS. 'A. G. S. "Whoever gives an orphan a dwelling, meat and drink, God will appropriate paradise for, and forgive him all his sins, except infidelity; and whoever befriends three daughters, or three sisters, and teaches them manners, and is affectionate to them, till they arrive at puberty; may God appropriate paradise for him." A man said, "O messenger of God! if two daughters or two sisters." He said, "if they be two: and whoever God deprives of sight, for him is paradise." JABIR-BIN-SAMURAH. 'A. G. S. "Verily, a man teaching his child manners, is better for him, than giving one *Sáá* of grain in alms." AY'UB-BIN-MUSA relates, 'that his father said, that his majesty said, "no father has given his child any thing better than good manners." AWF-BIN-MALIC-ASHJA'I. 'A. G. S. "I and a woman whose colour and cheeks shall have become black, shall be near to one another at the day of resurrection, as my two fingers; and that is a handsome widow, whose colour and cheeks shall have become black in bringing up her family, and not taken another husband, but employed herself about her children, until they separate from her, or die." IBN-ABB'AS. 'A. G. S. "Whoever has a daughter, and does not bury her alive, or scold her, or shew partiality to his other children, may God bring into paradise." ANAS. 'A. G. S. "Whoever shall be near when a *Muslemàn* is back-bitten, and has the power to prevent it, and does so, may God assist, in the world and futurity; and if he does not

CH. XV.
PART II.

to defend
the charac-
ter of ano-
ther, when
attacked in
his absence.

BOOK XXII.

Duty to-
wards or-
phans.Duty of pa-
rents to bes-
tow a good
education
on their
children.Merit of a
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to defend
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BOOK XXII.

Duty to-
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BOOK XXII.

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a bad man; I mean your goodness and badness is by the evidence of your neighbours." ^AĀ'YESHAH. 'A. G. S. 'Respect people agreeably to their eminence."

Part Third.

^AABDUL-RAHMÂN-BIN-ABÛ-KURÂD* said, 'verily his majesty performed *Wadû* one day; and his friends began to touch the water, which he had used for that purpose; and his highness said, "what has caused you to do this?" They said, "love for God, and his messenger." His majesty said, "whoever shall rejoice at pleasing God and his Prophet, must speak truth when he speaks; and be true to his trust, and benefit his neighbour." IBN-ABB'AS said, 'I heard his majesty say, "that person is not a perfect *Muslemân*, who eats his fill, and leaves his neighbours hungry." ABÛ'HURAIRAH said, 'a man said, "O messenger of God! they say that such a woman worships a great deal; but she is very abusive to her neighbours." His majesty said, "she will be in the fire." The man said, "O messenger of God! they say such another woman worships little, and gives little in alms, but does not annoy her neighbours with her tongue." His majesty said, "she will be in paradise." ABÛ'HURAIRAH said, 'his majesty stood near some people who were sitting down, and said, "shall I not inform you, which is the best, and which is the worst of you?" They were silent; and his majesty repeated it thrice; and a man said, "yes, tell us." His majesty said, "that is the best person, from whom people expect good, and from whom they are safe; and that is the worst person amongst you, from whom good is not hoped, nor safety." IBN-MASÛUD. 'A. G. S. "Verily God dis-

The exercise of religious duties will not atone for the guilt of an abusive tongue.

* One of the *Sahâbah* of *Hijâz*.

tributed your dispositions amongst you, like as your portions ; and verily God gives the things of the world to those he loves, and those he does not love ; but he does not give religion, which is a virtuous qualification, but to those he loves ; therefore, to whomsoever God gives religion, him verily he hath loved. I swear by God, a servant cannot be a *Muslemàn*, till his heart and tongue are so.* AB'UHURAIRAH. 'A. G. S. "A *Muslemàn* is a seat of friends : and there is no good in him who has not friendship for *Muslemàns*." ANAS. 'A. G. S. "Whoever supplies the wants of one of my sects, to please them, then verily has pleased me : and he who has rejoiced me, verily has rejoiced God ; and God brings him into paradise." ANAS. 'A. G. S. "For him that has gone to the relief of the oppressed, God has written seventy three pardons ; one of them, is a pardon in which is his peace in the world and futurity ; and seventy two of his pardons are a cause of dignity at the day of resurrection." AB-DULLAH-IBN-MASU'UD. 'A. G. S. "The creation is as God's family ; for its sustenance is from him : then the most beloved, near God, is the person who does good to God's family." AB'UHURAIRAH said, 'verily a man complained to his majesty of the hardness of his own heart ; and his majesty said, "put your hand kindly upon the head of an orphan, and feed the poor." SURA'KAH. 'A. G. S. "Shall I not point out to you the best of virtues ? It is your doing good to your daughter, when she is returned to you, having been divorced by her husband, and comes back to your house."

* The *Islàm* of the heart is its purity from vain doctrines ; and the *Islàm* of the tongue withholding it from fruitless words. ABD-UL-HAK.

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PART III.

God gives the things of this world to those whom he loves and whom he does not love ; but religion he gives only to those whom he loves.

CHAP. XVI.---PART I.

IN EXPLANATION OF BROTHERLY LOVE FOR GOD'S PLEASURE.

The souls of men existed before they were united to bodies; and those only which were acquainted in that state become so in this life.

A man beloved by God, is an object of love to the whole creation; and vice versa.

AÁYESHAH. 'A. G. S. "Souls, before having dependance upon bodies, were like assembled armies; after that they were dispersed, and sent into bodies. Therefore, those which are acquainted before the dependance, become so after it; and those that were unacquainted, became strangers." **AB'UHURAIRAH.** 'A. G. S. When God befriends a servant, and is pleased with him, he calls **GABRIEL**, and says, "verily I love such a servant, therefore do you love him." Then **GABRIEL** loves that servant. After that, **GABRIEL** proclaims the orders of God in the heavens, and says, "verily God loves such a servant, therefore do you love him." Then all the angels love him. After which, love for him is put into the hearts of the inhabitants of the earth. And when God hates a servant, and is displeased with him, he calls **GABRIEL**, and says, "verily I dislike such a servant, therefore do you dislike him." Then **GABRIEL** dislikes him, and proclaims it, by the order of God, to the angels in the heavens, saying, "therefore do ye hate him:" and the inhabitants of the heavens hate

him. After that, enmity to him is cast into the hearts of the inhabitants of the earth." AB'UHURAIRAH. A. G. S. Verily God will say, at the day of resurrection, "where are those who loved each other for my pleasure? This day I will give them a place under my own shade. In this day there is no shade but mine."* AB'UHURAIRAH. A. G. S. Verily a man had intended to visit his brother, who was in the village of another; and God appointed an angel on the road on which he passed; and the angel said to the man, "where do you wish to go?" He said, "to that village, to see my brother, who is there." The angel said, "have you any thing due from him?" He said, "no, my going to visit him is my friendship for him, to please God." The angel said, "then verily I am sent by God, to you, to inform you, that he befriends you; as you befriend that man for the sake of his satisfaction." IBN-MASU'UD said, "a man came to his majesty, and said, "O messenger of God! what do you say in respect to a man who has befriended a family, without ever having seen them?" His majesty said, "a man will be with those he has befriended at the resurrection." ANAS. "A man said, "O messenger of God! when will the resurrection come?" He said, "Alas upon thee! what good actions hast thou done for the resurrection?" The man said, "I have not prepared for it, otherwise than by this, that I love God and his messenger." His majesty said, "you will be with him you love." AB'U-MUSA. "A. G. S. "The condition of associating with the good, is like that of one having musk; who either gives you of it without return, or you buy some from him, or the smell of it reaches you: such is the society of the good; if you sit with them, you will benefit. And the condition of one associating with the bad, is like the blower of a black-smith's bellows; he either burns your clothes, or you perceive a bad smell from him; such is the society of the bad; you lose your time and are hurt."

God re-
wards him
who be-
friends ano-
ther for
God's sake.

A man who
loves God
& the Pro-
phet, will
have his
portion as-
signed to
him near to
them, at the
resurrecti-
on.
Advantage
of good, and
detriment of
bad compa-
ny.

* The allusion to God's shade is the shade of the imperial throne. ABD-UL-HAK.

Part Second.

MU'ADH-BIN-JABAL said, "I heard his majesty say, "God said, it is incumbent upon me to befriend those who befriend each other to please me; and those who sit together for the purpose of mentioning my name; and those who visit each other to please me; and those who expend their money on each other, with a hope of my rewards." (And in one tradition it is related, that his highness said, "God says, friends to each other to please me, shall be upon splendid thrones, on the day of resurrection; and they will emulate the Prophets and martyrs.") **ÔMER.** "A. G. S. "Verily there are some of God's servants, who are neither Prophets nor martyrs, who will emulate Prophets and martyrs on the day of resurrection, on account of their high eminence near God." The companions said, "O messenger of God! who are they?" He said, "they are a family loving one another, for God's favor; not from their propinquity or money: then I swear by God, their faces are bright, and they will be upon bright thrones, and they will not fear when man shall be in dread, nor shall they be sorrowful when man is so." And his majesty repeated this revelation, "Verily the friends of God shall not fear, or be sorrowful." **IBN-ÂBB'AS.** "A. G. S. to **AB'UD'HAR,** "O **AB'UD'HAR!** which of the pillars of *Imân* is strongest, to be laid hold of, for redemption in futurity?" He said, "God and his messenger know best." His majesty said, "befriending each other to please God; and to love for God, and hate for God." **AB'UHURAIRAH.** "A. G. S. "When one *Muslemân* visits another, in sickness, or otherwise, God says, happy is thy life, in the world and futurity; and pleasant are thy paths; for every step thou takest, there are rewards; thou hast obtain-

Those who love & aid each other, for God's sake, will be on a footing with Prophets and martyrs, at the resurrection.

ed an habitation in paradise." MEKD'AM-BIN-MADICARIB. 'A. G. S. "When a man loves a *Muslemàn*, he must tell him so." ANAS said, 'a man passed by the Prophet, when people were with him; and one of the men with his majesty said, "verily I love that man who passed." The Prophet said, "have you intimated it to him?" He said, "no." His majesty said, "get up, and go to him, and tell him of your friendship for him." Then the man got up, and went to him, and said, "I love you." And the man said, "may he love you for whose sake you have loved me." Then the man returned, and his majesty said, "what answer did the man make you?" And the man informed him. Then his majesty said, "you will be with him you befriend; and for you are rewarded." AB'U-SA'ID-KHUD'HRÌ said, 'I heard his majesty say, "do not associate or be intimate with any but *Muslemàns*; and let no man eat of your meat but the righteous." AB'UHURAIRAH. 'A. G. S. "A man is of the religion of his friend; therefore, consider well who you associate with." YEZID-BIN-NUM'AN. 'A. G. S. "When a man has made a brother of another, he must ask him his name, and his father's name; and ask him of what tribe, and family he is; because this asking is a means of encreasing friendship."

A *Muslemàn* must not associate or be intimate with any but *Muslemàns*.

Part Third.

ABUDHAR said, 'his majesty came out to us, and said, "do you know what act is most beloved by God?" A man said, "prayers and charity are the most beloved near God:" and another man said, "fighting with infidels is the most beloved." His majesty said, "verily the most beloved of deeds, near God, is friendship for God's sake, and enmity for God's sake." AB'U-UMAH. 'A. G. S. "No one servant has

To love and hate for the sake of God is the most acceptable of all deeds to him.

BOOK XXII.

befriended another for God's pleasure, but has honored and respected his cherisher by it." ASM'AA-BINT-YEZID said, 'I heard his majesty say, "shall I not point out to you the best amongst you?" The companions said, "O messenger of God! inform us." He said, "the best amongst you are those who when seen, remind of God." AB'UHURAIRAH. 'A. G. S. "If two servants love each other for God's sake, and one of them shall be in the east, the other in the west, verily God will bring them together on the day of resurrection, and will say to one of them, this is that servant whom you befriended on my account." AB'U-RAZIN* said, 'his majesty said to me, "shall I not shew you the road to things by which religion is supported, and to things by which you will reach the goods of the world and futurity?" Be it on you to sit amongst those who remember God's name; and if you are alone, move your tongue as much as you can, in mentioning God. "Whoever you befriend, do it for God's sake: and whoever you are at enmity with, let it be for God's sake." And his majesty said, "O AB'U-RAZIN! do you know, that when a man comes out of his house, intending to visit his brother *Muslemàn*, seventy thousand angels follow him, every one of them sending up prayers for mercy upon him, and asking for his pardon; and they say, O our cherisher! verily, this person loved for your sake, then favour and forgive him. Therefore, if you can keep your body employed in visiting your brother *Muslemàn*, do so." AB'UHURAIRAH said, 'I was along with his majesty, and he said, "verily there are pillars of rubies in paradise, and houses of emerald upon them; and stories with open doors; and they sparkle like the stars." The companions said, "O messenger of God! who will inhabit them?" He said, "friends to each other, for God's sake, and sitters together to repeat God's name, and visitors of each other for God's sake."

The angels
intercede
for a man
who visits
his brother
Muslemàn.

* One of the *Sak'ábah*, of *Táyef*. His name was LAKIT'-BIN-AA'MIR.

CHAP. XVII.---PART I.

IN EXPLANATION OF BREAKING OFF THE
MUTUAL INTERCOURSE OF VISITS
AND SALUTATIONS.

ABU-AYUB-ANSARI. "A.G.S." It is not right for a man to neglect visiting his brother *Muslemàn* more than three days: for, when they see one another, they turn away their faces from each other; and the best of these two persons, who have left off visiting, is that who repeats *Salam* first, to do away coolness." **ABUHURAIRAH.** "A.G.S." Keep yourselves far from bad thoughts; because they are the greatest lies, and a cause of sin. Seek not for the vices of man; and be not a cause of quarrel; and wish not ill to one another; and be not at enmity one with another; and do not back-bite; and be all servants of God, brothers to one another." **ABUHURAIRAH.** "A.G.S." The doors of paradise are opened on Mondays and Thursdays; and on these days the sins of every servant are forgiven, who does not associate any thing with God; except a man between whom and a *Muslemàn* there shall be malice; and it is said to the angels, procrastinate till they make peace." **ABU-**

One *Muslemàn* should not omit visiting another, who is his friend, longer than three days.

BOOK XXII.

HURAIRAH. 'A. G. S. "The actions of men are represented two days in every week; Mondays and Thursdays; when the sins of every *Mómin* are forgiven: except him between whom and his brother there shall be enmity; and it is said the angels let them alone, till they return from their enmity."

Part Second.

Three cases in which falshood is allowable.

ASMAA-BINT-YEZID. 'A. G. S. "It is not right to lie, except in three cases: one, a man's telling lies to his wife to please her; the second, in war: the third, in order to make peace between men." AA'YESHAH. 'A. G. S. "A *Muslemàn* must not neglect visiting another, more than three days; but if he does, he must make three salutations to him; and the other not answer them: then the maker of the salutation has got clear of the fault which he had incurred by not visiting the other; and the fault remains on him who did not answer the salutations." AB'U-HURAIRAH. 'A. G. S. "It is not right for a *Muslemàn* to leave off visiting his brother, more than three days; then any one who does so, and dies, goes into hell-fire." AB'U-KHIR'ASH-AL-SULAMÌ* said, "I heard his majesty say, "whoever abandons his brother one year, you may say has spilt his blood." AB'U-DARD'AA. 'A. G. S. "Shall I not inform you of a better act than fasting, alms, and *Sunnat* prayers?" He said, "inform us." His majesty said, "making peace between one another: and enmity and malice tear up rewards by the roots." ZUBAIR. 'A. G. S. "The distempers of those sects, who went before you, have communicated to you envy and enmity: I do not say that it shaves the head, but it takes up religion by the root." AB'UHURAIRAH. 'A. G. S. "Keep yourselves far

The peace-maker has greater merit than he that fasts, prays and gives alms.

* One of the *Sah'abah*. His name was HADRED.

from envy; because it eats and takes away good actions, like as fire eats and burns wood." AB'UHURAIRAH. 'A. G. S. "Keep yourselves far from promoting quarrels; because, this is tearing up religion by the root." AB'U-SIRMAH.* 'A. G. S. "Whoever is hurtful to any person, God will bring hurt to him; and whoever is at enmity with another, God will be at enmity with him." AB'U-BACR-SIDDIK. 'A. G. S. "That person is cast far from God's favor, who hurts a *Muslemàn*, or deceives him." IBN-ÔMER said, 'his majesty ascended the pulpit, and said, with a loud voice, "O! ye who have embraced *Islàm* by the tongue, and to whose hearts it has not reached, distress not *Muslemàns*; nor speak ill of them, nor seek for their defects. Then verily, he who shall investigate the defects of his brother *Muslemàn*, may God investigate his, and disgrace him; although his vices may lie concealed." ANAS. 'A. G. S. "When I was taken above, I passed by a party, whose nails were of copper, with which they were lacerating their faces and breasts: and I said, "who are these, O GABRIEL?" He said, "they are those who backbit and abused, by which they destroyed people's characters." MUSTAWRID. 'A. G. S. "Whoever eats one mouthful, by means of backbiting a *Muslemàn*, then verily, God will give him the like to eat of hell-fire; and whoever clothes himself by means of backbiting a *Muslemàn*, then verily God will clothe him in the like of hell-fire. And whoever bears the appearance of a righteous man, before the rich, in order to draw money from them, God will disgrace on the day of resurrection." AB'UHURAIRAH. 'A. G. S. "To think well of *Muslemàns* is a good kind of obedience towards God." ÂA'YESHAH said, 'SÂFI'AH's riding camel was sick, and ZAINAB had one more than she had occasion for; and his ma-

CH. XVII.
PART II.

God will severely scrutinize the faults of him, who searches for those of others.

Punishment of those who seek their own advantage, by calumniating others.

* One of the *Sahâbah*, of the class of *Ansârs*; whose name was MA'LIC-BIN-KAIS-MA'ZENI, but better known by his patronymick appellation. Before the time of the Prophet's mission, he was a devout *Jew*; but embraced *Islàm* when MUHAMMED came to *Medinah*, being then very old. He was present at the battle of *Bedr* and the subsequent engagements.

BOOK XXII.

Displeasure
of the Pro-
phet with
one of his
wives, for
speaking
contemptu-
ously of a-
nother.

jesty said to ZAINAB, "give to SAFIAH the camel you do not want." And ZAINAB said, in a way of refusal: "I give a camel to this Jewess!" Then the Prophet was angry with ZAINAB, and absented himself from her, the whole of the months *Dhi'l-Hajjah*, and *Muharram*, and part of the month *Safer*.

Part Third.

ABUHURAIRAH. A. G. S. Jesus the son of MARY saw a man steal-
ing, and said, "are you theiving?" The man said, "I have not stolen, by
God; there are no other Gods but him." Then his majesty Jesus said,
"I believe in God, and own the fallacy of my supposition; I mean you have
spoken the truth, and I retract what I said." ANAS. A. G. S. "It is near,
that poverty will become a cause of infidelity; and it is near, that envy
will overcome fate." * JABIR. A. G. S. He who has apologized to his
brother, and his brother has said, "this is no apology, you lie," and
does not accept his apology, his fault shall be like that of the taker of
a tenth oppressively.

* That is, if it were admitted that any thing could overcome fate, it would be envy.

He who re-
jects the a-
pology of
another be-
comes the
aggressor.

One of the *Sahabah*, of the class of *Anshar*; whose name was *MA'ALIQ-RIN-KAR*.
MA'ALIQ, but better known by his patronymick appellation. Before the time of the Prophet's
mission, he was a devoted Jew; but embraced Islam when MUHAMMAD came to Madinah,
being then very old. He was present at the battle of Badr and the subsequent engagements.

CHAP. XVIII.---PART I.

ON CAUTION AND DELIBERATION.

ABUHURAIRAH. 'A. G. S. "A Muslemân is not bit twice from one hole.* **IBN-ABB'AS.** The messenger of God said to **ASHBAH**, who was the chief of the embassy from **ABDUL-KAIS**, "verily you have two qualities, which God and his messenger love, fortitude and gentleness."

Fortitude, caution and gentleness are qualities acceptable to God.

Part Second.

SAHAL-BIN-SAD. 'A. G. S. "Deliberation in undertakings is pleasing to God; and hurry is pleasing to the devil." **AB'U-SA'ID.** 'A. G. S. "He is not a perfect man of fortitude, who has not fallen into misfortunes; and there is no physician but the experienced." **ANAS** said, "a man said to his majesty, "advise me." His majesty said, "look well to the end of your undertaking; if you see good in its end, do it; but if you fear

Things heard in company must not be disclosed, unless it be a necessary No one can acquire perfect fortitude, without experiencing misfortune.

* That is, if he has been deceived once, from incaution, he will not always be so. **ABD-UL-HAK.**

BOOK XXII.

straying, then withhold yourself from doing it." MUS'AB-BIN-SAD* said, from his father, that ANAS said, ' my father heard this tradition from his highness, " deliberation is best in every thing, except in the works of futurity." ABDULLAH-BIN-SARJIS. ' A. G. S. " A good disposition, and deliberation in works, and a medium in all things, are one part of twenty four parts of prophecy; I mean they are of the qualities of the Prophets." JA'BIR-BIN-ABDULLAH. ' A. G. S. " When a man has spoken, and then looked to his right and left; it is sacred to the people present, and they must not disclose it to others." AB'UHURAIRAH said, ' his majesty said to AB'U'L-HAITHAM-IBN-AL-TAFYH'AN,† " have you a slave?" He said, " no." His majesty said, " when slaves are brought to me, then come to me, and I will give you one." Then two slaves were brought to his highness, and AB'U'L-HAITHAM came to him; and his majesty said, " chuse which you like." Then AB'U'L-HAITHAM said, " do you chuse whichever you like for me." His majesty said, " verily that person who shall be consulted must be faithful; I mean since you have left the selection to me, I will give you the best." Then his majesty made a sign to one of them, and said, " take him; because, I saw him saying his prayers, and I advise you to behave well to him." JA'BIR. ' A. G. S. " When a thing is heard in company, it must not be carried to any one, except three; one, if a man says I will kill such a one, or I will commit adultery with such a woman, or I will take some of the property of such an one by force; then these things must be told to the persons aimed at, that they may be upon their-guard."

Things heard in company must not be disclosed, unless it be a nefarious plot, against the life, the wife or the property of another.

* One of the *Tabi'in* of *Medinah*, of the tribe *Koraish*, of good authority, the son of SAD-BIN-ABI-WAKKA'S.

† One of the *Sah'abah*, to whose house the Prophet, with AB'UBACKR and OMAR, once went, when they were very hungry, and were entertained, with a hospitality, which was very pleasing to them.

CHAP. XIX.---PART I.

ON GENTLENESS AND MODESTY, AND
GOOD DISPOSITION.

The Prophet enjoined a mild deportment, on all occasions.

Ā'YESHAH. 'A. G. S. "Verily, God is mild, and is fond of mildness: and he gives, to those who are mild, what he does not to the harsh: therefore, a servant must ask God for his wants mildly; for as mildness is approved by God, he will give more than to harshness." (And in one tradition it is thus, that 'his majesty said to Ā'YESHAH, "may mildness be yours, and may you keep yourself from violence; for verily, wherever mildness is found, it is ornamental; and that person who possesses not mildness becomes vicious.") **JARIR.** 'A. G. S. "Whoever shall be without mildness is without goodness." **IBN-ŌMER** said, 'verily his majesty passed by a man of the assistants, when he was dissuading his brothers from too much modesty; and his majesty said, "let it alone, because modesty is a branch of *Imān*." **ĪMR'AN-BIN-HŪS'AIN.** 'A. G. S. "Modesty brings nothing but good." (And in one tradition it is thus, "all kinds of modesty are best.") **IBN-MASU'UD.** 'A. G. S. "Verily, one of the number of sayings which men have understood from former Prophets is this, when you have no shame, then do what you wish."

He commends modesty.

NAWWAS-BIN-SAM'AN* said, "I asked the Prophet about good and bad; he said, "goodness is an amiable disposition, and badness is a work from which you will not obtain pleasure in your breast; and which you will dislike people to be acquainted with." ABDULLAH-BIN-AMER, A. G. S. "Verily, the most beloved of you by me are those of the best dispositions."

OH. XIX.
PART I.

Men may be assured those acts are evil, on which they reflect with pain, and which they wish to conceal from others.

Part Second.

A'AYESHAH, A. G. S. "Whoever has been given gentleness, has been given a good portion, in the world and futurity; and whoever has not gentleness, has no world or futurity good." AB'UHURAIRAH, A.

G. S. "Modesty is a branch of *Imàn*, and the people of *Imàn* are in paradise: vain talking proceeds from badness, and a bad people are in hell-fire."

A man of the companions said, "O messenger of God! what is the best thing that has been given to man?" He said, "a good disposition."

A good disposition is the best gift of God to man.

HARITHAH-BIN-WAHB, A. G. S. "The proud will not enter into paradise, nor a violent speaker." AB'U-DARD'AA, A. G. S. "Verily the

heaviest thing, which will be put in the scales of a *Muslemàn*, at the day of resurrection, is an amiable disposition; and verily God dislikes a great

talker." A'AYESHAH said, "I heard his majesty say, "verily, a *Muslemàn* gains, by his good disposition, the degree of one's saying prayers all

night and fasting all day." AB'UD'HAR, "The Prophet said to me, "be righteous before God, and abstain from his punishments, wherever

you may be; and if you do wrong, do right after it, so that the good may blot out the bad; and act with men with a good disposition." ABDUL-

* One of the *Sah'abah*, he dwelt in Syria.

BOOK XXII.
PART I.

Men may be assured that those who are evil, on which they reflect with pain, and He that associates with mankind, and bears with their infirmities, is better than he that retires from the world.

LAH-BIN-MAS'UD. A. G. S. Shall I tell you who it is that has been forbidden hell-fire? an associate of a mild disposition and slow walk."

MAG'HUL. A. G. S. A Muslemàn of mild temper is like a camel with a rope in his nose; which, if pulled, puts down its neck, and if made to sit down upon stones, sits there; such is a Mòmin, who obeys fully, in that which is ordered and prohibited." IBN-ÔMER. AUGUS.

"A Muslemàn, who mixes with people, and puts up with their inconveniences, is better than one who does not mix with them, and bear with patience." SAHAL-BIN-MUA'DH relates from his father, that his majesty said, "whoever suppresses his anger, when he has it in his power to shew it, God will call into the presence of the creation, on the day of resurrection, to give him choice of any one whom he may chuse among the virgins of paradise." SUWAID-BIN-WAHB. A. G. S. "May God fill the heart of that person who suppress his anger, with safety, and faith."

Part Third.

IBN-ÔMER. A. G. S. "Verily modesty and Imàn are joined together; and when one of them is taken from a man, the other follows." MUA'DH said, "at the time of my being despatched to the judgeship of Yemen, the last advice his majesty gave me was this, "O MUA'DH! be of good temper towards people." MALIC said, "it has reached me that his majesty said, "I have been sent to explain fully good dispositions." AA'YESHAH said, "his majesty used to say, "O LORD! as thou hast made my figure good, so make good my disposition." AB'UHURAIRAH,

A. G. S. "Shall I not inform you who are the best amongst you?" The companions said, "inform us." His majesty said, "the best of

CH. XIX.
PART III.

The Pro-
phet was
displeased
with A'u-
Bair for
losing his
temper
when re-
viled.

The Pro-
phet exhor-
ted his fol-
lowers to
restrain
their anger.

Pride ex-
cludes the
possessor
from para-
dise.

CHAP. XX.--PART I.

ON ANGER AND PRIDE.

ABUHURAIRAH said, 'A man said to the Prophet, "give me ad-vice." His majesty said, "be not angry." The question was put, and the same answer repeated several times.' **ABUHURAIRAH.** 'A. G. S. "He is not strong and powerful, who throws people down; but he is strong, who withholds himself from anger." **HARITHAH-BIN-WAHB.** 'A. G. S. "Shall I not inform you of the people of paradise? Every weak person, held in contempt by others, through pride, who when swearing by God to do a thing, God verifies it. Shall I not tell you the people of the fire? Those foolishly at enmity, and a miser accumula-ting wealth." **IBN-MASU'UD.** 'A. G. S. "He will not enter into hell, who has faith equal to a single grain of mustard seed in his heart; and he will not enter into Paradise, who has a single grain of pride, equal to one of mustard seed in his heart." **IBN-MASU'UD.** 'A. G. S. "That person will not enter paradise, who has one atom of pride in his heart." And a man present said; "verily, a man is fond of having good clothes, and good shoes." His majesty said, "God is beautiful, and delighteth in that which is beautiful; and pride is holding man in contempt." **ABUHURAIRAH.** 'A. G. S. "There are three people to whom God will

not speak at the day of resurrection; and for them are grievous punishment: the first, an old adulterer; the second, a lying king; the third, a proud *Dervesh*."

CH. XX.
PART I.

Part Second.

SALMAH-IBN-AL-ACWA. 'A. G. S. "A man's senses are always carrying him high: and he is written in the book of the proud, and his lot is the same with that of the proud, in the world and futurity."

AMER-IBN-SHU'IB. 'A. G. S. "The proud will be raised up, at the day of resurrection, like small ants, in the shape of men; and will be disgraced on all four sides; and will be driven towards the prison, which is in hell, the name of which is *Bawlas*;* and hell-fire will take them, and they will be given to drink the yellow water of the infernals."

Punishment
of the proud
in a future
life.

AT'YAH-BIN-URWAH. 'A. G. S. "Verily, anger is from the devil; and verily he was created from fire, and fire cannot be extinguished but by water: therefore, when any one of you is angry, he must perform *Wad'u*."

AB'UD'HAR. 'A. G. S. "When one of you gets angry, he must sit down; and if his anger goes away, from sitting, so much the better: otherwise, let him lie upon his side."

Means pre-
scribed for
suppressing
anger.

ASM'AA-BINT-UMAIS said, "I heard his majesty say, "he is a bad servant who imagines himself good, and behaves proudly, and forgets God; and he is a bad servant, who is refractory, and has forgotten his beginning and his end; what thing he was created from, and what he is to be, and what is to be seen. He is a bad servant who deceives the world; and he is a bad servant who deceives religion by doubts; and he is a bad servant, who is avaricious, which carries him to the worldly; and he is a bad servant, who is lost

* Despair.

in vanity and lust; and he is a bad servant, who desires the world, which ruins him."

Part Third.

Merit of
suppressing
anger.

IBN-OMER. 'A. G. S. "No servant has drunk a better draught, than that of anger, which he has swallowed for God's satisfaction." **BAHZ-IBN-HACIM**, relates from his father, that his majesty said, "being angry spoils *Iman*, like as aloes does honey." **OMER** said, when he read the *Khutbah*, 'O men! be humble and lowly; for verily I heard his majesty say, "whoever is humble to men, to please God; may God exalt his eminence. Then, such a person considers himself little in his own eyes, but is great in the eyes of men: and of him who is proud, God will lower the dignity: and that person who is great in his own eyes, is little in the eyes of men; till at last he is more abominable to them, than dogs and swine." **ABUHURAIRAH.** 'A. G. S. **MOSES**, son of **IMR'AN**, said, "O my cherisher! who is the most respectable servant near you?" **GOD** said, "that person is most respectable near me, who pardons, when he has him in his power, him who shall have injured him." **ANAS.** 'A. G. S. "He who guards his tongue from detraction, God will conceal his vices; and he who suppresses his anger, God will withhold his punishments from; and he who asks pardon of God, God will accept his apology." **ABUHURAIRAH.** 'A. G. S. "There are three things, which will free servants from punishments; and there are three things, which cast them into punishment; one of them, abstaining from God's punishments, externally and internally; the second, speaking truth, whether people be pleased or not: the third, a medium in wealth or poverty. And the three which cast into punishment are, first, following bad inclinations; the second, avarice; the third, thinking one's self good, which is the worst of qualities."

Forgiveness
of injuries
entitles to a
high station,
in paradise.

Three virtues which
secure paradise to their
possessors; and three
vices which plunge
those who indulge
them into
hell.

CHAP. XXI.---PART I.

ON OPPRESSION.

IBN-OMER. 'A. G. S. "Being oppressive is a cause of darkness, at the day of resurrection; that is, a tyrant, on that day, will be surrounded with darkness on every side. **AB'U-MUSA.** 'A. G. S. "Most certainly God procrastinates in taking away the life of a tyrant; so that, when he does take him into punishment, he does not quit him. Afterwards his majesty repeated this revelation: "And thus was the punishment of thy LORD inflicted, when he punished the cities which were unjust."* **IBN-OMER** said, 'verily when the messenger of God passed by *Hijr*,† he said, "enter not into the residence of those who injured themselves; that is, who became infidels, and believed not their own Prophet, unless as weepers; I mean that you should recollect the condition of those people, and weep, fearful, lest what happened to them should happen to you." After that, his majesty covered his head with a cloth, and hastened away, till he had passed beyond that place.' **AB'UHURAIRAH.** 'A. G. S. "He

* Kor. Ch. 11. v. 103. SALE. Vol. 2. p. 31.

† The residence of the tribe of *Thamud*, whose destruction, in consequence of their rejection of the Prophet *SA'LEH*, is often mentioned in the *Koràn*. The Prophet passed by it, on his expedition to *Tabùc*; and the circumstances related in the text took place at that time.

God delays the punishment of oppressors, till their measure of guilt be full, so that their ruin becomes more dreadful.

BOOK XXII.

If one person injure another, & do not obtain forgiveness in this life; a part of his good acts will be taken from him, & added to the account of the injured person: but if the aggressor have no good acts, a part of the injured party's sins will be laden on him.

who shall have injured his brother *Muslemàn*, by backbiting, oppression or such like, must ask the injured person's pardon, in the world, before that time when there will be no *Dínárs* or *Dirhems*, to give in atonement for it, on the day of resurrection. If he is not forgiven, and has done any good acts, a proportion of them will be taken from him, on the day of resurrection, and given to the injured; and if he shall have no good acts, the faults of the injured will be taken away, and loaded upon the oppressor.* **AB'UHURAIRAH.** The messenger of God said to the companions, "do you know who is a poor man?" They said, "that is a poor man, in our opinions, who has neither *Dirhems* nor goods." His majesty said, "that is a poor man, of my sects, who shall come, at the day of resurrection, with prayers, fastings and charity; and shall come, in this way, that verily he abused one person and taxed another with adultery, and ate the property of another by force, and spilt the blood of a person, and killed another; that is, shall have committed a variety of oppressions; then his good deeds shall be given to those he shall have oppressed; and if his good deeds are all out, before having atoned to the oppressed, the sins of the oppressed shall be taken, and put upon the oppressor: after that, this tyrant shall be cast into hell-fire." **AB'UHURAIRAH.** 'A. G. S. "Most certainly, a man's rights shall be discharged, on the day of resurrection, even to retaliation for a goat without horns, which shall be killed by one with horns."

* That is, the rewards for a tyrant, at the day of resurrection, will be having his good deeds made over to the oppressed; and if he has not any, the sins of the oppressed person, will be put upon him, and he will be punished for them. **ABD-UL-HAK.**

Part Second.

HUDHAIFAH. A. G. S. "Do not say, that if people do good to us, we will do good to them; and if people oppress us, we will oppress them; but determine, that if people do you good, you will do good to them; and if they oppress you, you will not oppress them." **MU'AWIAH** said, 'I wrote to **AA'YESHAH**, to beg her to write me a letter of advice, and to be concise; then she wrote these words, "peace be with thee: and after *Salâm*, know, that verily I heard his majesty say, whoever does a work, in which is God's pleasure, although mankind may be displeased, God will make them his followers; and whoever shall desire the pleasure of men, by the displeasure of God, God will leave his affairs to them; and peace be with thee."

Good to be rendered for good; but evil not returned.

Part Third.

IBN-MAS'U'D said, 'when this revelation came down, "those who believe, and clothe not their faith with injustice; they shall enjoy security, and they are rightly directed;"* the companions understood injustice to mean sin in general; and the construction of it was severely felt by them; and they said, "O messenger of God! who amongst us is it that has committed no fault?" Then his majesty said, "Injustice does not allude to what you have understood it; but it means here putting another in partnership with God;" and he then said, "have you not heard the

* Kor. Chap. 6. v. 83. SALE Vol. I. p. 170.

The highest guilt, admitting neither forgiveness nor atonement, is idolatry; the next, injustice towards men, for which atonement may be made; the third, neglect of religious duty, which God freely forgives, or punishes, at his discretion.

words of LUKM'AN in advice to his son? O my son! do not put any thing in partnership with God, for verily it is a great injustice." AB'U-UMA'MAH. 'A. G. S. "The worst of men, in point of dignity, near God, at the day of resurrection, is a servant who has given his futurity to the wind, in obtaining the good of the world for another." AA'YESHAH. 'A. G. S. "The books of man's actions are three; one is a book, the contents of which God does not pardon; and that is putting any thing in partnership with God; and God will say, I will not forgive partnership: the second, is a book, the contents of which will be judged, and it is some servants' oppression upon others: so that atonements will be made; the third, is a book, the contents of which, God will order upon or not, as he pleaseth; and that is the faults of the servants in their duties to God; then this book is resigned to God; if he wishes he will punish, if not, pass it over." ALI-IBN-AB'UTALIB, 'A. G. S. "Keep yourselves far from the complaints of the oppressed; because they only ask God for their rights; and verily, he refuses not the rights of any one." AWSBIN-SHURABIL* said, I heard his majesty say, "whoever goes with a tyrant, to assist him, knowing him to be a tyrant; then verily has gone out from *Islâm*." AB'UHURAIRAH said, 'I heard a man say, "verily a tyrant hurts no one but himself; and I said, "by God, a tyrant does hurt others besides himself; so that even the *Hubâra†* dies in its nest, from emaciation; because God causes a dearth, on account of the oppression of the tyrant, which is a cause of hurt to all."

* One of the *Sahâbah*, of Syria.

† The bustard.

CHAP. XXII.---PART I.

IN EXPLANATION OF THINGS AC-
CORDING TO LAW.

ABÙ-SÂID-KHUDHRÌ 'A. G. S. "Whoever of you sees an unlawful act, must forbid people doing it, with his hands; and if he cannot prevent it with his hands, let him forbid it with his tongue; and if he cannot effect it, then he must forbid it with his heart; which is knowing it to be bad; and this is feebleness of *Imàn*." NUM'AN-BIN-BUSHR. 'A. G. S. "The condition of him who sees an unlawful act, and does not forbid it, and the condition of him who does it, is like the condition of a party in a boat, consulting an omen, about deciding where they should sit; and some of them sit in the bottom, and others on the top; and those at the bottom, carry the urine and excrement on the top, to throw them into the river; and those on the top are incommoded: then, those in the bottom of the boat take a hatchet, and begin cutting it, in order to throw out their urine and excrement that way; and those on the top say, what are you about, cutting the boat? They say we incommode you, by carrying our filth above: therefore, if the hands of those splitting the boat are laid hold of, by the people above, and prevented from

Whoever
sees people
engaged in
that which
is unlawful,
must do all
in his power
to prevent
them.

BOOK XXII.

Punishment
in hell of
those who
inculcate
the practice
of virtue
in others,
but indulge
themselves
in vice.

doing it, they free them and themselves from drowning and perishing; but if they are let alone, they destroy themselves, and them also. Such is the condition of the seer of unlawful acts; if he forbids a licentious man, he frees him and himself from punishments; but if he does not forbid him, punishments will come down upon both." **USA'MAH-BIN-ZAID.** 'A. G. S. "A man will be brought, on the day of resurrection, and will be thrown into hell-fire; and his bowels will soon fall into the fire; and he will walk round, and tread on them, like an ass in a mill, till they become like flour. Then the infernals will collect around him, and say, what are you about; did you not order us in the lawful, and forbid us in the unlawful? And he will say, I ordered you, but did not do it myself; and I forbade you the unlawful, but did it myself."

Part Second.

He that protests against a crime, though present at its commission, is free from its guilt; but he is involved therein, who is consenting to the act, though absent at the time of its perpetration.

HUDHAIFAH. 'A. G. S. "I swear by God, in whose powerful hand is my life, verily do ye order that which is lawful, and prohibit that which is unlawful; but if you will not do so, it is near, that God will send you a punishment; and when you pray to have it removed, your prayer will not be accepted." **URS-IBN-AMIRAH.*** 'A. G. S. "When a fault is committed on the earth, and another person is present, and displeased at it, he is as one absent; and he who shall be absent from the place, and shall be pleased with it, in his heart, shall be as one present." **AB'U-BACR-SIDDIK** said, 'O men! verily you read this revelation, "O ye who have believed! take care of your souls. He who erreth shall not hurt you, while ye are rightly directed;"† and understand that or-

* One of the *Sak'abah*, of the tribe *Cindah*; the brother of **ADA-BIN-AMIRAH**.

† *Korân*. Ch. 5. v. 114. *SALE*. Vol. I. p. 152.

dering the lawful and prohibiting the unlawful, is not necessary: and it is not so, because I heard his majesty say, "when people see an unlawful act, and do not forbid it, it is near that God will take the whole of them in his punishment." But this revelation is respecting men in the latter part of time, speaking to whom will make no impression: every person will be proud of his own religion and ways.' JARIR-BIN-^AABDULLAH said, 'I heard his majesty say, "Every man who shall be in a party, and commit a sin amongst them, and they shall have power to prevent him, and do not do it, God will send them punishment from himself, before they die, that is in the world."

CH. XXII.
PART II.

Whoever sees another committing a sin, and, tho' able, does not prevent him; is a partaker in his guilt.

AB'U-THALABAH said, 'when this revelation came down, "O ye who have believed! take care of your souls. He who erreth shall not hurt you, while ye are rightly directed;" I verily asked the Prophet, "may I abandon ordering in the lawful, and prohibiting the unlawful?" He said, "do not abandon it, but order the lawful, and forbid the unlawful; so that when you see people worshipping avarice, and following bad inclinations, and you see that they have made choice of the world, in place of futurity, and that they are proud of their own religion and ways, and you have not power to forbid it; then guard your own soul from sinning, and leave them to themselves; because, verily, there are days before you, in the latter part of time, in which you must have patience; therefore, those who shall have patience at that time, you may say have taken a coal of fire in their hand: and those who shall order by the law, in those days, shall have the rewards of fifty people." The companions said, "O messenger of God! the rewards of fifty of them?" He said "the rewards of fifty of you." AB'U-SA'ID-KHUD'HRÌ said, 'the Prophet stood amongst us, after having repeated the *Khut'bah*, and afternoon prayer, and repeated every rule of religion; some remembered them, others did not: and of what his majesty did say were these words, "verily, the world is sweet

The prophet explains a passage of the *Koràn*, which had been misunderstood by his followers.

BOOK XXII.

Breach of
promise,
and treason
against a
reigning
prince, will
be stigma-
tized at the
resurrection.

The best
men are
slow to an-
ger and soon
appeased.

and green; and verily God has made you successors to those that went before you, and has given their property to you: then he is an observer of what you do; and when you expend this property, beware and abstain from the world, and from breach of promise, and from women." And his majesty mentioned this in the *Khutbah*, "on the day of resurrection, there will be a standard for every breaker of his promise, equal to his perfidy, by which he shall be known: and there is no perfidy greater than a man's setting up for prince, himself, in opposition to the king of the time: and his standard shall be stuck into his fundament." And his majesty said, in that *Khutbah*, "let not the fear of people deter you from speaking the truth, when you know it is true." AB'U-SA'ID says, 'then I cried, and said, "I have seen things unlawful, and the fear of people prevented my forbidding them." After that his majesty said, in the *Khutbah*, "beware, the children of ADAM have been variously created; some of them born *Muslemàns*, live *Muslemàns*, and die *Muslemàns*; and some are born infidels, live infidels, and die infidels; and some are born *Muslemàns*, live *Muslemàns*, but die infidels; and some of them are born infidels, and live infidels, but die *Muslemàns*." Then, his majesty recollected anger, and said, "some people are quick to anger, and soon pacified; then one of these qualities is opposite to the other; one is good, the other bad. And some of them are slow to anger and soon pacified; and one of these qualities is opposite to the other. And some of them are slow to anger, and slow to be pacified; then these two are opposite to each other: the best of you are those slow to anger, and soon pacified, and the worst of you are those quick to anger, and slow to be pacified." His majesty said, "abstain from anger, because it is a burning fire in the heart of the children of ADAM; do not you see a man in anger, with the veins of his neck full, and his eyes inflamed? Those are marks of heat; therefore he who finds anger in himself, must lie down upon his

side, and press the ground." And his majesty mentioned the different kinds of debt, and said, "some of you discharge your debts well, and when others are in your debt, they are called upon harshly; then one of these qualities is opposite to the other: and there are some of you bad dischargers of your debts; and when people are in debt to you, you demand them easily: then one of these qualities is opposite to the other. And the best of you are those who, when in debt, discharge it properly; and when others are in debt to you, you demand it with gentleness; and the worst of you are those, who, when in debt, discharge it unwillingly; and if others are in debt to you, you demand it harshly." His majesty gave this advice, until the sun went from the tops of the trees and sides of the walls; then he said, "beware, there does not remain, of the duration of the world, in comparison to what has passed of it, more than the duration of this day to what has passed of it." AB'U'L-BAKHTARI, from a man of his majesty's friends; that the Prophet said, "man will never perish, till his sin and vices shall be manifold." AD'A-IBN-AD'A* said, "my freed slave informed me of what he had heard from my grandfather, who said, I heard his majesty say, "verily, God does not punish the whole of a tribe, for the faults of a few, until they see unlawful acts committed by some of them, and they are able to forbid them, but do not; then, when they do so, God punisheth the whole." ABDULLAH-BIN-MASUD. A. G. S. "When the children of ISRAEL fell into sin, their learned men forbade them, but did not prevent them; and the learned sat in their assemblies, and ate and drank with them; I mean, began to be indifferent: then God mixed their hearts, and God cursed them, by the tongues of DAVID, and of JESUS son of MARY: and this curse was on account of their sins, and surpassing bounds." Then the Pro-

CH. XXII.
PART II.

A man ought to be punctual in paying his debts, and lenient in exacting his due from others.

God punishes a whole people for the crimes of a few, if those who see those crimes do not endeavour to prevent them.

* One of the *Tahiri*, of the tribe *Cindah*, son of AD'A-BIN-AMIRAH.

BOOK XXII.

phet sat down, reclining, and said, "they will not be redeemed from punishment; I swear by God, in whose hand is my life, until they prevent others from sinning." (And in one tradition it is thus, "by God, verily, order in the lawful, and forbid the unlawful; and seize the hands of the tyrant, and twist them off, and imprison him; otherwise God will mix the hearts of some with others; after that will curse you, as he did the children of ISRAEL.") ^AMMAR-BIN-YASIR. 'A. G. S. "Bread and meat were sent down, from the regions, to the tribe of Jesus; and they were ordered not to purloin, nor keep for to-morrow; but they purloined, and carried away for to-morrow, and were changed into the shape of monkeys and swine."

Part Third.

^AOMER-IBN-ALKHATTAB. 'A. G. S. "Verily, there will happen to my sects, in the latter part of time, (from kings) troubles and distresses in religion; and none will be free from them, but he who has known God's religion, and fought for it, with his tongue, with his hands and heart; and this is a man, before whom happiness is come in the world, and futurity: and another man will be redeemed, who has known God's religion as true, and has fought with his tongue and heart, not with his hand; and another man, who has understood God's religion, and remained silent, and only fought with his heart; for if he sees any one doing good, he loves it, and if he sees any one behaving ill, he dislikes it; then this person will find redemption, on account of his concealed love for good actions, and his detestation for vain works." JA'BIR. 'A. G. S. God gave instruction to GABRIEL, to take up such a city, with its inhabitants, and turn it topsyturvy. Then GABRIEL said, "O my

What persons will be exempted from punishment, in times when vice generally prevails.

cherisher! there is a servant of yours in that city, who has not disobeyed you, the twinkling of an eye:" then God said, " turn the city topsyturvy, upon him and the whole of its inhabitants; because the face of that servant never changed colour, on account of my religion; and this is a great fault." AB'U-SA'ID. 'A. G. S. God will ask a servant, on the day of resurrection, " what possessed you, when you saw an unlawful act, that you did not forbid it, or alter it?" The Prophet said, then the servant's excuse will be thrown into his heart, and he will say, " O my cherisher! I was afraid of people's hurting me, and I hoped for your pardon." AB'U-MU'SA-AKHARI. 'A. G. S. " I swear by God, verily, lawful and unlawful acts will be formed into the shape of men; and will be made to stand up, at the day of resurrection, for those who did them; and the lawful acts will give joyful tidings, to those who practised them, and will promise them good: and the unlawful acts will say, away from me, away from me; but the doers of them will stick close, and not be able to get away."

Time com-
pared to e-
ternity is
like a drop
of water to
the ocean.

The world
is a prison
to the
sinner, but a
paradise to
the
inhabitant.

CHAP. XXIII.---PART I.

IN EXPLANATION OF WORDS WHICH MAKE AN IMPRESSION UPON THE HEART, AND PROMOTE SUSCEPTIBILITY.

IBN-ABBÀS. 'A. G. S. "There are two benefits, by which the generality of men are losers, and which they do not know the value of; one health, the other leisure." MUSTAWRID-IBN-SHEDD'AD said, 'I heard his majesty say, "I swear by God, that the world is not, compared with futurity, more than one of you putting your finger into the sea; then let him see what quantity of water he brings out with it." JA'BIR said, 'verily, his majesty passed by a young goat, with its ears cut off, and dead; and he said, "which of you would like to buy this dead goat for one *Dirhem*?"' The companions said, "we do not wish to buy it with any thing." His majesty said, "by God, verily the world is more despicable to God, than this dead goat is to you." AB'UHURAIRAH. 'A. G. S. "The world is like a prison to *Muslemàns*; and it is a paradise to the infidel." ANAS. 'A. G. S. "God does not deduct from the merit of a *Muslemàn*, for which he has received a recompense in the world; but he will be rewarded for it in futurity also. But an infidel, rewarded for a good act, done for God, in

Time, compared to eternity, is like a drop of water to the ocean.

The world is a prison to *Muslemàns*, but a paradise to infidels.

the world, will not be rewarded in futurity." AB'UHURAIRAH. 'A. G. S. "Hell-fire is covered with things unlawful; and paradise, with distress and hardship; that is, when a servant acts unlawfully, he will go to hell; and when he suffers tribulation and distress, he will go to paradise." AB'UHURAIRAH. 'A. G. S. "May the lover of money, and of rich clothes, perish; which are worn from pride: and that is a person who being given gold and clothes, is pleased, and if not, displeased: that is, his avarice is always for the properties of others, and his ambition to accumulate; may such a person perish, and hang down his head; when a thorn runs into his foot, may it not be taken out. And may that servant be happy, who stands ready, with the bridle of his horse in his hand, to fight in the road of God, with hair disshevelled and legs covered with dust: and if he be on guard, does it perfectly; and if he be left on the rear guard, stays in the rear of it; that is, is obedient to the orders of *Muslemàns*, does what they order him, and stays where he is posted; and has no pride: if he asks people leave to sit with them, they refuse him; and if he intercedes in behalf of another, it is not accepted, on account of his appearing despicable in the eyes of men." AB'U-SA'ID-KHUDHRÎ. 'A. G. S. "Verily, of things which I fear for you, after my departure from the world, are those: that the ornaments and goods of the world may be pleasing to you." Then a man said, "O messenger of God! does good bring harm?"* Then his majesty remained silent; so that we imagined he was waiting for instructions from above. Then his majesty wiped the perspiration from his face, which was produced, when the instruction came down, and said, "where is the questioner? Verily good does not bring harm: I mean if there be much wealth, it is of the number of benefits; and there is no harm in it, unless from stinginess and extravagance; like the spring, which causes

CH. XXIII.
PART I.

An anathema pronounced against avarice and vain glory;

and a benediction on those who devote their lives to the sacred wars, & are humble in their deportment.

Wealth is a blessing, unless abused; when it becomes destructive.

* That is, the possession of wealth is good, and why should it be a cause of abandoning obedience to God? ABD-UL-HAK.

BOOK XXII.

Wealth compared to pasture; which, used moderately, confers health and strength; but, in excess, brings on disease & death.

and a lion
no notion
those who
devote their
lives to the
sacred wars,
& are in their
deportment

MUH'AM-
MED'S pray-
er for com-
petence.

Wesley is a
pleasing, in-
teresting, and
useful man
when it be-
comes de-
votional

nothing to grow but what is good; and harm and destruction are from excess in eating: verily, the spring causes a grass to grow, which kills beasts, by a pain in their bellies, or almost so; unless the beast that eats green grass, in this way, so as to fill its belly, stands opposite the sun, when its belly becomes soft, and it throws out its contents, then returns, grazes and stales. I mean, the beast eats, but does not digest; but afterwards throws it out, and eats again. Such is the condition of him who uses excess; and returns from it quickly; and turns his face to the light of the sun of direction, and repents. Verily, the goods of the world are sweet and green; therefore, he who takes them as his right, and keeps them as his right, it is a good way; and he who has taken them unjustly, shall be like him who eats and is not satiated; and there will be a witness to it at the day of resurrection." OMER-IBN-ÂWF* 'A. G. S. "I swear by God, I am not afraid of poverty for you, but I am afraid that you will have abundance of the goods of the world; such as was the case of those before you, and you will wish for the world, as they did; and the world will bring punishments upon you, as it did upon them." AB'UHURAIRAH. 'A. G. S. "O LORD! give the family of MUHAMMED the necessities of life." (And in some traditions it is related, "O LORD! give the family of MUHAMMED a competence.") ABDULLAH-BIN-ÂMER. 'A. G. S. "Verily he has found redemption, who is a *Muslemân*, and has received a sufficiency; and whom God has made content with what he has given him." AB'UHURAIRAH. 'A. G. S. "A servant says, my money, my money, ostentatiously; and his money is only for three things for him; one, for him to eat and not leave; the second, for him to dress himself with; the third, to give in alms; and whatever is besides these, is going from his hands, and will be left to others." ANAS. 'A. G. S. "Three things

* One of the *Sah'abah*, of the class of *Ans'ars*. He was present at the battle of *Bedr*, and dwelt at *Medinah*.

follow a corpse; two of them return, and one remains with it; the family, his money and his actions; and his family and money return, but his actions remain with him." **ABDULLAH-BIN-MAS'UD**, A. G. S. "Who is it of you, that wishes not for money himself; but that his heir should have it?" The companions said, "O messenger of God; there is not any one of us, but would prefer having money himself to his heirs having it." His majesty said, "then, verily the money which will benefit him, is that which he sends on before; that is, gives alms to the poor; and what he leaves, is for his heir; therefore, if he wishes to have money, let him give in alms, and not leave any; but if he leaves it behind him, it is understood that he was fond of having money for his heir, and not himself." **MUT'ARIF*** relates from his father, who said, "I came to his majesty, when he was saying, 'abundance of money had hindered you from thinking of futurity,' and said, 'a servant says, my money, my money, when there is nothing for him but what he eats, wears and gives.'" **AB'UHURAIRAH**, A. G. S. "Riches are not from abundance of worldly goods, but from a contented mind."

The money which is given in charity is enjoyed by the deceased; but that which he hoarded up, goes from him, to his heirs.

The times of youth, health and prosperity should be improved, & employed in the practice of virtue, before their opposite arrives.

Part Second.

AB'UHURAIRAH, A. G. S. "Who will learn from me these words, and practise them, or teach them to those who will?" I said, "I will, O messenger of God." Then his majesty took me by the hand, and counted five things, and said, "abstain from things unlawful, that you may be the most obedient of men to God; the second, be satisfied with what God has given you, that you may be the richest of men; the third, do good

Five precepts of **MUH'AM-MED**.

* One of the *Tābi'in* of *Basrah*, of the second race; a man of eminent accomplishments, of great austerity of life, and of high authority in matters of tradition; which he relates from his father **ABDULLAH-BIN-SHIKHKHIR** and others of the *Sah'abah*.

to your neighbour, that you may be a perfect *Momin* ; the fourth, love for others what you love for yourself, that you may be a perfect performer of your duty to *Muslemàns* ; the fifth, do not laugh much ; because much laughing deadens the heart." AB'UHURAIRAH. 'A. G. S. Verily, God says to his servants, " O sons of ADAM ! be wholly employed in worshipping me, that I may fill your breasts with riches, and prevent you from wanting of man ; but if you are not so, I will fill your hands with employments, and will not remove your wants."* JA'BIR said, ' it was mentioned, near the prophet, that a person worshipped a great deal, and another man was abstemious ; and his majesty said, " do not compare worshipping with abstinence." AMER-IBN-MAIMUN-AL-AWDI† said, ' his majesty said, to a man whom he was advising, " count as plunder five things, before five things ; one, youth before age ; health before sickness ; wealth before poverty ; and leisure before being employed ; and life before death."‡ AB'UHURAIRAH. 'A. G. S. Beware ! verily the world has been cursed, and every thing in it, except the thing which God loves, and the learned and learners." SAHAL-BIN-SAD. A. G. S. " If the world was of the value of a gnat's wing to God, he would not give an infidel one drop to drink." IBN-MASU'UD. 'A. G. S. " Do not trade, that it may not cause worldly desires." AB'U-MUS'A. 'A. G. S. Whoever loves the world, loses futurity ; and whoever loves futurity, loses the world ; therefore, as love for the world and futurity will not combine ; chuse that which will be everlasting ; I mean futurity ; and leave that which is frail, the world." AB'UHURAIRAH. 'A. G. S. " May curse be upon those who are slaves to

The times of youth, health and prosperity should be improved, & employed in the practice of virtue, before their opposites arrive.

* That is, you will labour much, and still be in want. ABD-UL-HAK.

† He is denominated from AWD-BIN-SAD. He was originally an idolater, and embraced *Islàm* during the Prophet's life-time ; but never saw the Prophet ; on which account, although some authors place him among the *Sahàbah*, he is generally reckoned one of the *Tàbi'in*, of *Cúfah*, among whom he holds a distinguished rank. He was assiduous in the exercise of devotion and of religious pilgrimage.

‡ That is, age, sickness, poverty, labour, and death, are all coming ; therefore, before they do arrive, seize and improve to the utmost, the present time. ABD-UL-HAK.

the world and to *Dirhems*." CAB-BIN-MALIC relates from his father, that his majesty said, "two hungry wolves amongst sheep, are not so destructive to them, as man's avarice for money is to religion." KHAB-B'AB.* A. G. S. "No Muslemàn has expended his money, on the necessities of life, but will be rewarded for it; except in building an expensive house, for which there are no rewards." ANAS said, "his majesty came out one day, and we companions were along with him; and he saw a high house, which one of the assistants had built, and said, "who built this house?" They said, "such an assistant." And his majesty remained silent, and kept his displeasure to himself; till the master of the house came, and made *Salàm* to him; when he turned away his face; and the man repeated his *Salàm*, but his majesty turned away; till at length, the man perceived his majesty's anger, by his turning his face from him, and complained of it to the companions, and said, "by God, I see the Prophet is displeased with me; what is the cause?" The companions said, "it is that he saw your house, and was displeased at it." Then the man returned to his house, and had it thrown down, level to the ground. Then, one day, his majesty came out, but did not see the house; and he said "what is become of the house?" The companions said, "the master of it complained to us of your turning away from him, and asked the cause of it; which we explained; and he had his house thrown down." Then his majesty said, "beware, every building is a cause of punishment in futurity, except that which is absolutely necessary." AB'U-HA'SHIM-BIN-UTBAH† said, "his majesty advised me, saying, "it is enough for you to collect money for one slave and one horse,

The Prophet's displeasure at vain and ostentatious buildings.

* One of the *Sah'abah*. He embraced *Islàm* before the entrance of the Prophet into *Dâr-ul-Arkum*, and underwent, with firmness, persecution on that account. He was present at *Bedr* and the subsequent combats. He died at *Cûfah*, and the *Khalifah* *Ali* read the prayers over him.

† One of the *Sah'abah*, of the tribe *Koraish*, and maternal uncle of MUAWIAH-BIN-ABI-SUFIAN. He embraced *Islàm* on the day of the conquest of *Mecca*, and dwelt in *Syria*, where he died under the reign of OTHM'AN.

BOOK XXII.

Freedom from attachment to the world, and from coveting the goods of others, secure the love of God and man.

The Prophet's self denial, and austerity of life.

Health, peace and competence are equal to the possession of the whole world.

for you to ride, and fight in the road of God." ÖTHM'AN. 'A. G. S. "Man has no right in any thing, but in these few things; one, a house, for him to dwell in; the second, a cloth to cover his private parts; the third, a bit of dry bread, to take away his hunger, and a little water to quench his thirst." SAHAL-BIN-SAD said, "a man came, and said, "O messenger of God! teach me a work, such that when I perform it God and men will love me." His majesty said, "desire not the world, and God will love you; and desire not what men have, and they will love you."

IBN-MASU'UD said, "his majesty slept upon a mat, and got up verily marked on the body by it: and I said, "O messenger of God! if you had ordered me, I would have spread a soft bed for you." His majesty said, what business have I with the world? My condition with the world is that of a man on horse back, who stands under the shade of a tree, then leaves it." ABU-UMAMA. 'A. G. S. "The friend I most emulate is a *Muslemân* unincumbered; I mean of small family, and little money; and a performer of prayers, and a perfect worshipper of God in private; who is unknown, and has enough to supply his wants, and dies soon, with few women crying for him, and few legacies. ABU-UMAMA.

'A. G. S. God told me, "if you wish it, I will make the vallies of Mecca of gold for you." And I said, "I do not wish it, O my cherisher! I eat my full one day, and remain hungry another; and when I remain hungry, I cry to thee, and remember thee; and when I am full, I praise thee, and thank thee." ÜBAIDULLAH-BIN-MIH'SAN.* 'A. G. S. "Whoever of you rises in the morning, in safety and health, with sustenance for a day; you may say the whole world is collected for him." MEKD'AM-BIN-MADICARIB said, "I heard his majesty say, "man has not filled a worse

* One of the *Sah'abah* of Medinah.

vessel than the belly; a few mouthfuls are enough for him, to keep the bones of his back straight: then, if a man is not content with little food, let him divide his belly into three parts, one for his food, the other for his drink, and the other to breathe from." IBN-OMER said, ' verily his majesty heard a man belching very loud; and said, " stop your belching; that is, do not eat your full, which causes it: because those who eat their fill in the world, will be the most hungry in futurity." IBN-MASU'UD, A. G. S. " Man will stand, at God's court, at the day of resurrection, till asked about five things; how he spent his life; and how, from his youth he grew old; and whence he obtained his wealth; and how expended it; and whether he acted according to his knowledge, or not." CAB-BIN-ILAD* said, ' I heard his majesty say, " every sect is tempted; and the temptation of my sect is with money."† ANAS, A. G. S. Man will be brought, at the day of resurrection, like a lamb; and will stand before God; and God will say, " I gave you money, slaves and slave girls, and benefits; then, what did you do, and how did you discharge your gratitude?" And he will say, " I accumulated money, and encreased it by trade, and left the most of it in the world; then send me into the world, and I will bring the whole of it to you." And God will say, " shew me what you sent on before you in your life time." Then the man will repeat as before; and it will appear that he did not send any good acts on before him; and he will be ordered to hell-fire." AB'UHU-RAIRAH, A. G. S. Verily, the first benefits which a servant will be interrogated about, on the day of resurrection, are these: " did I not make your body healthy, and give you cool water to drink?"

The Pro-
phet caution-
ed his fol-
lowers a-
gainst eat-
ing to sa-
tiety.

* One of the Sah'abah of Syria.

† That is, God enricheth them, to try whether they will remain firm.

Part Third.

Advantages
of retire-
ment from
the world.

ABUDHAR said, 'the messenger of God said to me, "verily, you are not better than the *Arabs* or *Ajamis*, unless by abstinence." ABUDHAR. "A. G. S. "A servant has not forsaken the world, but God has caused science to grow in his heart, and made his tongue to speak knowledge, and shewn him the vices of the world, its pains and remedies; and brings him safe out of the world, into paradise." ABUDHAR. "A. G. S. "That person has found redemption, whose heart God has made pure from hypocrisy, and secure from all calamities, and his tongue a teller of truth, and his carnal appetites obedient to him, and his nature straight, and his ears hearers of the truth, and his eyes seers, to see the handy works, and signs of God: and verily, he has found redemption, whose heart God has made a guarder of the truth." UKBAH-BIN-ÂAMIR. "A. G. S. "When you see God give a servant what he likes of the world, in spite of his sinning; this giving, is nothing more than God's procrastination, that the servant may suppose it a favor to him; and he does not repent, and grows proud, and is taken suddenly into punishment." After that, his majesty repeated this revelation, "and when they had forgotten that concerning which they had been admonished, we opened unto them the gates of all things; until, while they were rejoicing for that which had been given them, we suddenly laid hold on them; and behold, they were seized with despair."* ABU-UMAMAH said, 'verily, a man of the *Ahli-Suffah* died, and left one *Dînâr*; and the Prophet said, "this *Dînâr* is a mark upon

* Kor. Ch. 6. v. 43. SALE Vol. 1. p. 163.

his forehead, his back and his side." After that, another man of the *Ahli-Suffah* died, and left two *Dinàrs*; and his majesty said, "these two *Dinàrs* are two marks." MUAWIAH said, "verily, I came to my uncle, who was AB'U-HA'SHIN-BIN-UTBAH, to visit him in sickness; and he wept. I said, "O uncle! what makes you cry, does pain disturb you, or ambition for the world?" He said, "I have neither pain nor ambition; but my perturbation is on this account; his majesty advised me, and I did not act by it." I said, "what was it the prophet ordered you?" He said, "I heard his majesty say this, it is sufficient for you to accumulate money for one servant and one horse, for you to ride on, and fight in the road of God; and verily I find that I have accumulated wealth, and many things." OMM-AL-DARD'AA, wife of AB'U-DARD'AA said, "I said to AB'U-DARD'AA, "what is come to you, that you do not ask for something from his majesty, as such and such people do?" He said, "it is on this account that I do not ask, because I heard his highness say, verily there is a high place before you, which it is difficult to pass over: and those with heavy burthens cannot pass it; therefore I like to be light, to pass over it." ANAS. 'A. G. S. "Can any one walk over water without wetting his feet." The companions said, "no; O messenger of God!" His majesty said, "such is the condition of those of the world; they are not safe from sins." JA'BIR. 'A. G. S. "I was not instructed to accumulate money, and be a merchant; but I was instructed to employ myself constantly in repeating *Subhàn-allah!* and praising God, and worship, particularly prayers, till my death." AB'U-HURAIRAH. 'A. G. S. "Whoever desires the world and its riches, in a lawful manner, in order to withhold himself from begging, and for a livelihood for his family, and for being kind to his neighbour, will come before God, at the resurrection, with his face bright as the full moon, on the fourteenth night. And whoever asks the riches of the world, in

CH. XXIII.
PART III.

It is difficult, for a man laden with riches, to climb the steep path that leads to bliss.

a lawful manner; intending to amass, for ostentation; will come before God, when he is angry."

SAHAL-BIN-SAD. "A. G. S. "Verily, there are keys for these treasures; and joy be to him, to whom God has given the key to good, and a means of shutting the door of evil; and may that servant perish, to whom God has given the key to wickedness, the cause of locking up good."

ALI-IBN-ABUTALIB. "A. G. S. "When a servant is not given prosperity in his wealth, he expends it in water and clay, (that is in buildings.)" IBN-OMER. "A. G. S. "Abstain from laying out unlawful

Ostentatious edifices are ruinous to religion.

money in buildings; because in doing so, is the foundation of destruction to religion." AA'YESHAH. "A. G. S. The world is a mansion to him who has no mansion;* and the world is the money of him, who has no money; and he who has no sense, accumulates the riches of the world."

HUD'HAIFAH said, "I heard his majesty say, in his *Khutbah*, "liquor is very sin; and women are of the apparatus of the devil's nets; and the love of the world is the head of the faults." And I heard his majesty say, "throw women behind; as God has thrown them." JABIR. "A.

G. S. "Verily, the most I fear for my sects are two things; one, carnal cravings; and another, long hope of life. Then, carnal cravings withhold from the truth; and hope of long life, causes forgetfulness of futurity; and this world is marching and going, and futurity is coming on; I mean, the world goes away at every breath; and futurity approaches at every breath; and for both are sons, that is, obeyers; therefore, if ye have it in your power not to be sons of the world, then do so; because, you are this day in the world, which is a work-house, and there is no account of works taken in the world; and to-morrow you will be in the last dwelling, where there are no works; but it is a place of reckoning."

Worldly things are verging to their end, & eternity approaching: the latter therefore, ought to be the main object of our care.

*. Since the world is frail, it is not possible to live always in it; therefore, whoever has taken a house in it, you may say has no house. ABD-UL-HAK.

AMER-IBN-AL-ÂAS^A said, 'one day his majesty repeated the *Khutbah*, and said, "beware! the world is unstable goods, and present; the good and the bad eat of them: beware! futurity is coming, determined and everlasting; and the powerful king will judge his servants. Beware! all good is in paradise, and verily, every thing bad is in hell. Beware! act when you are in fear of God's punishments; and know that your actions will be represented to you; then, whoever shall do one atom of good shall see its reward, and whoever shall do one atom of evil shall see its reward." SHEDD'AD said, 'I heard the messenger of God say, "verily, the world is perishable goods and present; of which the good and bad eat; and verily, futurity is promised and stable; and the just king will judge, and will establish the true, and make vain the false. Be ye of the sons of futurity, and not of the sons of the world; because every mother is followed by her child." AB'U-DARD'AA. A. G. S. "The sun does not rise, but with an angel on each side, who proclaims, and makes the creation hear, (except man and genii) and say, "O man! come to your cherisher, and know that the portions which are scanty, but sufficient, are better than those which are great, and withhold from obedience to God."* AB'UHURAIRAH. A. G. S. "When man dies, the angels ask, "what good actions have you sent on before you?" And the people say, "what property has he left," that is; the angels look to his actions, and man to his property." MALIC said, 'LUKM'AN said to his son, in advice, "O my son! verily men get what they have been promised; and they go swiftly towards futurity; and verily you, O my son! have turned your back upon the world, from the time you were born, and fronted futurity; and verily, that mansion toward which you are going, is nearer to you, than the one you came out from." ABDULLAH-BIN-ÂMER.

CH. XXIII.
PART III.

Good actions & evil, however small, will meet their recompense in futurity.

A moderate competence is better than great wealth, which withdraws the heart from God.

* If it is said, that man does not hear, how is he to be upon his guard, the answer to which is, that it is sufficient, having been informed so by his majesty.

BOOK XXII.

Four quali-
ties, the
possessor of
which may
with safety
intermix
with the
world.

sharabom A
sunnah
told
that
will
-dihw dildw
old swab
most med
Gom

Superiority
of *Islām* to
other duties.

The Prophet was asked, "what is the best man?" He said, "he who is pure of heart, and true of tongue." The companions said, "we understood the meaning of true tongue, but what is the meaning of pure of heart?" He said, "it is a pure heart, from sins; righteous, free from oppression, and from hatred and envy." ^ĀABDULLAH-IBN-^ĀAMER. 'A. G. s. "There are four qualities, which, when found in you, O ye who are present, ye need have no fear about remaining in the world: the first, being true to your trust; the second, speaking truth; the third, a good disposition; the fourth, abstinence from unlawful food, and contentment with enough to supply your wants." MA'LIC said, "it reached me that it was said to LUKM'AN, "what raised you to this eminence which I see?" He said, "speaking the truth, and integrity, and forsaking unprofitable works." ^{AB}UHURAIRAH. 'A. G. s. The actions of servants will come into God's presence, on the day of resurrection, to ask for grace: prayers will come and say, "O my cherisher! I am prayers; I am come to your court to ask grace for your servant." And God will say, "O prayers! you verily are of good tendency; but intercession is not your business. Then charity will come, and will say, "O my cherisher! I am charity, and ask grace for this servant." And God will say, "verily you are a good act." Then fasting will come saying, "I am fasting and come to ask grace for this servant." And God will say, "you are a good act." After that, all actions will come, in this way; and God will say to each, "verily you are a good act." Then *Islām* will come, and will say, "O my cherisher! thou art *Salām*,* and I am *Islām*."† And God will say, verily thou art a good act; on thy account I will this day take my servants, and by thy means will I give unto them: ask what thou likest."

* One of the names of God, signifying free from all imperfection; and delivering his creatures from sin and misery.

† The word signifies resigning one's self to the entire disposal of another; and hence humility, modesty, obedience.

The prophet says, God said, in his book, " whoever followeth any other religion than *Islām*, it shall not be accepted of him; and in the next life he shall be of those who perish."* ^AĀ'YESHAH said, ' I had a curtain, with drawings of birds upon it; and his majesty said, " O ^AĀ'YESHAH! put away this curtain; because, when I see it, I am reminded of worldly goods." ^{AB}U-^{AY}UB-^{ANS}Ā'RĪ said, ' a man came to his majesty, and said; " advise me concisely." His majesty said, " when you say your prayers, do it like that of a man who has forsaken every thing besides God; as if they were your last; and do not say any thing which you will want to excuse yourself for to-morrow; do not covet from others, or have any hopes from them." ^{MU}'ADH-BIN-JABAL said; ' when his majesty sent me to *Yemen*, in a judicial capacity, he came out, to take leave of me, and advise me; and I was riding, and his majesty walking by the side of my camel; and when he had finished his advice, he said, " O ^{MU}'ADH! verily you will not find me after this year." Then I wept, from sorrow, at being separated from his highness. Then he turned aside, and wept; and turned his face to *Medīnah*; and said, " the nearest to me are the abstinent; whoever they be, or wherever they be." ^{IBN}-^{MASU}UD said, ' his majesty repeated this revelation, " and whomsoever God shall please to direct, he will open his breast to receive the faith of *Islām*."† Then his majesty said, " verily, when light comes into the breast, it opens it." And his majesty was asked, " is there any sign, by which it is known?" He said, " yes, returning from the world, which is a place of deceit, and turning yourself to futurity; and being ready for death before its descent." ^{AB}U^{HURA}IRAH. ' A. G. S. " When you see a servant, who has been given a dislike for the world, and given silence, then seek to approach him; because he has been given good actions and true speaking."

CH. XXIII.
PART III.

In prayer, all thoughts must be laid aside, but those of God; in conversation, no word to be uttered which may afterwards be repented of; we must not covet the goods of others, nor place our reliance on men.

Retirement from the world, and placing one's thoughts on eternity, are the marks of a true faith.

* *Korān*. Chap. 3. v. 84. *SALE* Vol. I. p. 72.

† *Korān*. Chap. 6. v. 125. *SALE*. Vol. I. p. 173.

CHAP. XXIV.---PART I.

IN EXPLANATION OF THE EXCELLENCE OF
POVERTY: AND THE PROPHET'S
MANNER OF LIFE.

The poor
despised by
the world,
but honour-
ed by God.

ABUHURAIRAH. A. G. S. "It is generally the case, that a man with disshevelled hair, and covered with dust, is driven away from doors with contempt; when verily, if he swore by God, God would make him a teller of truth. **MUSAB-BIN-SAD-BIN-AB'U-WAKK'AS**, said, 'SAD imagined himself better than the poor and decrepit *Muslemans*, from bravery and liberality. And his majesty said to him, in order to do away his pride; "have you given victory over the enemies of religion: and given abundance, which all proceeds from the blessing of the poor and decrepit?"

Most of the
inhabitants
of paradise
are the
poor; and
most of
those of hell
are women.

USA'MAH-BIN-ZAID. A. G. S. "I will stand at the door of paradise; and most of those who shall enter will be the poor: and the masters of wealth, and property will be detained for an account: but infidels will be ordered into hell. And I will stand at hell's door; and the most that enter there will be women." **IBN-ABBAS.** A. G. S. "I saw that

the most in paradise were the poor; and I looked into hell, and saw the people of it women." ^AABDULLAH-BIN-^AAMER. "A. G. S. "Verily the poor refugees will outstrip the rich towards paradise, by forty years."

^ASAHAL-BIN-SAD. "A man passed by the prophet; and his highness said, to a man who was sitting near him, "what do you think of that man?" He said, "that is a very rich and great man; I swear by God that man is worthy of being married to any woman he might demand; and if he were to intercede for any one, he is worthy of having it granted."

Then the prophet remained silent. After that, another man passed; and his majesty said, "what do you think of that man?" He said,

"O messenger of God! he is a poor *Muslemàn*; and if he were to wish to marry, it would not be fit for him; and if he were to intercede for another, it would not be approved; and if he spoke, he would not be attended to."

Then the messenger of God said, "this last man, whom you think contemptible, is better than the other; if the whole earth was filled with such." ^AAA'YESHAH said, "the people of his majesty's house did not eat their fill of barley beard, two days successively, as long as the prophet lived."

^ASA'ID-UL-MUKBERI* said, "verily ^AABUHURAIRAH passed by a party with a baked goat before them; and they invited him to partake; but he refused, and said, "his majesty has departed from the world, and never ate his fill of barley bread; and since this was his condition, it becomes displeasing to me to eat baked goat."

^AANAS said, "I took barley bread and mutton to his majesty, and he had pawned his coat of mail with a Jew, and had taken a little barley from him for his family; and there never remained, any one night, a measure of barley, or any other grain, in his majesty's house, notwithstanding he had nine wives."

^AOMER said, "I came into his majesty, and behold

the most in paradise were the poor; and I looked into hell, and saw the people of it women."

^AABDULLAH-BIN-^AAMER. "A. G. S. "Verily the poor refugees will outstrip the rich towards paradise, by forty years."

^ASAHAL-BIN-SAD. "A man passed by the prophet; and his highness said, to a man who was sitting near him, "what do you think of that man?" He said, "that is a very rich and great man; I swear by God that man is worthy of being married to any woman he might demand; and if he were to intercede for any one, he is worthy of having it granted."

Then the prophet remained silent. After that, another man passed; and his majesty said, "what do you think of that man?" He said, "O messenger of God! he is a poor *Muslemàn*; and if he were to wish to marry, it would not be fit for him; and if he were to intercede for another, it would not be approved; and if he spoke, he would not be attended to."

Then the messenger of God said, "this last man, whom you think contemptible, is better than the other; if the whole earth was filled with such." ^AAA'YESHAH said, "the people of his majesty's house did not eat their fill of barley beard, two days successively, as long as the prophet lived."

CH. XXIV.
PART I.

The great
are honour-
ed in the
world; and
their influ-
ence is
great;

The world
is the por-
tion of the
rich; but
the poor are
held in con-
tempt, and
have no
weight;

but the case
is reversed,
in the esti-
mation of
God.

The Pro-
phet's great
austerity of
life.

* One of the *Tābi'in*. He derives his surname from his father and himself having taken up their abode in the tombs.

BOOK XXII.

The world is the portion of infidels, but paradise of true believers.

We should compare our own lot in the world with that of those who are less prosperous than ourselves.

The poor will enter paradise 500 years before the rich.

he was sleeping upon a mat, made of date leaves; and there was nothing between him and the mat; and verily his side was marked by it; and his pillow was of leather, stuffed with the rinds of dates. And I said, "O messenger of God! pray to God, to give abundance to your sects; because the *Persians* and *Grecians* have been given abundance, while they do not worship God." Then his majesty said, "O son of KHAT'AB! do you ask for abundance in the world? They are tribes to whom the delicacies of the world have been quickly given; but they will perish in futurity." (And in one tradition it is related that his majesty said, "are you not satisfied at the world's being for them, and futurity for us?") AB'UHURAIRAH said, "verily I saw seventy of the *Ahli-Suffah*, not one of whom had more than one sheet, or one hair blanket, or one pair of trowsers; some of which reached to half their legs, and some to their ankles: and they would wrap round their trowsers and blanket, when prostrating, to prevent shewing their private parts." AB'UHURAIRAH. 'A. G. S. "When you see a person, who has been given more than you, in money and beauty; then look to those who have been given less." (And in one tradition is thus, that his majesty said, "look to those inferior to yourselves; which is best for you, that you may not hold God's benefits in contempt.")

Part Second.

AB'UHURAIRAH. 'A. G. S. "The poor will enter paradise before the rich, by five hundred years; and those five hundred years are half one of God's days." ANAS, "verily, the Prophet said, "O LORD! keep me alive a poor man, and let me die poor; and raise me amongst the poor." Then AA'YESHAH said, "why do you wish for this, O messenger of

God?" His majesty said, "because the poor will enter paradise forty years before the rich." And he said, "O AA'YESHAH! do not turn the poor away, without giving them, if but half a date; and befriend them all; and let them approach you; because on this account, God will let you approach near to him." AB'U-DARD'AA. 'A. G. S. "Seek for my satisfaction in that of the poor and needy; because you are not given your daily bread and support, but from the blessing of the helpless, which are amongst you." UMAIAH-BIN-KHALID* said, "verily the prophet used to ask assistance from God, by the blessings of the poor refugees, saying, "O LORD! assist me by the blessings of the poor refugees." AB'UHURAIRAH. 'A. G. S. "Do not emulate the wicked, in the riches which they may have; because you do not know what will happen to them, after their deaths: verily there is an inflictor of punishments for the wicked, near God, which never dies, (that is fire.)" ABDULLAH-BIN-AMER. 'A. G. S. "The world is as a prison, and as a famine to *Muslemàns*; and when they leave it, you may say they leave famine and a prison." KUTADAH-BIN-NUM'AN. 'A. G. S. "When God befriends a servant, he keeps him far from the world; as you keep your sick from drinking much water." MAHM'UD-BIN-LABID.† 'A. G. S. "There are two things disliked by the sons of ADAM; one of them death, whilst it is better for *Muslemàns* than sinning; the second, is scarcity of money; whilst its account will be small in faturity." ABDULLAH-BIN-MUGHAFFAL said, "A man came to his majesty, and said, "verily I love you." His majesty said, "look to what you say." And the man said, "by God! I love you;" and repeated the same thrice. His majesty said, "if you are sincere, then prepare armour for poverty; because poverty

Those are favored by God who have the blessings of the poor.

The world is as a prison to true believers.

* One of the *Tābī'in*, of Mecca, or according to some authors, of *Medīnah*, of respectable authority. He died about the 80th year of the *Hijrah*.

† He was of the class of *Ans'ārs*, born in the time of MUHAMMED; but it is uncertain whether he ever saw him; and hence some writers place him among the *Sah'ābah*, others, among the *Tābī'in*.

BOOK XXII.

Hardships
to which the
Prophet &
his follow-
ers were ex-
posed.

A religious
man ought
to look, for
examples, to
those who
are most
perfect; &
he should
compare his
own lot in
the world
with that of
his inferi-
ors.

reaches him who loves me, quicker than a torrent to the sea." ANAS.
"A. G. S. "I have been alarmed in religion, more than any one; and
I have been distressed in religion, more than any one; verily three suc-
cessive days and nights passed over me, and neither myself nor BILL'AL
had food, even to give an animal; but that little which BILL'AL had un-
der his arm." ABU-TALH'AH said, "we complained to his majesty of
hunger; and we untied the stones from our bellies; and he took off two
stones from his belly."* AB'UHURAIRAH said, "some of the poor com-
panions were hungry; and his majesty gave each of them a date." AMER-
IBN-SHUAIB relates from his fore-fathers, that "his majesty said "there
are two qualities, which being combined in any person, God writes him
down a grateful and patient man: he who looks, in his own religion, up
to another who is perfect in it, and follows him; and bears the labours
of worshipping God patiently; and looks in the world at those inferior to
him; and thanks God for giving him more than them: and, he who looks
in his own religion, at him who is defective in it; and does not bear pa-
tiently the labours of divine worshipping, but looks in the world at those
above him, and feels sorrow for what he has not got; God will neither
write him a grateful nor patient servant."

Part Third.

ABU-ABDUL-RAHMAN† said, "I heard ABDULLAH-BIN-AMER
say, (when a man asked him, "are we not of the poor refugees?")
"have you a wife whom you stay with?" He said "yes." He said,

* Stones are tied on the belly, for strengthening the back-bones of hungry people, and
to enable them to walk. ABD-UL-HAK.

† One of the *Tabi'in* of good authority. His name was ABDULLAH-BIN-ZAID. He died
in Africa, A. H. 100.

"have you a house to live in?" He said "yes, I have got a house also." ^AABDULLAH said, "then you are of the rich." The man said, "I have a servant also." He said "then you are like a king." ^AABDUL-RAHMAN* said "three persons came to ^AABDULLAH when I was with him, and said, "O ^AABDULLAH! by God we have nothing; neither money, beasts nor goods." He said to them, "what do you wish?" If you wish for any thing, come back to me, and I will give you what I may have: and if you wish it, I will mention your situations to the king;† and if you like it, have patience; because I heard his majesty say, verily the poor refugees will reach paradise before the rich, by forty years at the resurrection." They said, "then we will have patience, and not ask for any thing." ^AABDULLAH-BIN-AMER said, "whilst I was sitting in the *Masjid*, and some of the poor refugees were sitting in a ring; unexpectedly his majesty came in, and sat down amongst them. Then I stood up, and went towards them; and his majesty said, "the poor refugees must be given joy of what will make them happy; they will enter paradise forty years before the rich." ^AABDULLAH says, "I swear by God, that verily I saw their faces brighten up at hearing this; and I wished to be of them." ^AABUDHAR GHAFFARI said, "the prophet ordered me seven things; one, love for your poor and keeping near them; the second, to look at those inferior to myself in the world; the third, to do my duty to propinquity; the fourth, not to beg any thing from any body; the fifth, to speak the truth, although it might be bitter; the sixth, not to fear the obloquy of any one, in God's religion; the seventh, to repeat frequently, "there is no power or strength but in God;" because these seven qualities are of a treasure under God's imperial throne." ^AAA YESHAH said, "his

The poor refugees will enter paradise forty years before the rich.

Seven precepts delivered by the Prophet, the keeping of which will ensure eternal happiness.

* So it is written in the copies of the *Mishcat*; probably by a mistake of the transcriber, for AB'U-ABDUL-RAHMAN, who, as we have seen above, is the relater of this tradition.

ABD-UL-HAK.

† At that time MUAWIAH was king.

Caution a-
gainst luxu-
ry.

OMER de-
clined the
use of an a-
greeable
drink; lest
indulgence
of appetite
in this world
should les-
sen his re-
ward here-
after.

majesty was fond of three things of the world; victuals, women, and perfumes; and he obtained two of them, but not the third; he got women and odours, but not victuals.' ANAS. 'A. G. S. "I am fond of perfumes and women, and my heart rejoices in prayer." MU'ADH-IBN-JABAL said, 'verily, when his majesty sent me to Yemen, as judge; he said, "keep yourself far from luxury and ease; because God's special servants, who employ themselves in worshipping him, are not luxurious." ALI-IBN-ABUT'ALIB. 'A. G. S. "Whoever is pleased with God, by a small portion, God will be pleased with, by few good actions." IBN-ABB'AS. 'A. G. S. "He who is hungry and in want, let him conceal it from man; and not say, I am hungry and needy; and it will be indispensable on God to send him maintenance for a year, in a lawful manner." IMR'AN-BIN-HUS'AIN. 'A. G. S. "Verily, God loves his servant, who is poor, and a Muslemân, with a family, and withholds himself from the unlawful, and from begging." ZAID-BIN-ASLAM said, 'OMER-IBN-AL-KHAT'T'AB called for water to drink; and some was brought, verily mixed with honey; and he said, "this mixing honey with water is pure and lawful to drink; but I do not drink it, because I heard that God cursed a tribe that asked for what they liked; as it is said in the glorious book, "ye received good things in your life time, while ye were in the world, and ye enjoyed yourselves therein;"* now I fear, that the rewards of my good actions should be quickly given in this world;" therefore, he did not drink it.' IBN-OMER said, 'we, the companions, never got our fill of dates, until we conquered Khaiber.'

* Ker. Ch. 46. v. 20. SALE. Vol. 2. p. 373.

* So it is written in the copies of the Mishc'at, probably by a mistake of the transcriber. For Abu-Abdullah 'Umar, who, as we have seen above, is the father of the author.

† At that time Muawiah was king.

CHAP. XXV.---PART I.

IN EXPLANATION OF HOPE AND AVARICE.

ABDULLAH-IBN-MASU'UD said, ' his majesty drew a square, and a line through the middle of it, with one extremity of it out of the square, with little lines on both sides of it; and said, " this line, which is through the middle of the square, is a simile to man; and this square, surrounding him, is his fate; and the end of the line, out of the square, is his hope of long life; and these little lines, on the sides of it, are calamities, diseases, and misfortunes; if he escapes one, he is taken hold of by another." **ANAS.** ' A. G. S. " A man grows old, and is young in two things; avarice for money and long life." **AB'UHURAIRAH.** ' A. G. S. " The heart of the old is always young in two things, in love for the world and length of hope." **AB'UHURAIRAH.** ' A. G. S. " God has left no place for excuse, to a man who has delayed till sixty years of age." **IBN-ABB'AS.** ' A. G. S. " If there were for man two vallies full of money, he most certainly would seek for another: nothing but the earth can fill the belly of man; and God has compassion on those that repent." **IBN-ÔMER** said, ' his majesty took hold of some of my limbs, and said,

The Prophet illustrates the fate of man by a geometrical figure

Avarice is insatiable.

" be in the world like a traveller, or like a passer on, and reckon yourself as of the dead."

Part Second.

Great uncertainty of life.

Death is nearer to man than the accomplishment of his hopes.

^AABDULLAH-IBN-^AAMER said, ' one day his majesty passed by us, when I and my mother were plastering clay upon a wall; and he said, " what is this, O ^AABDULLAH?" We said, " we are mending the wall, and putting it in order." He said, " going out of the world is quicker than what you are about." IBN-^AABB'AS said, ' his majesty was making water, and performing *Tayammum* with earth, before *Wad'û*; and we said, " water is near you." He said, " what do you know? peradventure I might not reach the water."* ANAS. ' A. G. S. Putting his hand upon his neck: " this is man, and this is his fate.† Then, he stretched out his hand and said, " there is his hope.‡" AB'U-S^A'ID-KHUD'HRÎ said, ' his majesty stuck a stick in the ground, in front of him, and another on the side of it, and a third farther off than the first; and said, " do you know what this is?" The companions said, " God and his messenger know best." Then his majesty said, " this first stick is a simile of man; and the other, near it, is death; which is close to him; and the third is hope: then man wishes to reach hope, and all on a sudden death steps in." AB'UHURAIRAH. ' A. G. S. " The ages of my sects are generally from sixty to seventy years." AB'UHURAIRAH. ' A. G. S. " The generality of the lives of my sects are between sixty and seventy; and few surpass seventy."

* That is, perhaps I might not live to perform *Wad'û*. ABD-UL-HAK.

† That is, death is behind him.

‡ That is, death is come near, and hope gone far away.

Part Third.

AMER-IBN-SHUAIB relates from his fore-fathers, that 'his majesty said, "the first good of my sects, is the certainty of God's beneficence; and having no desire for the world: and the first vice of my sects is avarice, and hope of long life." SUFI'AN-THAWRI said, 'a monk is not by wearing coarse clothes and eating plain food, but by short hope.' ZAID-IBN-AL-HUSAIN said, 'I heard MALIC say, (when he was asked what a monk was in the world,) "bread gained lawfully, and shortness of hope."

Trust in
God & free-
dom from
worldly de-
sires are the
first virtues.

CHAP. XXVI.---PART I.

WEALTH AND LONG LIFE ARE DESIRABLE,
WHEN EMPLOYED IN THE SERVICE
OF GOD.

SÂD-BIN-ABÎ-WAKKÂS. A. G. S. "God loves that servant who is abstinent, superior to want,* and who retires from the world to worship."

Part Second.

Long life,
with good
actions,
makes the
best; but,
with evil
actions, the
worst of
men.

ABÛ-BACRAH said, 'a man said, "O messenger of God! what is the best man?" He said, "he is the best man, whose life is long, and actions good." The man said, "then who is the worst?" He said, "he is the worst man whose life is long and actions bad." ÛBAID-BIN-KHA'LID† said, 'his majesty made two men brothers,‡ and one of them

* *Ghanî*, rich, or contented.

† His patronymic appellation is ABÛ-UBAIDULLAH-SALMI; one of the *Sahâbah*, of the class of refugees. He dwelt at *Cúfah*.

‡ Alluding to the fraternity which the Prophet established between the refugees and *Ansârs*.

was slain in the road of God; and about a week after, the other died upon his bed; and the companions said prayers over him: and his majesty said, "what did you repeat in your prayers, and what did you pray for him?" They said, "we prayed to God to forgive him, and have mercy upon him, and carry him to his friend, who had suffered martyrdom before him." Then his majesty said, "if this man be equal in rewards with the other, what is become of the rewards for the actions which he performed after the death of the first?" AB'U-CABASHAH said, 'I heard his majesty say, "there are three qualities, which I swear are right; and I shall relate you a thing, then remember it: verily, the money of no one servant will decrease from charity: and the second is this; any servant oppressed, and patient under it, God will encrease his glory; and upon every servant, who opens upon himself the door of begging, God will open the door of poverty. And as to what I told you to remember, it is this; verily the world is for four people; one a servant, whom God has given wealth and knowledge, and he is righteous in it towards his cherisher, and works for God in duty for it, and gives alms; then this servant is in the best eminence; the second, is a servant, whom God has given knowledge, but not wealth; and his intentions are sincere; and he says, if I had wealth, verily I would act like such a one; then the rewards of both are equal; the third, is a servant whom God has given wealth, but not knowledge, and he expends it improperly, and is not righteous in it, and does not benefit his relations, nor give alms; this servant is in the worst degree; the fourth, is a servant, whom God has neither given wealth nor knowledge, and he says, if I had wealth, I most certainly would act as he who is extravagant; then this is his intention, and the loads of both their sins are equal." ANAS. (A. G. S.) "Verily, when God wishes a good to a servant, he keeps him at work." It was asked, "how does God keep him at work." His majesty said,

CH. XXVI.
PART II.

The re-
wards of a
good man,
in a future
state, are
augmented,
in propor-
tion as, by
the prolong-
ation of his
life, he is
enabled to
do more
good in the
world.

W. Smith
properly
employed
is a blessing
and a man
may well
be content
with it
if honest
means

"God endows him with good works before he dies." SHEDDAD-BIN-AWS. A. G. S. "That person is wise and sensible, who subdues his carnal desires, acts for rewards, which he will get after death; and he is an ignorant man, who follows his lustful appetites, and with all this asks God forgiveness."

Part Third.

ONE of the companions of his majesty said, "We were in an assembly, and his majesty came, with an impression of water upon his head;* and we said, "O messenger of God! we see you pleased;" he said, "yes, it is so." After that, it was mentioned whether wealth was good or bad; and his majesty said, "there is no fear in a person's being wealthy who is righteous; and health is better than wealth, for him who is righteous; and the happiness of the mind is of the number of God's gifts; and gratitude for it is necessary." SUFI'AN THAWRI said, "money was disliked in former times; but in these times, it is a shield to *Muslimans*; and if it were not for these *Dinars*, kings would hold us in contempt, and destroy us; and whoever has any money, let him encrease it in a lawful way; because this is a time, in which any one, being in want, would be the first to give his religion to the wind: but extravagance is not right." IBN-ABBAS. A. G. S. An angel will proclaim, at the day of resurrection, "where are those that lived in the world to sixty years of age? And this sixty years is an age, in respect to which God has sent down this revelation: "Did we not grant you lives of length sufficient, that whoever would be warned might be warned therein; and did not the preacher

Wealth, properly employed, is a blessing; and a man may lawfully endeavour to encrease it by honest means.

* That is, he had just come from bathing, and looked fresh and cheerful.

come unto you?"* ^AABDULLAH-BIN-SHEDD'AD† said, ' verily, three people came from the *Beni Adhrah* tribe, to his majesty, and became *Muslimans*: and his majesty said, " who will assist them with victuals?" And ^TTALH'AH said, " I will." And they were with ^TTALH'AH. And his majesty sent an army out; and one of the three went along with it, and suffered martyrdom. Then another army was sent out, towards a different quarter; and another of the three men went along with it; and he also suffered martyrdom. After that, the third died upon his bed; and ^TTALH'AH said, " I saw, in a dream, these three men in paradise; and the one who had died upon his bed, was foremost; and the one who suffered martyrdom the last, was next to him; and the one that became a martyr first, was in the rear of them: and I was astonished at it, and mentioned it to the Prophet, who said, " what objection have you to it? I mean your seeing the one that died upon his bed in front, and the last martyrdom before the first, is no room for objection; because there is no one *Musliman* better, near God, than him whose life is long in *Islām*, on account of his worshipping God by *Subhān-Allāhi! Allāho-Akber!* and *La ilāha-ill-allāho wa MUHAMMED rasūl-allāhi*: and, as the last martyr's life was longer than the first, no doubt, his rewards would be greater than the first; and so likewise, the rewards of him who died upon his bed, would be greater than either of them." ^MMUHAMMED-BIN-ABĪ-^AAMĪRAH. ' A. C. S. " If a servant was to fall upon his face, in divine worship, from his birth to his death in a great age; he would reckon it trifling, at the day of resurrection; and would like to be sent back to the world again, to act for more rewards."

A man who has spent a long life in the worship of God, and died in his bed, may obtain a higher place, in paradise, than he who has suffered martyrdom at an earlier age.

* *Korān*. Chap. 35. v. 37. SALE. Vol. 2. p. 299.

† One of the principal *Tābī'in* of the third order, a nephew of MAIMUNAH, one of the Prophet's wives.

CHAP. XXVII.---PART I.

ON RELYING SOLELY ON GOD, AND ON
PATIENCE.

Seventy thousand
Muslimans
will enter
paradise,
without any
inquiry res-
pecting
their acti-
ons.

Seventy
thousand
Muslims
will enter
paradise
without any
inquiry res-
pecting
their acti-
ons.

unlucky omens, or use the spells of the people of ignorance; and such as did not mark their sick with hot iron, in order to cure them, but put their whole trust in God." Then UCCA'SHAH* stood up and said, "pray to God to make me of them." His majesty said, "O LORD! make UCCA'SHAH of them." After that, another man stood up, and said to his majesty, "pray to God to make me of them." He said, "UCCA-SHAH was before you." SUH'AIB-RU'MI said, 'verily the Prophet said, "every condition is best for a Momin, and this is not the case, except with Muslemans; if he is pleased, he thanks God; and if his condition is bad, he has patience; for which he gets rewards.'" AB'UHURAIRAH.

CH. XXVII.
PART I.

A true Momin is thankful to God in prosperity, & resigned to his will in adversity.

'A. G. S. "A Muslemàn, perfect in Imàn, is better, and more beloved near God, than one imperfect in Imàn: and there is good in every Muslemàn, whether he be perfect or imperfect: seek for that which will benefit you, and ask God for assistance; and do not tire in doing it: and if any misfortune befalls you, do not say this; if I had done so and so, it would have been so and so, but say, God ordained it, and he does what he will: because the word if, opens the devil's business."

Part Second.

OMER-IBN-AL-KHAT'TÀB said, 'I heard his majesty say, "if you put your whole trust in God, as you ought, he most certainly will give you sustenance, like as he does birds; they come out hungry in the morning, but return full to their nests." IBN-MAS'UD. 'A. G. S. "O

God will certainly provide for those who put their trust in him.

* The son of MIH'S'AN, of the tribe *Asad*, and a friend of the family of *UMAIRAH*; one of the most celebrated of the *Sak'abah*. He was present at *Bedr* and the subsequent battles. At the battle of *Bedr*, his sword broke, and the Prophet gave him a piece of wood, which became a sword in his hand. He was the first who swore obedience to the Prophet at the voluntary inauguration, and to whom MUHAMMED gave assurance of paradise. He died in the time of AB'UBACKR, at the age of 45.

BOOK XXII.

The whole power of man is unable to augment or diminish the portion of worldly blessings pre-ordained for every man by God.

man! there is nothing which takes towards paradise, and keeps you far from hell-fire, but I have ordered you in; and there is nothing which takes you near to hell-fire, and removes you far from paradise; but verily I have forbidden you; and verily, GABRIEL breathed into my heart, that no one person would die until completing his lot: then beware and abstain; and seek for your livelihood, in a lawful way, and do not let the coming of it late cause you to sin; because nothing is got from God, but by obedience to him." IBN-^AABB'AS said, 'one day I was riding behind his majesty, and he said, "O boy! perform your duty to God, and seek to please him, and he will guard you from all calamities: remember God, and you will find him present with you; when you ask any thing, do it from God; and when you seek for assistance, do it from God; and know, if all men were brought together, and agreed to do you a small benefit, they would not be able to do more than God has written for you; and if all mankind were to combine in injuring you, they could not do it, but in the thing which God has written for you: the pens were taken up and the books dried." S^AD-BIN-AB'U-WAKK'AS. 'A. G. S. "Verily he is a happy man who is pleased with God's ordinances; and he is a miserable man who does not ask good from God, and is displeased at that which God has ordained."

Part Third.

J^ABIR said, 'I fought along with his majesty, in *Najd*; and when he returned, I returned with him; and, at noon, we reached a valley, in which were many trees; and his majesty alighted, and the people separated, and sat under the shade of the trees; and his majesty sat under a high tree, called *Samurah*; and he hung his sword on it; and we went

to sleep; and, all on a sudden, his majesty called us; and we went to him, and found an *Áárábì* along with him. And his majesty said, "this *Áárábì* drew my sword upon me, when I was asleep; and I awoke, whilst the sword was in his hand. The *Áárábì* said, who protected you from me? I said, God." JABIR says, 'his majesty did not punish the *Áárábì*, and he sat down.' (And in one tradition it is thus; 'the *Áárábì* said to his majesty, "who protected you from me?" He said, "God." Then the sword fell from the *Áárábì*'s hand; and his majesty took it, and said, "who protects you from me?" The *Áárábì* said, "take me in anger, and free me in favor." Then his majesty said, "will you be a *Muslemàn*?" He said, "no, but I promise you that I will not fight with you, nor stay with a tribe which does." Then his majesty liberated the *Áárábì*; and he went to his friends, and said, "I am come to you from the best of men." AB'UD'HAR. 'A. G. S. "I know a revelation of the *Koràn*, that if man were to act by, it would be enough for them, which is this, "whoso feareth God, unto him will he grant a happy issue out of all his afflictions, and he will bestow on him an ample provision, from whence he expecteth it not."* IBN-MAS'UD said, 'his majesty taught me this revelation, "verily I am the giver of daily bread, possessed of mighty power."† ANAS said, 'there were two brothers, in the time of the Prophet, and one of them used to come to his majesty, and the other worked; who complained to his majesty, that he had to maintain his brother. And his majesty said, "perhaps this livelihood, which God has given you, is on account of your maintaining him." AB'UHURAIRAH. 'A. G. S. "Your cherisher has said, if my servants had obeyed me, I would have sent them rain every night, for them to drink; and would have given them sun-shine every day, and would not have

CH. XXVII.
PART III.

The hand of an *Áárábì*, who intended to murder the Prophet, is withheld by a supernatural influence.

God prospers the labours of worldly men, that they may maintain those who dedicate their lives to devotion.

* *Kor.* Ch. 65. v. 2, 3. SALE Vol. 2. p. 443.

† *Kor.* Ch. 51. v. 58. SALE Vol. 2. p. 398.

A poor family miraculously supplied with food.

made them to hear thunder; but would have kept them safe from all calamities." AB'UHURAIRAH said, ' a man came into his family, and when he found them poor and needy, he went towards the forest; and, when his wife saw that he was gone out; she went to the grinding stone, and put one stone upon the other, in hopes that he would bring something to grind: and she went, and heated the oven; and then prayed, " O LORD! give us bread." And, after having prayed, she looked, and behold the vessel which she had placed near the grinding stone was full of flour; and she went to the oven, and found it full of bread. And her husband returned; and when he saw all this, said, " ye have got in my absence barley, with which you made flour and baked bread." The wife said, " we got it from God." Then the man went to the grinding stone, and lifted it up. And this circumstance was mentioned to his majesty, who said, " verily, had not the man taken up the stone, it would have turned round, and flour would have issued from it, to the day of resurrection." AB'U-DARD'AA. ' A. G. S. " Verily, daily bread seeks for a servant; like as death seeks for him." IBN-MASU'UD said, ' I think I see the Prophet of God, when he related the condition of one of the Prophets. His sects beat him; and he was covered with blood; and he bore it patiently, and wiped the blood from his face, and said, " O LORD! pardon my sects, because they do not know my condition."*

* MUHAMMED, in this passage, appears to allude to some imperfect tradition which he had received, of our saviour's most affecting prayer for his persecutors, "Father, forgive them; for they know not what they do." LUKE xxiii. 34.

CHAP. XXVIII.---PART I.

ON DISSIMULATION AND OSTENTATION.

ABUHURAIRAH. ' A. G. S. " God will not look at your wealth and beauties, but will look at your hearts and actions." **JUNDUB.** ' A. G. S. " Him who shall shew people his own excellencies, God will disgrace on the day of resurrection: and he who shall act with dissimulation, God will discover his vile actions which he hides." **ABUD'HAR** said, ' it was said to the Prophet, " inform me about the condition of a man who acts well, and whom people praise, and love; whether this is a sign of dissimulation or not?" His majesty said, " before he gets the rewards for his good actions in futurity, he gets them also in the world, in the praise and love of mankind."

God will disgrace him who courts the approbation of men.

Part Second.

ABU-SAÏD-BIN-ABU-FADÁLAH. ' A. G. S. " When men shall be brought together, at the day of resurrection, a crier will proclaim; he, who shall have dissembled must ask the rewards of his actions from others than God; because God is independent of partnership." **ÂBDUL-**

BOOK XXII.

LAH-IBN-^AAMER, said, ' I heard his majesty say " whoever shall celebrate his own actions, God will make contemptible, and ruin, both in the world, and futurity." ANAS. ' A. G. S. " He whose intention shall be future rewards, may God enrich his mind, and remove the distresses of his heart; and may he regard the world as insignificant: and he who shall desire the world, may God present poverty to his eyes, and scatter his heart; and he will get nothing of the world, but what God has written for him." AB'UHURAIRAH said, ' I said " O messenger of God! whilst I was saying prayers in my house, a man came to me; and I was happy at his finding me so employed: was this happiness of mine from dissimulation or not?" His majesty said, " God have compassion on you, O AB'UHURAIRAH! for you are two rewards; one for performing your prayers privately, and the other publicly; your happiness proceeded from an idea that that man might follow you." AB'UHURAIRAH. ' A. G. S. There will be produced, in the latter part of time, men who will deceive the world by religious actions; and they will shew themselves in sheep's skins, and their tongues will be sweeter than sugar, and their hearts like the heart of wolves in enmity; and God will say, does their boldness and arrogance proceed from my delay in punishing them? I swear by myself, that verily I will send upon these men a punishment, which will leave a man of sense as a taker of example." ANAS. ' A. G. S. " It is bad enough for a man to be pointed at, in matters of religion, or worldly concerns, except him whom God protects."

A man who worships in secret does not become guilty of hypocrisy or ostentation, though he feel a pleasure in being found so employed.

Wolves in sheep's clothing will appear in the latter times.

Part Third.

ABU-TAMIMAH* said, ' I was present with SAFWAN and his

* One of the Tabi'in, of Bas'rah.

friends, when AB'UD'HAR-GHAFFARI was giving them advice; and they said to him, "did you hear any thing from his majesty?" He said "I heard him say, whoever shall celebrate himself in the world, God will disgrace on the day of resurrection; and he who shall distress another in the world, God will distress at the resurrection." SAFWAN and his companions said to him, "give us more advice." AB'UD'HAR said, "the first thing which will be a cause of entrance into hell, and suffering its punishments, is eating unlawful food; therefore he who is able must only eat the lawful, that he may be redeemed from hell-fire; and he who wishes that there should be no partition between him and paradise, the quantity of a handful of blood spilt; let him not spill any: because spilling blood unjustly prevents entrance into paradise."

Eating of unlawful food casts into hell; and shedding blood unjustly excludes from paradise.

OMER-IBN-AL-KHATTAB said, "one day I went to his majesty's *Masjid*, and found MU'AD'H-BIN-JABAL sitting near his majesty's grave, in tears. I said to him, "what has made you cry." He said, "a thing which I heard from his majesty; it is this, verily a little dissimulation is a cause of putting in partnership with God; and whoever shall be at enmity with one of God's friends, has verily come out to fight with God: verily God loves the abstemious and virtuous, and those who, being absent, are not asked after; and, when present, not asked to eat; and if asked, not treated with respect; the hearts of those are lamps of right direction; and such people are met with in dark, bad houses; I mean they have nothing to light their lamps with, or mend their habitations."*

The virtuous poor, though despised by the world, are beloved of God.

ABUHURAIRAH. 'A. G. S. "When a servant says his prayers in publick, with great propriety, and says his prayers in private, better than in publick; God says, this is my true and sincere servant." MU'AD'H-BIN-JABAL. 'A. G. S. "There will be men, in the latter part of time, who

* From this tradition is known, that if a learned and virtuous man should have a wretched appearance, one must not forsake shewing him respect and attention. ABD-UL-HAK.

BOOK XXII.

Ostentatious prayers and charity, are equivalent to the crime of putting men on a footing with God.

Hypocrisy in prayer is more mischievous than the wickedness of DAJJ'AL.

will be like friends and brothers externally, and enemies and strangers internally." And it was said, "O messenger of God! why will it be so?" He said, "on this account, when they have an object in view, they will shew friendship; and if not, will be strangers to each other; and when they cannot obtain their ends, will be enemies." SHEDD'AD-BIN-AWS. 'A. G. S. "He who performs his prayers with dissimulation, verily puts another in partnership with God; and in this manner, he who give alms with dissimulation, verily puts another in partnership with God. I mean every act done with dissimulation is associating another with God." SHEDD'AD-BIN-AWS said, "I cried; and it was said to me, 'what makes you cry?' I said, 'a thing which I heard from his majesty, and recollected. He said, I fear very much for my sects, in their associating any thing with God, and in concealed lusts.'" I said, "O messenger of God! will your sects associate any thing with God after your death?" He said, "yes; beware, verily they will not worship the sun, the moon, or any other idol; but they will dissimulate in their actions; and this is associating with God, privately: and concealed lust is thus, for example, a man rises in the morning, keeping fast, and discovers a craving, and on its account breaks his fast." AB'U-SA'ID said, "his majesty came out of his house, and reached us, when we were mentioning DAJJ'AL: and he said, 'shall I not inform you of a thing I fear more for you than the strife of DAJJ'AL.'" We said, "inform us, O messenger of God!" He said, "it is associating with God privately; which is this, for example, a man rises, and says his prayers, and more because he sees a person looking at him." MAH'M'UD-BIN-LABID. 'A. G. S. "Verily that which I fear the most of all on your account is the lesser polytheism." The companions said, "O messenger of God! what is the lesser polytheism?" He said, "dissimulation." (And in one tradition it is thus, "God will say to the dissemblers, on the day on which

he will reward servants by their actions, go away to those you dissembled for in the world, and see whether you meet with rewards from them.")

AB'U-SA'ID-KHUD'HRI. 'A. G. S. "If a man was to act in a large stone, without a door to it, to enter at, or a hole to look in at; whatever he might do, would be disclosed to mankind; I mean, there is no necessity to play the hypocrite."

OTHM'AN-BIN-AFF'AN. 'A. G. S. "Whoever acts privately, whether good or bad, God creates a sign, by which it is known."

OMER-IBN-AL-KHAT'TAB. 'A. G. S. "I do not fear for my sects, but from the wickedness of an hypocrite, who gives advice, and acts by ignorance and untruth."

MUHAJIR-BIN-HABIB. 'A. G. S. God says, "I do not approve of every thing a philosopher says; but I accept his intention; then, if his intention be in obedience to me, I know that in his silence also, he praises and glorifies me; and if his intention is not in obedience to me, his maxims are lost, although in knowledge and science."

CH. XXVIII.
PART III.

Acts performed in the most secret recess will at last become known.

Even if the most secret acts are not known to the world, they will be known to God, who knows the hearts of men.

Tombstones in the land of the living, who first let out the words of the living, in the name of the living.

CHAP. XXIX.---PART I.

ON CRYING ALOUD, AND ON FEAR.

ABUHURAIRAH. 'A. G. S. "If you knew what I know, of the condition of the resurrection and futurity, verily you would cry much and laugh little." **OMM-UL-ÂL'AA-UL-ANS'A'RÍYAH.*** 'A. G. S. "I swear by God, that notwithstanding I am the Prophet of God, I do not know what will be done to me, or what to you." **JÁBIR.** 'A. G. S. "In the night of my ascent into the heavens, I was shewn hell-fire; and in it, a woman of the children of ISRAEL, who was suffering punishment, on account of a cat which she had tied up, and gave nothing to eat, and did not let her loose to eat the reptiles of the earth, till she died from hunger. And I saw **ÂMER-BIN-ÂAMIR KHUZA'Â** drawing his own guts in hell-fire: and he was the first person who let loose a female camel in the name of idols.† **ZAINAB-BINT-JAH'ASH** said, 'one day his majesty came to my house, alarmed, saying, "there is no God but God! alas upon Arabia! it

* One of the 'Sah'abiyât.

† It was a custom, in the times of ignorance, that when female camels were set at liberty, they were not rode, nor prevented from eating or drinking whenever they liked, and they were not milked; and this act they supposed would gain the favour of their idols. **ABD-UL-HAK.** These camels were called *Saibah*, of which see a full account by **SALE.** Prel. Disc. p. 172.

Even Prophets know not the fate predestined for themselves.

Punishment in hell, of him who first let animals loose, in the name of idols.

is near that a calamity will come to pass: and a hole has been opened this day in the wall of Gog and Magog, like this;" (putting his fore finger upon his thumb,) "and this is a sign of the nearness of the resurrection, and of the occurrence of calamities in *Arabia*." Then I said, "O messenger of God! and shall we perish while the virtuous are amongst us?" He said "yes; when the wickedness shall be excessive." AB'U-^AAMIR said, "I heard his majesty say "verily, there will be tribes, of my sects, that will consider the wearing of silks, and drinking liquor lawful, and will listen to the lute: and there will be men with magnificent houses, and their milch animals will come to them in the evening, full of milk; and a man will come begging a little, and they will say to him, come to-morrow. Then God will quickly send a punishment upon them, and will throw down their high houses upon one of them; and will metamorphose others into the shape of monkeys and swine, unto the day of resurrection." IBN-^AOMER. 'A. G. S. "When God sends a punishment upon a tribe, it affects the whole, whether good or bad. After that, God will raise them up, at the resurrection, agreeable to their actions." JA'BIR. 'A. G. S. "Every servant will be raised up, on the day of resurrection, in the state in which he died; if in *Imàn*, a *Mómin*; and if in infidelity, an infidel."

Part Second.

ABUHURAIRAH. 'A. G. S. "I never saw any thing so intense as hell-fire; and the turners away from it, are in a sleep of negligence; and I never saw any thing so delightful as paradise, and the askers of it are in indifference." ABUDHAR. 'A. G. S. "Verily, I see a thing which ye do not; and I hear what ye do not. The regions send forth

CH. XXIX.
Part I.

When wickedness becomes excessive, even the good shall perish along with the bad.

Punishment, even in this life, of those who live in luxury & magnificence, while they withhold relief from the poor.

The Pro-
phet's con-
viction in
his
devotion.

BOOK XXII.
PART I.

Early re-
pentance
enjoined,
by the si-
mle of one
who takes
precautions
against a
thief in the
night.

The Pro-
phet's con-
stancy in
nocturnal
devotion.

lamentations; and it is worthy of them so to do, from awe and fear of God: and I swear by God, there is not a place in the heavens, the size of four fingers, but angels are prostrating upon, in adoration to God. By God! if ye knew what I know, verily ye would laugh little, and cry much; and not feel pleasure with your wives, upon your beds; and would go out to the forests, in lamentations to God's court." AB'UD'HAR said, "would to God I had been a tree which is cut down." AB'UHURAIRAH. A. G. S. "He who is afraid of another, runs away in the first part of the night: because plundering is in the latter part of it; and he who runs away early, arrives at a safe place. Beware; the goods of God are of high price; and know, the goods of God are paradise. ANAS. "A. G. S. "God will say, on the day of resurrection, to the angels appointed over hell, bring out from the fire him who shall have remembered me one day, and him who shall have feared me in any one undertaking." AA'YESHAH said, "I asked the Prophet the meaning of this revelation, "Those who give that which they give in alms, their hearts being struck with dread*"; whether these are such as drink liquor, and commit thefts; because fearing punishment is the part of offenders?" His majesty said, "O daughter of AB'U-BACR-SIDDIK! they are not such as drink liquor, and steal; but those who keep fast, and say their prayers, and give alms, and are trembling lest they should not be approved of." UBAI-BIN-CAB said, "his majesty used (when a third part of the night had passed,) to get up to his night prayers; and would say, "O men! remember God, remember God; the first trump is come, and the second is following it:" and he would say, "death is come, with that which is in it." AB'U-SA'ID said, "his majesty came out, to say prayers, and saw the people, as if laughing; and said, "beware, if you remembered death a great deal, which is a cutter of delights; verily it would with-

* Kor. ch. 23. v. 61. SALE vol. 2. p. 182.

hold you from what I see; I mean laughing, and being pleased: therefore, mention death frequently; for verily the grave will one day say, I am the house of the wanderer, and I am the solitary mansion, and I am the house of earth, and I am the house of reptiles. When a *Momin* servant is interred, the grave says to him, as to a welcome guest, you are come to a spacious place, and to your own; know, verily you are more beloved by me than all that passed over me; and, since I am your ruler, this day, and you have returned to me, you shall soon see what good I will do unto you." His majesty said, "then the grave is expanded for that servant, as far as eye can see, and a door is opened for him towards paradise. And when a wicked or infidel servant is buried, the grave says, as to an uninvited guest, thou art not welcome, nor art thou come to thy own place; beware, you were a greater enemy of mine than any one that walked over me, and since I am made your governor, this day, and you are returned to me, you shall soon see how ill I will treat you." His majesty said, "then the grave closes upon him, and his bones are pressed, from one side to the other; and seventy serpents are sent for him, one of which, breathing upon the earth, would blast it unto the day of resurrection: and they bite him, and gnaw his skin, to the day of judgement." And his majesty said, "the grave is nothing more than one of the gardens of paradise, for a *Momin*; and for an infidel a pit of hell-fire." AB'U-JUH'AIFAH. "The companions said, "O messenger of God! verily you are become old." He said, "the chapter entitled *Hu'd** made me so; because in it is explained the condition of futurity." IBN-ABB'AS said, 'AB'U-BACR said, "O messenger of God! verily you are become old." He said, "the chapters entitled *Hu'd*, and *the Inevitable*,† and *those who are sent*,‡ and concerning what do they mutually ask questions;§ and when the sun shall

The grave receives a *Momin* graciously;

and an infidel sternly.

Reflecting on the denunciations of God's wrath in the *Koràn*, brought premature old age on the Prophet.

* *Kor.* Ch. 11.

† Ch. 56.

‡ Ch. 77.

§ Ch. 78.

BOOK XXII.

be folded up,* have made me so; because in these chapters are mentioned the condition of futurity, punishments of hell-fire, and dreadful denunciations."

Part Third.

Offences considered heinous in the Prophet's time were soon regarded as trifles.

ANAS said, 'verily, you do acts, which appear, in your eyes, finer than hairs; and we used to reckon them, in the time of the Prophet, as of the destructive kind.† AA'YESHAH said, 'his majesty said to me, "O AA'YESHAH! keep yourself far from those faults which you suppose trifling: because there is an asker about them from God." AB'U-BURDAH-BIN-AB'U-MU'S'A said, 'ABDULLAH-IBN-ÔMER said to me, "do you know what my father said to yours?" I said, "no." He said, 'then verily, my father said to yours, "O AB'U-MU'S'A! does it please you, our embracing *Islâm*, with his majesty, and flying with him, and fighting with him against the infidels, and every good act which we did with him, that we shall be rewarded for them; and that the actions which we have done since his death, shall neither do us good nor harm?" Your father said, "no, it is not so, by God; verily we have fought with infidels, since the Prophet's time; have said our prayers, and kept fast, and have done a great many other good actions; and many men have we made *Muslemâns*; and verily we hope for rewards for all of them." IBN-ÔMER says, that my father said again to yours, "I swear by God! verily we love that our deeds performed with his majesty should be approved, and those we did after him may neither be a

* Kor. Ch. 81.

† That is, you every day practise, as of no consequence, things, which, in the days of the Prophet, were looked on as offences of great magnitude.

means of rewards nor punishments." Then I said to ^AABDULLAH-IBN-^AOMER, "I swear by God! your father was a better man than mine."

CH. XXIX.
PART III.

^AAB'UHURAIRAH. 'A. G. S. "My cherisher ordered me nine things; the first, to fear him, externally and internally; the second, to speak true, and with propriety, in pleasure and displeasure; the third, moderation in affluence and poverty; the fourth, to benefit my relations and kindred, who do not benefit me; the fifth, to give to him who refuses me; the sixth, to forgive him who injures me; the seventh, that my silence should be in attaining a knowledge of God; the eighth, that when I speak, I should mention him; the ninth, that when I look on God's creatures, it should be as an example for them: and God ordered me to direct in that which is lawful." ^AABDULLAH-IBN-MASU'UD. 'A. G. S. "There is no *Muslemân* servant, whose eyes shed tears, although they be like the head of a fly, trickling down his cheeks, from fear of God, but he will forbid him hell-fire."

Nine pre-
cepts deli-
vered by the
Prophet.

The Pro-
phet re-
proaches his
followers
with their
imitation of
the Jews &
Christians.

Part Second.

^AIBN-OMER. 'A. G. S. "When my sects travel on the road of pride: and overcome the sons of kings, God will give power to the bad over the good." ^AIBN-HATTAH. 'A. G. S. "The resurrection will not take

This and tradition of his is preserved by ^AIBN-OMER. 'A. G. S. "One of the *Sahâbâh* of ^AOMER, who swore allegiance to the Prophet under the tree.

CHAP. XXX.---PART I.

ON THE MUTABILITY OF MEN.

IBN-OMER. ' A. G. S. " Men are but as like an hundred camels, in which is not one fit to carry a load." **AB'U-SA'ID.** ' A. G. S. " Verily ye pursue the ways of those that were before you, so exactly, that if they were to enter a lizard's* hole, you would follow them." It was said, " O messenger of God! what; the Jews and christians?" He said, " yes." **MIRD'AS-ASLAMÌ.**† ' A. G. S. " Good men go out of the world, one after the other; and the bad remain, like the chaff of barley, and have no faith, or value before God."

Part Second.

IBN-ÔMER. ' A. G. S. " When my sects travel on the road of pride: and overcome the sons of kings, God will give power to the bad over the good." **HÜD'HAIFAH.** ' A. G. S. " The resurrection will not take

* *Dabb.*

† One of the *Sah'abah* of *Cúfah*, who swore allegiance to the Prophet under the tree. This one tradition of his is preserved by *Bukhari*.

The Prophet reproaches his followers with their imitation of the Jews & christians.

place, until people kill their own *Imâm*, and kill one another with swords; and until a tyrannical king shall reign." HUD'HAIFAH. "A. G. S. "The resurrection will not be on foot, till the ignorant son of an ignorant father shall possess great wealth in the world." MUHAMMED-BIN-CAB KURADHI* said, "a person related to me, who heard it from ALI-BN-AB'UT'ALIB, who said, "verily we were sitting with his majesty in the *Masjid*, and MUS'AB-BIN-UMAIR came in, with nothing but a patched cloth over him; and when the Prophet saw him, he wept, on account of the affluence in which MUS'AB had been, and from seeing his fallen and poor condition. After that, his majesty said, "how is it with you, when one of you gets up in the morning, with one dress, and puts on another in the evening; and a large dish of food is placed before him, and another taken away; and he covers his house like the *Câbah*?" The companions said, "O messenger of God! we should be better off, in such a day, than we are now; because we should be at leisure to worship God." His majesty said, "it is not so; you are better off this day than that." ANAS. "A. G. S. "A time will come to man, whose resolution in his own religion will be like one holding a burning coal in his hand."† AB'UHURAIRAH. "A. G. S. "When your princes shall be your virtuous men, and your rich liberal, and *Muslemâns* of one accord in religion; then, the back of the earth is better for you than the belly of it.‡ But when your princes shall be bad, and your rich parsimonious, and your affairs resigned to women; then the belly of the earth is better for you than the back." THAWB'AN. "A. G. S. "It is near that the bodies of infidels will collect together, inviting one another to attack you, like people assembled to eat, inviting one another." Then one of the companions said,

CH. XXX.
PART II.

Rebellion &
tyranny
shall pre-
cede the re-
surrection.

Times of
hardship
are better
than those
when luxu-
ry prevails.

* One of the *Tâbtîn* of *Medinah*, of good authority; a virtuous man, and learned in the *Korân*. His father was one of the captives of the tribe *Kuraidhah*.

† That is, like as it is difficult to hold a hot coal, so will it be difficult to guard, and preserve religion. ABD-UL-HAK.

‡ That is, life is better than death.

BOOK XXII

The Prophet foretells that his followers, though numerous, will be cowardly; & thus become an easy pray to their enemies.

"will this collecting together against us, be on account of the fewness of our numbers?" His majesty said, "no, not on account of your being few; nay, you will be very numerous in those days; but you will be like the froth upon a torrent.*" And verily, God will dispel the fear of you, from the hearts of your enemies; and will cast lassitude into your hearts." A man said, "what will be the cause of lassitude?" He said, "love for the world, and dislike of death."

Part Third.

IBN-ÂBBÂS said, 'purloining plundered property does not happen in a tribe, but God throws fear into their hearts; and adultery is not scattered amongst a tribe, but much death befalls it: and a tribe does not lessen a measure or scales, but God lessens blessings in their portions; and a tribe does not order unjustly, but that blood spilling is produced amongst them: and a tribe does not commit breach of trust, but God gives their enemies victory over them.'

* That is, you will have neither strength nor bravery.

CHAP. XXXI.---PART I.

IN COMPLETING THE FOREGOING

CHAPTERS.

^AYÀD-BIN-HIMÂR. ' A. G. S. one day, in the *Khutbah*, "beware! my cherisher ordered me, to instruct you what you do not know; which was this; God said, every property, which I have given to any one of my servants, in a lawful way, is lawful; and no one can make it unlawful;* and verily I have created my servants inclining from the false to the true; and verily, devils came to them, and cast them far from their religion, and made things unlawful to them, which I had made lawful. The devils ordered my servants to put things in partnership with me, which are not worthy to be worshipped. And God looked towards the people of the earth, and saw them his enemies; except the people of the book, who remained in the faith of Moses and Jesus. And God said to me, I did not send you on prophecy, but to try you, and to know whether you carried to mankind the rules of religion and law, or not; and to try whether they would accept what I sent by you, or not; and I sent to you

* The Prophet alludes to such practices as the dedicating of camels, &c. described in a former chapter. ABD-UL-HAK.

The Prophet condemns vain superstition.

BOOK XXII.

God pro-
mises to as-
sist the Pro-
phet against
the *Ko-
raish*.

a book, which water cannot blot out; and you repeat it, awake and asleep. And God ordered me to burn the *Koraish*; and I said, O my cherisher! if I attempt to destroy them, they will break my head, and make it like a cake of bread. God said, drive them out of their habitations; as they drove you out of yours, and fight with them. I will prepare the implements of war, and expend treasures upon your armies; and if you have not any, I will send some to you; and send out an army against them; and I will send an army to you five times their numbers. Take those to fight along with you, who have followed you against the rebellious and refractory."

The Pro-
phet's ex-
hortation to
the *Koraish*.

IBN-ÂBBAS said, 'when this revelation came down, "and admonish thy more near relations,"* his majesty ascended the mountain of *Safâ*, and began calling out, "O *Beni Fahr*!† O *Beni Âda*!‡ until they collected together; when his majesty said, "tell me, if I tell you that horse are in the valley of *Mecca*, and want to plunder you, whether you would consider me a teller of truth, in this intelligence?" They said, "yes, because we have experienced nothing but truth from you." His majesty said, "then verily, I inform you, and alarm you, before the coming down of a severe punishment."§ Then AB'U LAHAB said to his majesty, "may destruction and ruin ever befall you: was it for this that you assembled us together?" Then descended the chapter commencing thus, "the hands of AB'U LAHAB shall perish."|| (And in one tradition it is thus, that his majesty said, "O *Beni-Âbd-Menâf*! the comparison between you and me, is like a man who has seen an enemy, and went to guard his tribe from being plundered; but fearing they might go down upon them, before his arrival,

* *Korân*. Ch. 26. v. 213. SALE. Vol. 2. p. 218.

† Another name for *Koraish*.

‡ One of the families of the tribe *Koraish*.

§ That is, if you do not believe me, a severe punishment will befall you.

|| *Korân*. Ch. 111.

he calls out to them saying, *Lá Sabáháhó! Sabáháhó!** AB'UHURAI-
RAH said, when this revelation came down, "and admonish thy more
near relations," his majesty called the *Koraish*, and they assembled; and
his majesty said, O *Beni CAB-BIN-LAWA*!† redeem yourselves from hell-
fire, by embracing *Imàn*; and O *MURRAH-IBN-CAB*! and O *Beni ABD-*
SHEMS! and O *Beni ABD-MEN'AF* and O *Beni HA'SHIM*! and O *Beni*
ABDULMUTALLAB, redeem yourselves from hell fire." And he said to
FATIMAH, "free yourself from hell-fire, because I have not power
to put aside your punishment; but the duty of propinquity is on me to-
wards you; and I will give, to the heat of your wants, the water of benefit
to drink." (And in one tradition it is thus, that his majesty said, "O
tribe of *KORAISH*! redeem yourselves from hell-fire by *Imàn*. I cannot
put away God's punishments from you; O *Beni ABD-MEN'AF BIN-AB-*
DULMUTALLAB, and O *SAFIAH*, my aunt; I cannot make you indepen-
dent of God's punishments; and O *FATIMAH*! daughter of *MUH'AMMED*,
ask what money you want of me, if I have it, but I can be of no use
against God's punishments."

CH. XXXI.
PART I.

The Prophet
exhorts his
nearest rela-
tions to faith
and repen-
tance.

Part Second.

ABÜ-MÜSA-ASHÂRÌ. 'A. G. S. "My sects will be favoured;
there is no punishment for them in futurity, and their punishments in
the world are commotions, and misfortunes, and wars; and these will
be a cover for their sins." AA'YESHAH said, "I heard his majesty say,
"the first thing which they will do of the unlawful, in the latter part of

* An exclamation of alarm on the attack of robbers; from *Subh*, the morning; because
that was generally the season of their depredations.

† LAWÁ was the grandson, and CAB the great-grandson, of FAHR, surnamed KORAISH.
See SALE's genealogical table.

time, will be drinking liquor." It was said, "O messenger of God! how will they consider liquor lawful, since God has made it unlawful?" He said, "they will call it by another name."

Part Third.

NUMAN-BIN-BUSHIR relates, from **HUZHAFAN**, that his majesty said, "prophecy will remain amongst you, so long as God wills; after that he will remove it, by removing the Prophet: after that, reigns will be on the system of the prophecy, as long as God pleases; after that, he will take away *Khalifahs* also: after which, there will be tyrannical kings, as long as God pleases; after that, God will take them away also. Then, the sovereignty will be in pride and licentiousness, as long as God wills; then, it will also be taken away, after which there will be a sovereignty on the ways of the prophecy."* Then his majesty was silent.

* The allusion here is to the reign of **IM'AM-MEHDÌ**. **ABD-UL-HAK**.

The reign
of unjust &
tyrannical
princes pre-
dicted.

Book the Twenty-Third.

CHAP. I.--PART I.

IN EXPLANATION OF FITNAH.*

HUD'HAIFAH said, 'his majesty repeated the *Khutbah*, and admonished us; and did not omit a thing that will occur, to the day of resurrection, without informing us of it; we remembered some of them, and forgot others. And verily, my friends know them; and verily, things do occur of what he informed us, which we forgot; and I see them, and they remind me, of what I had forgotten: as a man recollects the face of another, in his absence, and knows him when he sees him.' **H**UD'HAIFAH said, 'I heard his majesty say, "wickedness will be put into hearts, like rushes into a mat; then, in every heart, which shall be mixed with it, a black impression will be created: and in every heart that shall reject it, a white impression will appear. Then, hearts are

* The plural of *Fitnah*, which means, trying and loving a thing, and straying and making others to stray, and the sin of infidelity, and punishment, and labour, and money, and children, and men's difference in opinions.

Wicked-
ness makes
a black spot
in the heart.

BOOK XXIII.

The Prophet
foretells a
season of a-
postacy and
crimes.

of two kinds; the first white, like marble, and no wickedness can spoil it, as long as the heavens and earth remain; and the other kind is black, impressed with wickedness, and the colour of dirt, and like a water-pot turned up side down, with all its water fallen out; such is this heart, with all the lights of *Imàn* gone out of it: this heart knows not the lawful, and prohibits not the unlawful, but does that with which it is mixed." HUD'HAIFAH said, 'his majesty related two traditions to me; one of them I saw, which came to pass, and I expect that the other will also. His majesty said, "God created faith and integrity in the hearts of *Muslemàns*; after that, they knew it from the *Koràn*; after that, they knew the *Sunnat* of the Prophet of God; and this tradition came to pass. And the other tradition, which his highness explained, was the taking away of faith and integrity. His highness said, "man will be negligent, and some of the lights of faith and integrity will be taken from him; and the impressions of them will remain, like a white spot appearing in the blackness of the eye; after that, he will be off his guard; another time, and something more will be taken from what remains; and the impression of faith and integrity will remain, like the hardness produced in the hand of a labourer, and like a hot coal, which you put upon your foot, and burn it: and you will see a bubble rise, without any thing in it of use: such is this man, he appears good, but there is nothing in him, and they will bargain together, and say, verily, there is one man in such a tribe, of faith and integrity; what a wise and sensible man he is, and how handsome he is, and how well he speaks; whilst there is not *Imàn* in him equal to one grain of mustard seed." HUD'HAIFAH said, 'people used to ask his majesty about goodness, and I used to ask him about wickedness, fearful of its coming to me; and I said, "O messenger of God! verily, we were formerly in the wickedness of ignorance, and God brought to us good by your religion, which is *Islàm*; then, is there

any harm after this?" He said, "yes." I said, "and after it will there be good or not?" He said, "yes; but there will be a little evil mixed with it." I said, "how will it be." He said, "there will be a tribe, which will make choice of a different way to mine, and will have different qualities from mine, and the lawful and unlawful will be combined in them." I said, "is there any wickedness after this." He said, "yes; there shall be callers, standing at the doors of hell; and whoever shall obey them, will be carried to hell, and thrown therein." I said, "O messenger of God! what people will these be?" He said, "they will be men of *Arabia*." I said, "then what do you order me?" He said, "keep yourself with *Muslemàns*." I said, "but if there should be no assemblies of *Muslemàns*, nor any *Imàm*?" He said, "then live retired, although in the root of a tree, till you die." (And in one tradition it is thus, 'his majesty said, "there will be kings after me, that will not go the straight road, which I have done, nor chuse my ways; and there will be men, in those times, with hearts like devils, in the bodies of men." I said, "O messenger of God! what shall I do, if I live to see those times?" He said, "obey him who is your ruler; although he should flog your back, and take your money.") AB'UHURAIRAH. 'A. G. S. "Do good works, before commotions descend, when a man will rise a *Muslemàn* in the morning, and be an infidel in the evening; and sometimes a *Muslemàn* in the evening, and an infidel in the morning; and he will sell his religion, and faith, for a trifling thing of the world." AB'UHURAIRAH. 'A. G. S. "It is near that contentions will appear; and he who shall sit down will be better than he who shall stand up; and he who shall stand, will be better than he who shall walk; and he who shall walk, better than he who shall run; and he who shall seek for strife, strife will seek him; therefore, he who has a place of safety, let him shelter himself, and be free from the strife." AB'U-BACRAH. 'A. G. S. "It is near,

A man ought to associate with the faithful, or else retire from the world.

Obedience is to be rendered even to a cruel prince.

BOOK XXIII.

Great com-
motions
foretold.A
man
ought to as-
sociate with
the faithful,
or else retire
from
the
world.Obedience
is to be ren-
dred even
to a cruel
prince.

that great commotions will rise; beware, there will be the greatest of all; when a sitter will be better than a walker, and a walker better than a runner. Beware, when it shall occur, let him who has camels, grazing in valleys, stay with them; and he who shall have goats, let him stay with them; and he who shall have land, far from the place of strife, let him go to it." Then a man said, "O messenger of God! tell me, that if a man should neither have camels, goats, nor land, to go to, what is he to do?" His majesty said, "then let him blunt his sword upon a stone, that he may shut the door of contention upon himself, and go quick far away, if he is able." Then his majesty said thrice, O LORD! have I delivered your orders to your servants?" And a man said, "O messenger of God! inform me, that if I should be compelled into one of the lines of battle, and a man kills me with his sword, or an arrow comes and kills me, what will my condition be?" His majesty said, "upon the killer are his sins, and yours also."

AB'U-SA'ID. 'A. G. S. "It is near, when the best of a *Muslemàn's* property shall be goats, which he drives to graze on the tops of hills, and in vallies, where the rains fall; and shall fly there for the protection of his religion." USA'MAH-BIN-ZAID said, 'his majesty went upon one of the castles of *Medinah*, and said, "do you see the thing which I see?" We said, "no." His majesty said, "then verily, I see contentions, which will come to pass in your houses, like the falling of rain." AB'U-HURAIRAH. 'A. G. S. "The parts of time will be near each other, in the latter part of the world;"* and knowledge will be taken away, and contentions produced; and parsimony will be cast into hearts; and there will be a great war." AB'UHURAIRAH. 'A. G. S. "I swear by God, the resurrection will not be, till such a day shall come to man, when a

* That is, a year will pass like a month, and a month like a week.

murderer shall not know why he murdered, and the murdered shall not know for what cause he was murdered." Then it was asked his majesty, "how will this be?" He said, "on account of strife; and the murderer and murdered will both go to hell." MAKIL-BIN-YESAR. 'A. G. S. "The rewards, for obedience to God, in times of contention, will be the same as those for flying to me." ZUBAIR said, 'we came to ANAS-BIN-MALIC, and complained to him of an oppression, which we had suffered from HAJJAJ-BIN-YUSEF; and he said, "bear it with patience; because a more wicked time will come to you, after this; then, have patience, till you meet God." ANAS said, "I heard this from the Prophet."

Part Second.

HUDHAIFAH said, 'by God! I do not know whether my friends have forgotten, or whether they pretend to have done so; I swear by God, the Prophet of God explained the name of excitors of commotions, which will be to the resurrection; and their father's names and tribes; and they amount to three hundred.' THAWBAN. 'A. G. S. "I do not fear for my sects, but from kings, leaders of others astray; and when wars shall occur amongst my sects, they will not cease, till the day of resurrection." SAFINAH said, 'I heard his majesty say, "succession will be to thirty years; and after that, kings will be tyrants." SAFINAH adds, 'the reign of ABU-BACR two years, OMER's ten, OTHMAN's twelve, and ALI's six years.' HUDHAIFAH said, 'I said, "O messenger of God! will the wickedness of infidelity, after the good of *Islâm*, be like as before it?" He said, "yes, it will." I said, "what is the way of being redeemed from it?" He said, "fighting with infidels." I said, "will the people of *Islâm* remain, after fighting with

Tyrants to
reign, in
thirty years
after the
Prophet's
death.

BOOK XXIII.

DAJJ'AL
foretold.

infidels; and will there be any prince?" He said, "a prince will be made, but not with pleasure; and there will be peace with deceit." I said, "and what will be after that?" He said, "there will be some princes produced, who will mislead the people: then, if there shall be a *Muslemân* king, who shall flog your back, and take your money, obey him; so long as he does not order contrary to the orders of God and his Prophet; otherwise, retire from man, to a tree in the wilds, till you die." I said, "and what will be after this?" His majesty said, "DAJJ'AL will come out with fire and water; and whoever falls into his fire,* will establish his rewards near God, and the load of his sins will be lessened; but he who shall fall into his water,† his sins shall be established near God, and his rewards will be diminished." I said, "and what will be after that?" His majesty said, "then a colt will be foaled; and before he is fit to ride, the resurrection will take place." AB'UD'HAR said, "one day, I was riding behind his majesty, upon an ass; and when we had passed beyond the houses of *Medinah*, he said, "what condition will yours be, O AB'UD'HAR! when hunger shall be in *Medinah*? You will rise from your bed, and not be able to reach your *Masjid*, but with the greatest difficulty, from hunger." I said, "God and his messenger know best what I shall do." His majesty said, "withhold yourself from begging of men; and bear your hunger patiently." After that, his majesty said, "how will you be, O AB'UD'HAR! when such death will pervade *Medinah*, that a place for one grave will be sold at the price of a slave?" I said, "God and his messenger know best; I do not know what I shall do." His majesty said, "have patience, and do not go out of *Medinah*." His majesty said, "what will you do, O AB'UD'HAR! when a war shall occur in *Medinah*, which

* That is, does not believe in, or obey him, but resist him, and incur his displeasure.
ABD-UL-HAK.

† That is, who obeys him.

shall cover *Hijâr-ul-zait** with blood?" I said, "God and his messenger know best." His majesty said, "be of those whom you are:" I said, "shall I arm myself, and fight with the tribe exciting the troubles?" He said, "arming yourself and fighting with them, is being a partner in the commotions." I said, "then what shall I do, O messenger of God?" He said, "if any one shall draw his sword upon you, and kill you, cover your face, and hang down your head, till he kills you; so that your sins and his may all be upon him." ^AÂBDULLAH-IBN-^AÂMER. 'The Prophet of God said to me, "what will your condition be, when you shall be amongst men in whom is no good, having lost their integrity and broke their trust, and differed one with another, and fallen into quarrel?" I said, "what do you order me?" He said, "appropriate the lawful, and quit the unlawful; and desist from wickedness, and keep yourself far from the common people." AB'U-MU'SA. 'A. G. S. "There will be commotions, before the coming of the resurrection, like a part of a dark night; and a man will be a *Momin* in the morning, but an infidel in the evening; a sitter down will be better than a stander up; and a walker better than a runner: then break your bows in those contentions, and cut the strings of them; and blunt your swords upon stones. Then, if any one shall come to you, intending to kill you, be like ABEL.† OMM MALIC‡ said, 'his majesty mentioned a strife, and said, "it will soon occur." I said, "O messenger of God! who will be the best of men, in the time of that strife?" He said, "A man who shall drive out his own cattle, and give alms, and worship God; and another man, who shall be mounted upon his horse, fighting with infidels." ^AÂBDULLAH-IBN-^AÂMER. 'A. G. S.

The Prophet advises his followers to take no part in the contentions which are to come in the latter times.

* A village to the west of *Medinah*, in which are black stones, which look as if they had been anointed with olive oil; whence the name. This prediction was fulfilled, in the time of YEZID-BIN-MUAWIAH; when, after the death of HUSAIN, *Medinah* was plundered, and many enormities committed. ABD-UL-HAK.

† That is, submit willingly to be killed.

‡ One of the *Sah'âbiyât* of *Hijâz*.

BOOK XXIII.

"It is near that commotions will be created, pervading all *Arabia*; and those slain will be in hell-fire; and detraction and abuse will be worse than the sword." AB'UHURAIRAH. 'A. G. S. "It is near that contention will be produced, in which the truth will not be spoken, heard or seen; and he who shall approach it, will be taken with it; and the opening the tongue, at that time, will be like the sword." AB'UHURAIRAH. 'A. G. S. "Alas, upon *Arabia*! from the harm of contentions which are near her: he will be redeemed who withholds himself from war and murder." MEK-D'AD said, 'I heard his majesty say, "verily, he is a happy man, who keeps himself far from contentions; and verily, he is a happy man who shall bear them patiently; and alas upon him who does not avoid them, and bear them patiently when they befall him." THAWB'AN. 'A. G. S. "When wars shall occur in my sects, they will not cease till the day of resurrection; and the resurrection will not take place, till some of my sects shall become polytheists, and till some of them worship idols: and verily, it is near that thirty persons of my sects will be liars, each of which will fancy himself a Prophet of God; now, that I am the seal of the Prophets: and there will always be one party of my sects, firm in the truth, and conquerors over the enemies of religion; and their enemies shall do them no harm, unto the resurrection."

The Prophet foretells that some of his followers will relapse into idolary.

Part Third.

ABÙ-WÁKID-LAITHÌ said, "when his majesty came out to the battle of *Hunain*, he passed by a tree belonging to the polytheists; and they had hung their arms upon it: the tree was called *Dhát-Anwàt*;"

* That is, "that to which things are suspended." *Anwàt* is the plural of *Nawt*, any thing suspended. It is also the name of a particular tree.

and the *Muslemàns* said, "O messenger of God! appoint a tree for us, to hang our arms upon, and we will call it *Dhât-Anwât*." And the Prophet said, "immaculate God! this is like what Moses' tribe said to him, appoint a God for us, to worship, like as the infidels have." His majesty said, "I swear by God, in whose hand is my life, verily you will chuse the ways of those that were before you." IBN-AL-MUSAIB* said, "the first contention occurred, before which there had not been any in *Islâm*; and that was the murder of OTHM'AN: and not one of the companions remained, that had been present in the battle of *Bedr*. After that, the second commotion occurred; and after it, not one of the companions present at the battle of *Hudaibiah* remained. Then the third commotion came to pass, and has not ceased, although there are men of sense."

CHAP. I.
PART III.

The Prophet
reproves his
followers,
for desiring
to imitate
some prac-
tices of the
idolatrous
nations.

*SAD-BIN-MUSAIB, one of the earliest and chief of the *Tabi'in*. He lived under the reigns of four *Khalifahs*.

A province of Persia.
There is a close connexion between this tree and the Jew, the real state of which is known by God and his messenger. *Abu-ur-Rahmân*.

CHAP. II.---PART I.

IN EXPLANATION OF BATTLE.

The Prophet foretells wars with the *Turks*, the people of *Cirmàn* and the *Jews*.

AB'UHURAIRAH. ' A. G. S. " The resurrection will not be on foot, until you shall fight with a tribe with shoes of hair; and until you shall fight with the *Turks*, with small eyes, red faces, and flat noses; one might say their faces are like shields, with double leather upon them."

AB'UHURAIRAH. ' A. G. S. " The resurrection will not be on foot, till you fight the tribe of *Khûz*, and the people of *Cirmàn*,* with red faces, low noses, small eyes, and with faces like shields, with leather doubled."

AB'UHURAIRAH. ' A. G. S. " The resurrection will not take place, till the *Muslemàns* fight the *Jews*; and the *Muslemàns* will kill them; so that the *Jews* will hide themselves behind trees and stones; and the trees and stones will say, O messenger of God! this is a *Jew* behind me, come and kill him; except one tree called *Gharkad*, because this is a *Jewish* tree, which will not tell.† **AB'UHURAIRAH.** A. G. S. The resurrection will not come to pass, until two large tribes shall fight desperate battles,

* A province of *Persia*.

† There is a close connexion between this tree and the *Jew*; the real state of which is known by God and his messenger. **ABD-UL-HAK.**

Both professing *Islàm*. And the resurrection will not be on foot, till lying DAJJ'ALS shall be sent, near thirty of them; and every one of them will claim, and suppose himself a Prophet of God. And the resurrection will not happen, until knowledge shall be taken away from man, by the taking away of the learned; and until the many earthquakes: and time shall pass quickly away. And the resurrection will not be on foot, till great commotions shall be created amongst *Muslemàns*; and until great riches shall be amongst you, which will make the masters of them sorrowful, not finding a poor man to accept of alms; and until the rich shall beg the poor to accept of their money, and they will say, we have no occasion for money. And the resurrection will not take place, till man shall be proud in building houses; and until one man shall pass by the grave of another, and say, would to God I were in that man's place in the grave; and he will say this, on account of the contentions he will witness in religion. And the resurrection will not be on foot, till the sun shall rise in the west; and when men see it, they will all embrace *Islàm*. Then, this is a day on which no one will be benefited by embracing *Islàm*, that did not do it before; nor will his repentance avail, on that day, who shall not have repented before. And verily, the resurrection will be on foot, whilst two men are bargaining together, and before concluding it, and before a man shall have milked a camel and drank it, the resurrection shall be arrived. And verily, the resurrection will be on foot, whilst a man is about watering his camel, and as yet has not done it. And verily, the resurrection will be on foot, before a man raises a mouthful to his mouth, and eats it: I mean man will be at his occupations when the resurrection arrives." AB'UHURAIRAH. 'A. G. S. "The resurrection will not be on foot, till a man shall come out of the tribe of *Kahtàn*, and he will drive man with his staff; that is, men will obey him." AB'UHURAIRAH. 'A. G. S. "Days and nights shall not pass away, until a man named

CHAP. II.
PART I.

False prophets will precede the resurrection.

Riches will abound before the resurrection.

Before the resurrection, the sun will rise in the west, & all mankind will embrace *Islàm*.

The resurrection will come on suddenly, while people are at their usual occupations.

BOOK XXIII.

The Prophet foretells victories over the Roman emperor, over Arabia, Persia and Greece.

Lastly, over DAJJ'AL.

Six events foretold, which must precede the resurrection.

JUHJ'AH, shall be master of the world. JA'BIR-BIN-SAMURAH said, ' I heard his majesty say, " verily tribes of *Muslemàns* will take the treasures of CISR'A, and they are in *Abya'd*."* AB'UHURAIRAH. ' A. G. S. " CISRA perished, and there will be no other after him; and verily, KAISAR will perish, after which, there will be no other; and verily, their treasures will be divided in the road of God." NAFI-BIN-UTBAH. ' A. G. S. " You will fight, in the dominions of *Arabia*; and God will give you victory; after that, you will fight in *Persia*, and God will conquer that for you: after that, you will fight in *Greece*, and God will give you victory over her; after that, you will fight an holy war with DAJJ'AL, and God will give you victory over the countries in his hands." AWF-BIN-MALIC said, ' I went near his majesty, in the holy war of *Tabùc*, when he was in a leathern tent; and he said to me, " reckon six things before the coming of the resurrection; the first, my death;† the second, the taking of *Jerusalem*; the third, a plague, which will come amongst you, like a pestilence, which causes death in sheep; the fourth, much wealth amongst people, so that when a man shall be given one hundred *Dinàrs*, he shall think them trifling, and be dissatisfied; the fifth, contentions in *Arabia*, the effects of which will be felt in every house; the sixth, a peace, which will take place between you and *Greece*; and *Greece* will break her faith, and will come to war with you, with eight standards, and twelve thousand men under each." AB'UHURAIRAH. ' A. G. S. " The resurrection will not be on foot, until the *Grecians* shall come down in *Aâmàk*‡ or in *Dáyek*:§ then an army will come out of *Medínah* against them; the best of men on that day; and when the lines of battle shall be drawn up, the *Grecians* will say, vacate a place, bet ween us and those

* A fort in *Madáyen*. It is said these treasures were brought forth in the time of OMER-IBN-UL-KHAT'T'AB.

† That is, the resurrection will not be on foot as long as I am with you.

‡ A place near *Medínah*.

§ Name of another village.

who made captives a tribe of ours: that is, surrender to us the *Muslemàns* who fought with us, that we may fight with them and take our revenge. (And their design will be to separate the *Muslemàns*.) And the *Muslemàns* will say, by God! we will not clear a place between you and our brother *Muslemàns*. And the *Muslemàns* will fight the *Grecians*, and a third of the *Muslemàns* will be defeated; and God will not accept their repentance. And a third of the *Muslemàns* will be slain; and they will be the best of martyrs, near God. And a third of them will conquer the countries of *Greece*; after which, they will not be thrown into commotions, and *Constantinople* will be taken. And whilst the *Muslemàns* shall be dividing the plunder, having hung up their swords upon the Olive tree; all on a sudden, the devil will call out, verily, *DAJJ'AL* has attacked your wives and children, in your absence. Then, on hearing this, the *Muslemàns* will come out of the city; and this information of devils will be false: but, when they enter *Syria*, *DAJJ'AL* will come out, and whilst the *Muslemàns* shall be preparing their implements of war, and dressing their ranks, all on a sudden, prayers will begin, and *JESUS* son of *MARY* will come down, and act as *Imàm* to them. And when *DAJJ'AL*, this enemy of God, shall see *JESUS*, he will be near dissolving away, like salt in water. And if *JESUS* lets him alone, verily, he will melt and perish; and God will kill him, by the hand of *JESUS*: and he will shew to the people the blood of *DAJJ'AL* upon his lance." *ABDULLAH-BIN-MASU'UD* said, ' verily, the resurrection will not be, until inheritances shall no longer be divided, and till there shall be rejoicings with plunder; and till a body of the people of *Greece*, bring together an army, to fight the *Syrians*, and the *Muslemàns* will collect an army, to fight them, and will pick their best men, and send on in front, to fight and die. And the *Syrian* army will never return but victorious; and both sides will engage, until night shall divide them, and hinder them from

CHAP. II.
PART I.

In the war with *Greece*, which will terminate in the conquest of *Constantinople*, the *Muslemàns* will lose two thirds of their army, before they are successful.

DAJJ'AL will be slain by *JESUS*.

BOOK XXXIII.

A dreadful
battle will
precede the
coming of
DAJJ'AL.

The walls of
a city will
be thrown
down by
calling on
the name of
God.

fighting; and neither of them will be conquerors, but those sent on our front will be slain. Then, the *Muslemàns* will advance another party, to fight and die; and will not return otherwise than victorious. Then, on the fourth day, the remainder of the *Muslemàns* will go out, to fight the enemy; and God will cause them to be broken: and there will be a battle, the like of which was never seen; so that a bird, attempting to fly from one side to the other, would tire and fall down. And those that remain, will reckon their relations in the battle, and not more than one will remain out of a hundred. Then by what plunder will they rejoice? and what inheritance will be divided? Then, whilst this is doing, on a sudden, they will hear the news of a greater battle than this, and a caller out will say, verily, DAJJ'AL has attacked your children in your absence. Then they will throw down the money and plunder, which shall be in their hands, and will dispatch ten horse-men, to bring them information about the enemy." His majesty said, "verily, I know the names of those horse-men, and their fathers also, and the colours of their horses; and they will be the best cavalry upon the face of the earth, on that day." AB'UHURAIRAH. A. G. S. "Have you heard of a city, one side of it in a forest and the other in the sea?" They said, "yes, O messenger of God! we have." His majesty said, "the resurrection will not come to pass, till seventy thousand of the sons of ISAAC the Prophet shall fight with the people of it; and the sons of ISAAC shall come to fight them, they will come down on the environs of the city, and will not fight them with *Arabian* arms, nor shoot arrows at them, but will say, there is no God but God, and God is greatest. Then one of the two sides of the city will fall down. Then, they will repeat the same a second time, when the other end of the city will fall; and they will say the same a third time, when a road will be made for them; and they will enter the city, and plunder it. And whilst they are dividing the plunder, all on a sudden a

voice will come to them saying, verily, DAIJ'AL is come forth. And they will leave every thing, and return towards him."

CHAP. II.
PART I.

Part Second.

MU'ADH-BIN-JABAL. 'A. G. S. "The peopling of *Jerusalem* will be a cause of ruin to *Medinah*; and the ruin of *Medinah* will be the cause of a terrible war; and the appearance of such a war will be the cause of taking *Constantinople*, and that will be the means of the coming of DAIJ'AL." MUADH-BIN-JABAL. 'A. G. S. "The great battle, the taking of *Constantinople*, and the coming forth of DAIJ'AL, will all happen in the space of seven months." IBN-OMER said, 'It is near that *Muslemans* will be besieged in *Medinah*, so that their furthest boundary will be *Salah*.* DH'U MIKHBAR† said, 'I heard his majesty say, "it is near that you will make peace with *Greece*; such a peace as both sides will be safe from perfidy, and you will fight together against your enemies; and you will be given victory; will get plunder and be safe. After that, you will return, till you reach a pasturage of high lands; when a man of the christians of *Greece* will hold up the cross, and say, the cross is victorious, at which the *Muslemans* will be angry, and will kick and beat him. And at this time, the people of *Greece* will be perfidious, and collect an army for battle." (And in one tradition it is this in addition; "then the *Muslemans* will take their arms quickly, and fight with the *Grecians*; and God will set a high value on the martyrdom of the *Muslemans*." A man of the Prophet's companions (whose name is not mentioned) said, 'Let the *Ethiopians* alone, as long as they

A league
with *Greece*
foretold;

the breach
of it.

* A place near to *Khaibar*.

† A servant of the Prophet; and nephew to the NAJA'SHI.

BOOK XXIII.

The Musle-
mans at
Bas'rah will
be invaded
by the
Turks.

let you alone; and let the *Turks* alone, as long as they let you alone.'
 AB'U-BACRAH. ' A. G. S. " Men of my sects will come down, on low
 land which is called *Bas'rah*, near which is a river called *Dijlah*,*
 and on it there is a bridge, and the inhabitants of that city are very
 numerous, and it is a *Muslemàn* city. And, in the latter part of time,
 the *Turks* will come, to fight the people of this city, with broad faces and
 small eyes. And the people of *Bas'rah* will be in three bodies, when the
Turks come down upon the side of the river; one body of them will
 avoid the fight, and be employed in tillage, to be free from their evil
 designs; but they will be destroyed; and another body will seek shelter
 for themselves; and they will also be slain: and the other body will
 take their children along with them, and fight the *Turks*; and the most
 of them will be killed, and be martyrs."† ANAS. ' A. G. S. O ANAS!
 men will make cities, and one of them will be called *Bas'rah*; and if you
 pass by it, or enter it, keep yourself far away from its salt petre ground,
 and from a place called *Cilaa*,‡ and from its market place and date
 trees, and from the doors of its nobility; and pass by its environs;
 because, there will be sinking down in those places, and showers of
 stones will rain down upon them, and there will be earthquakes; and
 a tribe will sleep well and in safety a night, and rise in the morning me-
 tamorphosed to monkeys and swine." § SA'LIH-BIN-DIRHEM§ said, ' we
 went, intending a pilgrimage from *Bas'rah* to *Mecca*, and behold a man
 was there|| who said, " is there a village on the side of your town called
Uballah?" ¶ We said, " yes." He said, " who will be answerable to
 perform two or four *Racâts* of prayer for me, in the *Masjid Ashshâr*,** and

* The *Tigris*.

† The learned have said, that *Bas'rah* alludes to *Baghdâd*.

‡ A place near *Bas'rah*. The word signifies, pasture, green herb, also the bank of a river.

§ One of the *Tâbî'in*.

|| Alluding to AB'UHURAIRAH.

¶ A well known village near to *Bas'rah*. The author of the *Kâmûs* says it is an earthly paradise.

** A *Masjid* so called, in the village above named.

to say, the rewards of these prayers are for AB'UHURAIRAH? I heard my dear friend, AB'U'L-KASIM* say, "verily, God will raise up martyrs, on the day of resurrection, from the Masjid *Ashshâr*, who will be equal in eminence to the martyrs of *Bedr*."

Part Third.

SHAKIK said, 'HUDHAIFAH said, we were with ÔMER, and he said, "who of you remembers a saying of the Prophet's, about *Fitnah*?" I said, "I recollect what his majesty said." ÔMER said, "relate it, verily you are bold in relating traditions." I said, 'I heard his majesty say, "man is ordered to discharge his duty to his family, property, and to himself, children and neighbours: and when he is neglectful in the performance of these duties, he sees misfortunes and distresses; and its expiations are fast, alms, and prayers, and benefiting relations; ordering in the lawful and prohibiting the unlawful." Then ÔMER said, "I did not intend *Fitnah* by this meaning, but that *Fitnah* whose waves strike, like the waves of the sea; that is battle." I said, "what business have you with that *Fitnah*? because there is a door shut between you and it." Then ÔMER said, "the door will be broken or opened." I said, "yes, it will be broken." ÔMER said, "it is fitting that this door should never be shut." SHAKIK says, 'I said to HUDHAIFAH, "did ÔMER know the door? He said, "yes, he did, as he knows there is night before to-morrow." Then, I was afraid to ask HUDHAIFAH what the door alluded to was; and I told MASR'UK, who was present, to ask him: and he said, "the allusion is to ÔMER." ANAS said, "the taking of *Constantinople* is near the resurrection."

* That is, MUHAMMED.

CHAP. III.---PART I.

IN EXPLANATION OF SIGNS OF THE
RESURRECTION.

Before the
resurrecti-
on, men will
be ignorant
and wicked,
and women
will a-
bound.

ANAS said, "I heard his majesty say, "verily, among the signs of the resurrection will be the taking away of knowledge from amongst men; and their being in great ignorance, and much adultery, and much drinking of liquor, and diminution of men, and there being many women; to such a degree, that there will be fifty women for one man, and he will work for a livelihood for the women." JABIR-BIN-SAMURAH said, "I heard his majesty say, "verily, liars will be created before the coming of the resurrection: then abstain from their wickedness." AB'UHURAIRAH said, "whilst his majesty was speaking, an *Áárábì* unexpectedly came, and asked, when the resurrection would be. His majesty said, "when men shall not attend to the orders of the law, and their duties to men; then look for the resurrection." The *Áárábì* said, "when will this be?" His majesty said, "when the affairs of religion and the world shall be resigned to the unworthy; then expect the resurrection." AB'UHURAIRAH. "A. G. S. "The resurrection will not

happen, till there shall be great wealth; to such a degree, that a man will bring out his money to give in alms, and will not find any body to accept of it. And the resurrection will not take place, until the buildings of *Medinah* shall reach to *Ahàb*.* JA'BIR. A. G. S. "There will be a *Khalifah*, in the latter part of time, who will give money without counting it; that is, will give away incalculable sums."† AB'UHURAIRAH. 'A. G. S. "It is near that the *Euphrates* will disclose a treasure of gold: that is, the water will dry up, and treasure come up from under it: therefore, he who shall be present must not take any thing." AB'UHURAIRAH. 'A. G. S. "The resurrection will not happen, until the *Euphrates* shall shew a mountain of gold, and people fight upon it; and ninety-nine of every hundred will be killed; and each of them will say, peradventure I shall be he that is to be redeemed." AB'UHURAIRAH. 'A. G. S. The earth will bring forth pieces of gold and silver, which will be like pillars; and he who shall have killed another for money, will come and say, "I killed for this;" and he who shall have withheld from his relations, will come and say, "for this I did cut the womb;" and a thief will come and say, "for this my hands were cut off;" that is, "this money is a thing, for which we practised all wickedness." Then they will leave it, and not take any thing from it." AB'UHURAIRAH. 'A. G. S. The world will not come to nought, till a man shall roll over a grave and say, "would to God I was in the place of the master of this grave," at a time when no religion shall remain with him, on account of contentions." AB'UHURAIRAH. 'A. G. S. "The resurrection will not come to pass till a fire shall come out of the land of *Hijaz*, which will shew the necks of the camels at *Basrah*." ANAS. 'A. G. S. "The first token of the resurrection is a fire, which will drive men from the east to the west."

A great mass of gold will be disclosed in the *Euphrates* before the resurrection.

* A village within a few miles of *Medinah*.

† Some say, the allusion to the *Khalifah* is to IM'AM MEHDI.

Part Second.

ANAS. A. G. S. "The resurrection will not be, until the parts of time pass away swiftly: and a year will be like a month, a month a week, a week a day, and a day an hour, and an hour like a flash of fire."

ABDULLAH-IBN-HAWA'LAH* said, "the Prophet sent me on a holy war, on foot, to get plunder; and I returned from the war, without any thing; and his majesty perceived the marks of hardships and fatigues in our faces; and got up, and repeated the *Khutbah*; and prayed for us, saying, "O LORD! do not resign their business to me, which I cannot do, and do not leave it to themselves, which they would be unable to do; and do not make them to stand in need of man, who would do his own business first, and theirs afterwards." After that, his majesty put his hand upon our heads, and said, "O ABDULLAH! when you see a *Khalifah* come down in the land of Syria, then know for a certainty that there will be earthquakes, contention and severe calamities; and the resurrection will then be closer to man than my hand now is to your head."

ABU HURAIRAH. A. G. S. "When the great shall take plunder, and not give to any one; and shall be unfaithful to their trust; and giving alms shall be as bad to them as making restitution; and when people shall learn knowledge, not for religion, but for the attainment of the world, and dignity; and a man shall obey his wife; and a man shall trouble his own mother, and a man shall keep close to his friend, and separate from his father; and words without meaning shall be spoken in the *Masjid*; and a tribe shall make their chief a man who is licentious; and when the lowest amongst them shall become chief; and when a man shall be res-

* One of the *Sah'abah*, who dwelt in Syria.

Various disorders which are to precede the resurrection.

pected through fear; and singing women shall be produced amongst men, and the instruments of song shall be created; and liquors drunk, and the people of a tribe shall slander those that went before them; then, after the production of all these things, expect a red wind, and an earthquake, and metamorphosing of man, and falling of stones from the regions; and expect the signs of the resurrection, which will follow each other, like a string of gems in threading." ^AABDULLAH BIN MA-SU'UD. ^{A. G. S.} "The world will not come to nought, till a man of the people of my house shall be master of *Arabia*, whose name will agree with mine." (And in one tradition it is thus, "his majesty said, "if only one day of the world remained, verily, God would lengthen it, in order to raise up a man descended from me, whose name would agree with mine, and his father's with my father's; and he will fill the land with equity and justice, like as it is filled with tyranny and oppression.") OMM-SALMAH said, "I heard his majesty say, "the MEHDI who will come will be of my race, of the family of *FATIMAH*." ^AABU-SA'ID. ^{A. G. S.} "The MEHDI will be descended from me, of open countenance and high nose: and he will fill the earth with equity and justice, like as it has been filled with tyranny and oppression. He will be king of the earth seven years." ^AABU-SA'ID. ^{A. G. S.} "A man will come, in the time of MEHDI, and will say, "O MEHDI, give me something." And MEHDI will give two handfulls into his garment, as much as he will be able to lift up." OMM-SALMAH. ^{A. G. S.} "Quarrelling and disputations will be created amongst men, when a king shall die, who will be in the latter part of time; and a man of the people of *Medinah* will come forth, claiming the frequently flying from *Medinah* towards *Mecca*: and men of the people of *Mecca* will come to him, and make him *Imam* by flattery; whilst he shall not be satisfied. Then men shall confess him."

to hear A
himself and
yvel illw
Janissar row
Janissar

A descen-
dant of MU-
HAMMED,
of the same
name, will
rule with
equity in
Arabia, be-
fore the re-
surrection,
to which he
will be en-
joyed under
the reign of
Mehdi.

* They have said, the allusion of this man is to MEHDI. ^AABD-UL-HAK.

A man of
the *Koraish*
will levy
war against
MEHDI.

A deceased
 grant of M
 H A M E N
 of the same
 name, will
 rule with
 equity in
 divided, be
 fore the
 suggestion

Felicity to
be enjoyed
under the
reign of
MEHDI.

Then the king of *Syria* will send an army to fight MEHDÌ; and it will be carried under the ground at *Bédàa*, between *Mecca* and *Medínah*. And when people see this, the *Abdâl** will come from *Syria*, and a multitude from the people of *Iràk*. After that, another man, of the *Koraish*, will be created, an enemy to MEHDÌ, whose uncles will be of the tribe of *Calb*; and this man also will send an army towards MEHDÌ, and will seek for auxiliaries from his uncles the *Beni Calb*; and MEHDÌ will govern men according to the *Sunnat* of the Prophet of God, and will give additional strength and firmness to religion, and will remain seven years; then will die, and *Muslemàns* will say prayers over him." AB'U-SA'ID-KHUD'HRÌ, 'A. G. S. "A contention will come to my sects, so that a man will not find a place to shelter himself from oppression; and God will send a man of my children, to govern; and by his means will fill the earth with equity and justice; as it is now with tyranny and oppression. And the inhabitants of the heaven and earth will be pleased with him; and there will be heavy rains in the time of MEHDÌ, and much cultivation, and men's lives will pass pleasantly; so that they will wish the dead alive, and MEHDÌ will live, in the earth, seven, eight, or nine years." ALÌ IBN-AB'U-TALIB. 'A. G. S. "A man will come out from *Transoxania*, whose name is HĀRITH HĀRR'ATH;† and before him another will come, whose name is MANS'UR, and HĀRITH will support the family of MUHAMMED, as the *Koraish* did; and it will be indispensable on every *Muslemàn* to assist him." AB'U-SA'ID-KHUD'HRÌ, 'A. G. S. "I swear by God, the resurrection will not come to pass, until scratching animals shall talk with man, and until a man's whip shall speak to him, and until the thongs of

* A particular religious order, limited to a certain number, stated to be seventy in all, forty in *Syria*, and thirty in other countries, which number was always kept up, by appointing another in the room of every one who died. Hence the name, from *Badal*, change, substitution.

† i. e. The husbandman.

a man's shoes shall talk to him, and until a man's thighs shall inform him of any thing new, done by his family and children, in his absence."

CHAP. III.
PART II.

Part Third.

ABUKUTÁDAH. 'A. G. S. "The signs of the resurrection, which will succeed each other, will be two hundred years after the appearance of *Islâm*." THAWB'AN. 'A. G. S. "When you see black ensigns coming from the side of *Khorásan*, then do you join them; because, verily, the *Khalifah* of God will be with them, whose name is MEHDÌ." AB'U-IS'H'AK* said, "ALÌ-IBN-AB'UT'ALIB said, when he looked at his elder son IM'AM-HASAN, "verily, this son of mine is a *Sayyad*, so called by his majesty; and it is near that a man will issue from his loins, who will be named by the name of the Prophet of God, and will resemble him in disposition, and will be incomparably handsome, and will fill the earth with equity and justice." JABIR-BIN-'ABDULLAH said, "locusts were not seen, one year of OMER's *Khalāfat*, the year in which he died; and he was sorrowful at the non-appearance of locusts, and sent a horse-man towards *Yemen*, and another towards *Irak*, and another towards *Syria*, asking people about locusts; saying, "has any one of you seen locusts?" And the man who had gone towards *Yemen* brought a handful of locusts to OMER, and when he saw them, he repeated *Allāho-Acber!* and said, "I heard his majesty say, "verily, God has created one thousand classes of animals, six hundred of them in sea, and four hundred on dry land; and verily, the first of them that will be destroyed will be locusts; and when that shall happen, all other animals will be destroyed in succession, like the stringing of pearls."

The troops of MEHDÌ will advance from *Khorásan*, with black ensigns.

MEHDÌ will be a descendant of HASAN, the son of ALÌ.

angia mT
determinis
lly dclur
edt aboonq
-dormer
no

All the classes of animals will be destroyed, one after another, beginning with locusts.

* One of the greater *Tábīn*, learned in the law, and of great authority in tradition; sur-named *Sabīl*; from one of his ancestors.

CHAP. IV.---PART I.

IN EXPLANATION OF THE GREATER SIGNS
OF THE RESURRECTION.

HUDHAIFAH said, "his majesty came to us, when we were conversing together, and said, "what are you mentioning?" They said, "the resurrection." His majesty said, "that will not take place till you shall see ten tokens; the first, smoke, which will fill the East and West, and remain forty days; the second, DAIJAL; the third, a beast, which will come out of the mountain of *Safah*; the fourth, the rising of the sun in the West; the fifth, the coming down of Jesus son of Mary; the sixth, the coming of Gog and Magog; the seventh, a sinking of the earth in the East; the eighth, another in the West; the ninth, another in the land of *Arabia*; the tenth, a fire, which will come out on the side of *Yemen*, which will drive man towards a land, in which will be a rising from the dead."

ABUHURAIRAH. 'A. G. S. "Hasten to good actions, before the arrival of these six things; one, a smoke; the second, DAIJAL; the third, the beast of the earth; the fourth, the rising of the sun in the west; the

Ten signs
enumerated,
which will
precede the
resurrecti-
on.

fifth, the day of resurrection; the sixth, death." ^AABDULLAH-BIN-^AAMER said, ' I heard his majesty say, " verily, the first sign of resurrection will be the rising of the sun in the west, and the coming out of the beast of the earth, on a man at breakfast time; then, whichever of these shall come first, will be followed by the other." ' ^AAB'UHURAIRAH. A. G. S. " There are three things, which when being created, the *Imàn* of no one person will be of use, who shall not have believed before; nor will repentance be of use, at this time; the first, the rising of the sun in the west; the second, *DAJJ'AL*; the third, the beast of the earth." ^AAB'UD'HAR GHAFARÌ. ' A. G. S. " When the sun rises, do you know, O ^AAB'UD'HAR! where he goes?" I said, " God and his messenger know best." His majesty said, " he goes to prostrate under God's imperial throne, and then asks permission to go to the east, which is given him, and he is ordered to go to the east and rise: and it is near, that the sun will prostrate, but it will not be approved, and he will ask leave to go, and rise in the east, but it will not be granted, and it will be said to him, " return to the place from whence you came, as you came from the west, so also return to it, and rise there;" and this is the meaning of God's word; " the sun hasteneth to his place of rest."* And he said, " his place of rest is under God's imperial throne." ^AIMR'AN-BIN-HUS'AIN said, ' I heard his majesty say, " there is no affair, since the creation of ADAM to the day of resurrection, more severe than the coming of *DAJJ'AL*. ' ^AABDULLAH. ' A. G. S. " Verily, God is not hidden from you; I mean, you have known him, by his attributes, and have believed in him; verily, God is not blind of an eye; and verily, *DAJJ'AL*'s right eye is blind; and it is like the seed of the grape, raised like a bump." ANAS. ' A. G. S. " There is no Prophet, but verily frightened his sects by that one eyed lying *DAJJ'AL*. Beware, verily, he is blind of an eye, but your

When the sun shall rise in the west, *DAJJ'AL* appear, and the beast of the earth come forth, repentance will be too late.

The coming of *DAJJ'AL* will be a time of an unprecedented calamity!

* Koràn. Ch. 36. v. 37. SALE Vol. 2. p. 304.

BOOK XXIII.

Description
of DAIJ'AL
and of his
impostures.

the repetition
of the chapter
of the Cave
will be a
protection
against
DAIJ'AL.

cherisher is not; and the word infidelity is written between his eyes." AB'UHURAIRAH. 'A. G. S. "Shall I not inform you a little about DAIJ'AL, which no Prophet ever acquainted his sects of? Verily, one of DAIJ'AL's eyes is blind; and verily, he will bring along with him the resemblances of paradise and hell; and that which he shall say is paradise, will in fact be hell-fire: and that which he shall say is hell, in fact is paradise. And verily, I alarm you about DAIJ'AL, like as NOAH did his tribe." HUD'HAIFAH. 'A. G. S. "Verily, DAIJ'AL will come forth, with water and fire; and that which people shall see as water is fire, which burns; and what will be seen as fire is water, cold and sweet. Therefore, whoever of you shall know DAIJ'AL, let him fall into his fire, not into his water; because it is sweet and cool water." HUD'HAIFAH. 'A. G. S. The eye of DAIJ'AL has a defect; and his hair is all hanging about: with him is his paradise and fire; then his fire is paradise, and his paradise fire." NAWW'AS-BIN-SAM'AN said, "his majesty mentioned DAIJ'AL, and said, "if it should be admitted, that I were amongst you, and DAIJ'AL come forth, I would repel his evil designs from you; and if he come out, and I am not with you, then every man will repel him from himself, by lawful proofs; and God is the watch, to repel the wickedness of DAIJ'AL from every *Muslemàn*. Verily, DAIJ'AL is a young man, with a great deal of hair, and his eye is without brightness; you may say he is like ^AABDUL-^AZZ'A-BIN-KATAN:* therefore, he who shall know him must repeat the first part of the chapter entitled the *Cave*;† and verily, these revelations will be a means of repelling the wickedness of DAIJ'AL from you; verily, he will come out from the middle of a road, between *Syria* and *Iràk*, and will mislead on the right and left. Then O servants of God! be firm." We said, "O messenger

* Commentators differ about this person; some say he was one of the idolatrous kings of *Arabia*, of the tribe *Khuzàáh*; others that he was a *Jew*. ABD-UL-HAK.

† *Koràn*. Ch. 18.

of God! how long will he tarry in the earth?" He said forty days; one day equal to a year in length; and another day equal to a month; and another day like a week; and the remainder of his days will be like your days." We said, "O messenger of God! then will the prayers of one day be sufficient for us, in that day which will be equal to a year?" He said, "no, apportion a part of it, equal to one of your days, and say your five prayers in it; and so in that day of a month, and that of a week." We said, "O messenger of God! what is the nature of his moving swift in the earth?" He said, "like rain followed by wind; and DAJJ'AL will come to a tribe, and call them to him, and they will believe in him; and DAJJ'AL will order the sky, and rain will fall; and he will order the earth, and it will produce verdure; and, in the evening, their cattle will come to them, with higher humps upon their backs than they went out with in the morning; and their udders will be large, and their flanks will be full. After that, DAJJ'AL will go to another tribe, and call them; and they will refuse, and not believe in him; and he will withhold rain from their verdure, and cultivation; and they will suffer a famine, and possess nothing. And DAJJ'AL will pass by a place in ruins, and will say, bring forth your treasures; and its treasures will follow him like bees. After that, DAJJ'AL will call a youth, and will kill him with a sword, and cut him in two; and his two parts will be distant from each other, an arrow's range; then he will bring the youth to life, and call him; and the youth will look at DAJJ'AL laughing. And whilst DAJJ'AL will be about this, all on a sudden, God will send JESUS son of MARY; and he will come down near a white tower, on the east of *Damascus*; clothed in clothes coloured with red flowers, resting the palms of his hands upon the wings of two angels; with the perspiration dropping from his face, when holding his head down; and when raising it up, grains falling from it like pearls;

CHAP. IV.
PART I.

The length
of DAJ-
J'AL's stay
on earth de-
fined.

DAJJ'AL
will bestow
great abun-
dance on
those who
believe in
him;

and will af-
flict those
who reject
him with
famine.

He will kill
a young
man, and
raise him
from the
dead.

Then JESUS
will de-
scend,

BOOK XXIII.

and slay
DAJJ'AL.Incursion of
GOG & MA-
GOG.Their im-
piety.Their des-
truction, by
insects.

and every infidel will die, who shall be breathed upon by the *Messiah*; and the breath of JESUS will reach as far as eye can see; and JESUS will seek for DAJJ'AL, till he finds him at the door of a village, called *Ludd*,* and will kill him. Then a tribe will come to JESUS, whom God shall have preserved from the evils of DAJJ'AL; and he will comfort them, and will inform them of the degrees of eminence they will meet with in paradise. And during this time, all on a sudden, God will send a voice to JESUS, at *Mecca*, saying, "verily, I brought out servants, with whom it is in the power of no one to fight; then take them to the mountain of *Túr*.† And God will send GOG and MAGOG: and they will pass swiftly over every land, high or low; and those who shall come before them will pass over the lake of *Tiberias*, and will drink all the water in it; and a body that shall come after them, will pass over the lake *Tiberias*, and will say, "verily, there was formerly water in this lake." Then GOG and MAGOG will walk on, till they arrive at *Jabal-Khamar*,‡ near *Jerusalem*; and they will say, "verily, we have killed those that were in the earth; then let us go and kill those in the heavens." And they will throw their arrows towards the sky; and God will return them upon them, coloured with blood. And JESUS and his friends will be forbidden descending from *Túr*, till the head of one bullock will be better to them than a hundred *Dinàrs* is to you this day. And JESUS and his friends will pray for the destruction of GOG and MAGOG; and God will send insects into their necks, and they will die at once. Then JESUS and his companions will come down upon the earth; and they will not find a span of ground that is not filled with their fat and stink; and God will send birds, with necks like *Bukhti*§

* A village in *Palestine*.† Mount *Sinai*.‡ Name of a hill. *Khamar* signifies, thick trees, or any thing which conceals another from sight; because the hill in question is covered with trees.§ A kind of camel of *Khorásán*.

camels; and they will carry away the dead carcasses, and throw them where God pleases.' (And in one tradition it is, that they will cast them into *Nahbal*.) 'And the *Muslemàns* will burn fires, of the bows, arrows and quivers of Gog and MAGOG, for seven years. After that, God will send rains, over towns and forests, and the earth will be washed, like as if swept. After that, it will be said to the earth, "bring your fruit:" and, in those days, from ten to forty people will eat of one pomegranate, and will shelter themselves under its rind; and in those days, there will be abundance of milk in the teats of camels and goats; so that the milk of one camel will fill a company of men; and the milk of a cow will fill a tribe, and the milk of a goat will be sufficient for several people. And whilst this is doing, God will send an odorous gale, which will take them under its arm, and will take the soul of every *Momin*; and the bad people will remain, who bred enmity in the earth, like asses fighting together; and on these people the resurrection will come to pass." AB'U-SA'ID-KHUDHRÌ. 'A. G. S. "DAJJ'AL will come forth; and a *Muslemàn* will attempt to go towards him; and a party will get before him, who are placed to guard the boundaries; and they will say to him, "where are you going?" He will say, "I intend to go to him who is come forth." And they will say, "do not you believe in our God?" And he will say, "there is nothing concealed of the attributes of our cherisher; and DAJJ'AL is not of that description." And the people will say, "kill this man, who believeth not in God." And some of them will say, "has not your cherisher forbidden your killing any one without orders?" Then they will take the man to DAJJ'AL; and when the *Muslemàns* see him, they will say, "O man! beware, verily, this is DAJJ'AL, whom the Prophet of God mentioned, and described." Then DAJJ'AL will order the man to be put to sleep upon his neck; and it will be done; and his hands and head will be tied,

The fruits of the earth will attain an extraordinary size and excellence.

BOOK XXIII,

and his back and belly will be beaten to a mumuy. And the man will say, "you are DAJJ'AL, the liar." Then DAJJ'AL will order him to be cut in two. After that, DAJJ'AL will say to him, "get up;" and he will rise up alive. After that, DAJJ'AL will say to him, "do you believe in me?" He will say, "this killing of me, and bringing me to life is only an additional certainty to me of your lying." Then DAJJ'AL will lay hold of him, to kill him; but his sword will have no effect upon him; and DAJJ'AL will take hold of both his hands and feet, and throw him into the fire.' The Prophet says, 'then people will imagine that DAJJ'AL has thrown him into fire, when he is thrown into paradise, then this person will be the greatest martyr near God.' OMM-SHARIC. 'A. G. S. "Verily, people will run from DAJJ'AL to the hills." I said, "O messenger of God! then where will the *Arabs* be in those days, whose business is to fight in the road of God?" He said, "the *Arabs* will be few in those days."

DAJJ'AL
will not ob-
tain en-
trance into
Medinah.

ANAS. 'A. G. S. "A tribe of *Jews* of *Isfahàn* will obey DAJJ'AL, seventy thousand of them, with tiaras upon their heads." AB'U-SA'ID. 'A. G. S. DAJJ'AL will come, but he will not be able to come into the streets of *Medinah*, but he will come down upon salt petre ground, near *Medinah*: and a man, the best of men, will go out towards him, and will say, "I bear witness that you are DAJJ'AL, whom the Prophet informed me about." And DAJJ'AL will say to the people, "tell me, if I kill this man and bring him to life, whether you will doubt my being God?" And the people will say, "we will not doubt." Then DAJJ'AL will kill the man, and bring him to life: and that man, who is the best of men, will say, "the killing and bringing to life, which I have seen you do, has convinced me the more of your falsehood." Then DAJJ'AL will wish to kill him again; but will not have it in his power.' AB'U-HURAIRAH. 'A. G. S. "DAJJ'AL will come from the east, attempting to

enter *Medinah*, and will come down near the mountain of *Ohud*, three *Cós* from *Medinah*. After that, angels will turn his face towards *Syria*, and he will be destroyed there." AB'U-BACRAH. 'A. G. S. "The inhabitants of *Medinah* will not fear *DAJJ'AL*; and when he comes, *Medinah* will have seven gates, with two angels at each, to guard it." FATIMAH-BINT-KAIS said, 'I heard his majesty's crier call to prayer; in these words, "prayers assemble people together." Then I went towards the *Masjid*, and said prayers with the Prophet; and, when he had finished, he sat upon the pulpit, laughing, and said, "sit where you are." After that, he said, "do you know why I brought you together?" They said, "God and his messenger know best." His majesty said, 'I swear by God, I did not collect you for any object of desire or of fear; but for this, there was TAMIM-UL-DA'RÌ, a *Christian*, who became a *Muslemàn*, and informed me of a thing which agreed with what I told you of *DAJJ'AL*. TAMIM-UL-DA'RÌ said, "I was in a ship, with thirty men of *Lakhm* and *Jud'hàm*,* and the waves sported with us a month: and the ship came near an island, at sunset; and we got into the small boat, and went into the island; and we saw a beast, with much hair and coarse, so that we could not tell his head from his tail: and we said, "what are you?" He said, "I am a spy, and carry intelligence to *DAJJ'AL*; go towards the man who is in this church, for he is verily glad to hear of you." TAMIM-UL-DA'RÌ said, 'when the beast spoke, and mentioned a man to us, we were afraid, that it was the devil in man's clothes; and we went quickly towards the church, and entered it; and behold we saw a large man, of frightful appearance, the like of whom had never been seen before; and he was in a severe prison, with his hands tied up to his neck, and had irons from his knees to his heels; we said, "alas upon thee! who art

CHAP. IV.
PART I.

The destruction of
DAJJ'AL
will take
place in
Syria.

TAMIM-UL-
DA'RÌ re-
lates his
having seen
DAJJ'AL.

* Names of two tribes or families of the genuine *Arabs*, descended from AMER the son of SAB'A. See POCOCKE p. 44. and SALE's genealogical table.

thou?" He said, "I will tell you the circumstances about myself, and do you tell me who are you?" We said, "we are men from *Arabia*, we were on ship board, and the waves of the sea sported with us a month, and we reached this island, and a hairy beast came to us, and said, "I am a spy; go away to that person who is in the church: then we hastened away to you." Then the person said, "inform me about the date trees of *Baisàn*,* do they bear fruit or not?" We said "yes they do." He said "beware, verily, it is near that they will not bear fruit." He said "tell me about the lake *Tiberias*, is there water in it or not?" We said, "there is a great deal." He said, "it is near that it's water will go away, and it will become dry." He said "tell me, about the fountain of *Zaghar*,† has it water?" and do the inhabitants of the town water their cultivation with it?" We said, "it has a great deal of water, and the people of the town water their crops with it." He said "inform me about the Prophet of *Arabia*." We said, "he has left *Mecca*, and is gone to *Medinah*." He said, "did the *Arabians* war with him?" We said, "yes, they did." He said, "how did he act towards them?" We said, "verily, the Prophet overcame those within his reach, and they followed and obeyed him." He said, "beware, obeying him is better for *Arabia*; and verily I will tell you about my own condition. Verily I am *MESSIAH DAJJ'AL*; and verily, it is at hand that I shall be permitted to go out; and I shall go out, and stalk over the earth, and will alight at every village in forty nights, except *Mecca*, and *Medinah*, where I have been forbidden to enter: whenever I shall attempt to go to either of them, an angel will come before me, with a sword hanging to his hand, with which he will prevent my going in: and verily, there are angels on every road of the pure *Medinah*, guarding it." His majesty said, striking

* There are two places of this name; that here alluded to is in *Hijaz*, and the other, which is more generally known, is in *Syria*. *ABD-UL-HAK*.

† A city in *Syria*.

his staff upon the pulpit, 'this is *Medinah* the pure, this is *Medinah* the pure, this is *Medinah* the pure: beware, did I inform you of this?' They said, "yes, you did." The Prophet said, "take heed, *DAJJ'AL* is neither in a river of *Syria* nor of *Yemen*; but he will come out from the east." ^AABDULLAH-BIN-^AOMER. 'A. G. S. I this night saw myself near the *Cabah*, and I saw a man of the colour of wheat, the best of that colour; and he had hair reaching near to his shoulders, better than others, which verily, he had combed, and water was dropping from it, and he was leaning upon the shoulders of two men, encompassing the *Cabah*; and I asked, "who is this?" They said, "the *MESSIAH* son of *MARY*." Then I passed by a man, with much hair, and blind; you might say that his eyes were like the seeds of grapes, and he resembled ^AABDUL-^AAZZ'A, was resting upon the shoulders of two men, encompassing the *Cabah*; and I asked, "who is this man?" They said, "*DAJJ'AL*."

The Prophet, in a vision, sees the *MESSIAH* and *DAJJ'AL*.

DAJJ'AL
will come
from the
west.

Part Second.

^FATIMAH-BINT-KAIS said, ^TTAMIM-UL-^DAR' said, 'all on a sudden, I saw a woman with long hair, and asked, "who are you?" She said, "I am a spy, and give intelligence to *DAJJ'AL*; go away towards that castle." And I went, and saw a man, with long hair, confined in chains, in perturbation; and I said, "who are you?" He said, "I am *DAJJ'AL*." ^UUBA'DAH-BIN-^SAMIT. 'A. G. S. "Verily, I have informed you of *DAJJ'AL*, and I am afraid that peradventure you will not know him; verily, he is of low stature, although bulky: and has splay feet, and is blind, with his flesh even on one side of his face, without the mark of an eye, and his other eye is neither full nor sunk into his head. Then, if

The Prophet describes *DAJJ'AL*.

DAJJ'AL
will come
from *Kho-
rásán*.

you should have a doubt about DAJJ'AL, know that verily your cherisher is not blind." AB'U-UBAIDAH said, I heard his majesty say, "there was not any Prophet but frightened his sects about DAJJ'AL, after NOAH's frightening his tribe; and verily I alarm you of him." Then his majesty described DAJJ'AL to us, and said, "perhaps it is near, that those who have heard my words will know him; be firm in your faith." The companions said, "what will be the condition of our hearts, on the day we shall know him?" He said, "like as they are this day." AMER-IBN-HURAITH relates from AB'U-BACR-SIDDIK, who said, 'his majesty informed me that DAJJ'AL will come out from a land in the East, called *Khorásán*; and tribes will obey him, with faces like shields of double leather.' IMR'AN-BIN-HUS'AIN. 'A. G. S. "He who shall hear the news of DAJJ'AL, let him keep far from him: I swear by God, a man will come near DAJJ'AL, who will be supposed a *Momin*, and will follow and obey him, caused by things which he shall have sent to him, throwing him into doubts, such as magick, and bringing the dead to life." ASM'AA-BINT-YEZID. 'A. G. S. "DAJJ'AL will tarry forty years in the earth; one year the space of a month, one month the space of a week, and one week like a day, and a day like the burning of a branch of dry date." AB'U-SA'ID-KHUD'HRI. 'A. G. S. "Seventy thousand of my sects will obey DAJJ'AL, with tiaras upon their heads,* and the *Jews* of *Isfah'án* will follow DAJJ'AL." ASM'AA-BINT-YEZID said, 'his majesty was in my house, and mentioned DAJJ'AL, and said, "there will be three years before the coming of DAJJ'AL, the first year of which will be the sky withholding one third of it's rain, and the earth one third of her productions; the second, is a year that the sky will withhold two thirds of its rain, and the earth two thirds of her productions; and the third is a year when the sky will withhold all its rain, and the earth all her productions,

* The allusion here is to pretending sects. ABD-UL-HAK,

and every animal in the earth will die; and verily, this is the severest *Fitnah* of DAJJ'AL. DAJJ'AL will come near an *A'arabi*, and say, "tell me, if I bring your camels to life, will you believe that I am your God?" And the *A'arabi* will say, "I will know that you are." Then DAJJ'AL will produce camels, resembling the *A'arabi*'s, the best in teats and size of humps. And he will come to an *A'arabi*, whose father and brother shall have died, and will say, "tell me, if I bring your father and brother to life, whether you will believe me to be your God." And the *A'arabi* will say, "yes." Then devils will be produced, resembling his father and brother." After all this, the Prophet went out of the house, on some occasion, and returned, whilst the companions were melancholy, from hearing the accounts of DAJJ'AL. And he took hold of both sides of the door, and said, "what is your condition, O AS-MA'A?" I said, "O messenger of God! verily, your mentioning DAJJ'AL has brought out our hearts." His majesty said, "if DAJJ'AL comes out, while I live, I shall be able to repel his evil designs; but if I shall not be living, God will guard every *Muslemàn*." Then we said, "O Messenger of God! we make *dough*, but get hungry from its slowness in baking; and what will be the condition of those *Muslemàns* in the time of DAJJ'AL, who will not meet with any thing to eat?" His majesty said, "their regimen, in those days, will be repeating God's name, which is the regimen of the angels."

CHAP. IV.
PART II.

DAJJ'AL
will deceive
many, by
magical il-
lusions,
which will
pass for mi-
racles.

Part Third.

MUGHAI RAH-BIN-SHĪBAH said, "none ever asked his majesty more about DAJJ'AL than I did. He said, "verily, DAJJ'AL will not do you any harm." I said, "verily, they say there is a mountain of bread,

DAJJ'AL
will ride a
white ass, of
enormous
size.

and a river of water, along with DAIJJ'AL." His majesty said, "DAJJ'AL is too insignificant, near God, to have such matters created for him, in fact; and what shall be shewn from his hands is magick." AB'UHURAI-RAH. "A. G. S. "DAJJ'AL will come forth upon a white ass; the space between the ears of which is seventy feet." Will produce camels, resembling of humps. And he will come to an enemy, whose father and brother shall have died, and will say, "Tell me if I bring your father and brother to life, whether you will believe me to be your God." And the knight will say, "Yes." Then devils will be produced, resembling his father and brother. After all this, the Prophet went out of the house, on some occasion, and returned, whilst the companions were metacoholy, from hearing the account of DAIJJ'AL. And he took hold of both sides of the door, and said, "What is your condition, O As-ma'i?" I said, "O messenger of God! verily your mentioning DAIJJ'AL has brought out our hearts." His majesty said, "If DAIJJ'AL comes out, while I live, I shall be able to repel his evil designs; but if I shall not be living, God will guard every Musلمان." Then we said, "O Messenger of God! we make dough, but get hungry from its slowness in baking; and what will be the condition of these Musلمان in the time of DAIJJ'AL, who will not meet with any thing to eat?" His majesty said, "Their regimen, in those days, will be repeating God's name, which is the regimen of the angels."

Part Fifth.

MUGHAIRAH-BIN-SHIBAH said, "none ever asked his majesty more about DAIJJ'AL than I did. He said, "verily, DAIJJ'AL will not do you any harm." I said, "verily, they say there is a mountain of bread,

CHAP. V.---PART I.

AN ACCOUNT OF IBN ŠAYY'AD.*

ABDULLAH-BIN-ÔMER said, "his majesty went to IBN-ŠAYY'AD, accompanied by a party of his companions; and found him playing with boys, in Benî MUGHALAH's house; and at this time, he had nearly reached puberty; and IBN-ŠAYY'AD had no intimation of the coming of his majesty and the companions, till his majesty struck him upon the back, and said, "do you bear witness that I am the Prophet of God?" Then IBN-ŠAYY'AD looked at his majesty, and said, "I bear witness that you are the Prophet of the illiterate." After that he said to his majesty, "do you bear witness that I am the Prophet of God?" Then his majesty pressed him with both his hands, and said, "I believe in God and his Prophets;" and then said to IBN-ŠAYY'AD, "what do you look at?" He said, "sometimes a person comes to me telling the truth; and sometimes another person telling lies; like as magicians, to whom devils bring truth and falsehood." His highness said, "the devil comes to you, and brings you news, false and true." After that, his majesty said, "verily, I have concealed a revelation from you," (which was the one in which is mention of the smoke); and IBN-ŠAYY'AD said, "is it the one with the smoke?"

* Some say his name was ABDULLAH, a Jew of Medinah. ABD-UL-HAK.

The Prophet's conversation with IBN-ŠAYY'AD, a young magician.

BOOK XXIII.

The Prophet was doubtful whether IBN-S'AYY'AD was DAJJ'AL or not.

Then his majesty said, "begone! you cannot surpass your own degree; you are a magician, why do you pretend to prophesy?" ÔMER said, "O messenger of God! do you permit me to strike off IBN-S'AYY'AD's head?" He said, "if IBN-S'AYY'AD be DAJJ'AL, you will not be able to kill him; because JESUS will be his killer; and if he is not DAJJ'AL there can be no good in your killing him; because he is a *Mûâhid*." After this, his majesty and UBAI-BIN-CAB-ANS'ARÎ went towards some date trees belonging to IBN-S'AYY'AD; and his majesty hid himself behind the branches, to listen to what he would say; before IBN-S'AYY'AD discovered him; and at this time IBN-S'AYY'AD was lying upon his bed, with a sheet over his face, talking to himself; and his mother saw the Prophet standing behind the branches of the trees, and said to her son, MUH'AMMED is standing." At this he became silent; and his majesty said, "had not his mother informed him, he would have said something to have discovered what he is." Then his majesty repeated the *Khutbah*, and praised God, by that which is worthy of him; and then mentioned DAJJ'AL and said, "verily, I fear for you from DAJJ'AL; there is no Prophet but alarmed his sects about him; verily, NOAH frightened his tribe about DAJJ'AL, but I will tell you a thing in the matter of DAJJ'AL, which no one Prophet ever told his sects; know, that he is blind, and that verily God is not blind." AB'U-SA'ÏD-KHUD'HRÎ said, "IBN-S'AYY'AD met his majesty, AB'U-BACR and ÔMER, in one of the roads of *Medinah*; and the messenger of God said, "do you bear witness that I am the Prophet of God?" And IBN-S'AYY'AD said, "do you bear witness that I am the Prophet of God?" His majesty said, "I believe in God, his angels, his books, and his Prophets: what are you looking at?" He said, "I am looking at a throne upon the water." His majesty said, "you are looking at the devil's throne upon the water." And his majesty said, "what else are you looking at?" He said, "I am looking at two men, tellers of

truth, who bring true intellegence, and one a liar, who brings false news." Then his majesty said, " they are devils, that bring news to to him; then let us leave him." ABU-SA'ID-KHUDHRI said, ' IBN-SAYY'AD asked his majesty about the earth of paradise. And he said, " the earth of paradise is in whiteness like flour twice sifted; and in smell like pure musk." ABU-SA'ID-KHUDHRI said, ' I accompanied IBN-SAYY'AD from *Medidah* to *Mecca*; and he said to me, " what trouble I have experienced from people's supposing me DAJJ'AL! have you not heard, O IBN-SA'ID, the Prophet of God say, verily, DAJJ'AL will have no children; and I have; and verily, his majesty has said, DAJJ'AL is an infidel, and I am a *Muslemàn*; and his majesty said, DAJJ'AL will neither enter *Medinah* nor *Mecca*; and verily, I am going from *Medinah* and intend going to *Mecca*." After that, IBN-SAYY'AD said, in the latter part of his speech, " beware, I swear by God, I know the place of DAJJ'AL's birth, and where he stays; and I know his father and mother." ABU-SA'ID says, ' then this made me doubtful; and I said, " may the remainder of your days be lost to you." A person present said to IBN-SAYY'AD, " would you like to be DAJJ'AL?" He said, " if I possessed what DAJJ'AL is described to have, such as the power of leading astray, I should not dislike it." IBN-OMER said, ' I met IBN-SAYY'AD when he had swollen eyes, and I said, " how long has this been?" He said, " I do not know." I said, " do not you know, now that your eyes are in your head?" He said, " if God pleased, he could create eyes in your limbs; and they would not know any thing about it: in this manner also, man is so employed as to be insensible to pains." Then IBN-SAYY'AD made a noise from his nose, louder than the braying of an ass.' MUHAMMED IBN-MUNCADIR said, ' I heard JA'BIR-BIN-ABDULLAH-ANSA'RÌ, swear by God, in my presence, that IBN-SAYY'AD was DAJJ'AL. I said, " you swear by God; and from whence do you know him for certainty to be DAJJ'AL?"

Description
of the earth
of paradise.Description
of the
infancy.

He said, "I heard ÔMER swear to the Prophet that he was so; and his majesty did not deny it."

Part Second.

NÂFI said, 'IBN-ÔMER would say, "by God! I have no doubt but IBN-SAYYAD IS DAJJAL." ABU-BACRAH. 'A. G. S. "DAJJAL's father and mother will not have a child for thirty years; after which, they will have one, blind of an eye, with large teeth, and of no benefit to them: his eyes will sleep, but his heart will not." After that, his majesty described DAJJAL's father and mother; and said, "his father is tall and thin, and his nose like the beak of a fowl; and his mother is a woman, broad and fat, with long arms." ABU-BACRAH says, 'then I heard a child was born, in a Jew's house at Medinah; and I and ZUBAIR went into the house of the child's father and mother; and behold they were such as described by the Prophet. And we said, "have you a child?" They said, "we had not a child for thirty years; after which one was born blind, and with long teeth, of little benefit to us, his eyes sleep, but his heart does not." ABU-BACRAH says, 'then we left them; and behold, we saw IBN-SAYYAD lying upon the ground, with a sheet over his face, and talking to himself; then he uncovered his face, and said, "what did you say?" We said, "did you hear what we said?" He said, "yes, I did; because my eyes sleep, but my heart does not." JABIR said, 'verily, a woman of Medinah was brought to bed, of a boy, blind of an eye, with long teeth; and the Prophet was alarmed, lest he should be DAJJAL; and went to see him, in order to ascertain every thing about him: and his majesty found him under a sheet, talking to himself;

Description
of IBN-SAYYAD
in his
infancy.

and his mother told him that the Prophet was come: and he came out from the sheet; and the Prophet said, "what has that woman done? may God kill her, if she had not told him of my coming, he would have said something discovering himself." Then ÔMER-IBN-AL-KHATT'AB said, "allow me to kill him, O messenger of God!" His majesty said, "if this be DAIJ'AL, JESUS the son of MARY will be his killer; and if he is not DAIJ'AL, it would not be worthy of you to kill a *Mûâhid*." JA'BIR says, 'then the Prophet was always afraid of his being DAIJ'AL.'

Abû Hurairah, a. d. s. "I swear by God, it is near, when Jesus son of Mary will descend from the heavens, on your religion, a just king; and he will break the cross, and will kill swine, and will take a poll-tax from *Mûâhid*; and there will be great wealth in his time, so much that no body will accept of it; and in that time, one position in prayer will be better than the world and every thing in it." Abû Hurairah said, 'If ye doubt about this coming to pass, then read this revelation, "and there shall not be one of those who have received the scriptures, who shall not believe in him (Jesus) before his death." that is, will believe in him, after his coming down, in the latter part of the world.' Abû Hurairah, a. d. s. "I swear by God, Jesus son of Mary will come down, a just king; he will kill the swine, and break the cross, and will take a poll-tax from *Mûâhid*; and camels will not be rode in his time, on account of the immensity of wealth, and man's being in want of nothing; and verily, enmity, hatred and malice will go from man; and verily, Jesus will call people to money, and no body will

Jesus will
come down
with
justice; and
there will be
great abun-
dant in his
time.

CHAP. VI.---PART I.

IN EXPLANATION OF THE COMING
DOWN OF JESUS.

ABUHURAIRAH. 'A. G. S. "I swear by God, it is near, when JESUS son of MARY will descend from the heavens, on your religion, a just king; and he will break the cross, and will kill swine, and will take a poll-tax from *Múáhids*; and there will be great wealth in his time, so much that no body will accept of it; and in that time, one prostration in prayer will be better than the world and every thing in it." ABUHURAIRAH said, 'If ye doubt about this coming to pass, then read this revelation, "and there shall not be one of those who have received the scriptures, who shall not believe in him (JESUS) before his death."* that is, will believe in him, after his coming down, in the latter part of the world." ABUHURAIRAH. 'A. G. S. "I swear by God, JESUS son of MARY will come down, a just king; he will kill the swine, and break the cross, and will take a poll-tax from *Múáhids*; and camels will not be rode in his time, on account of the immensity of wealth, and man's being in want of nothing; and verily, enmity, hatred and malice will go from man: and verily, JESUS will call people to money, and no body will

JESUS will
reign with
justice; and
there will be
great abun-
dant in his
time.

* Kor. Ch. 4. v. 158. SALE Vol. I. p. 124.

take it." JA'BIR. ' A. G. S. A class of my sect, will always fight for the true religion, and will be victorious, unto the resurrection. Then Jesus son of MARY will come down; and the prince of my sects will say to him, " come in front, and say prayers for us." And he will say to him, " I shall not act as *Imàm*, because some of you are princes over others." And Jesus will say this from respect to my sects.'

CHAP. VI.
PART I.

JESUS will
treat the
Muslemans
with great
respect.

This Chapter has no second part.

Part Third.

ABDULLAH-BIN-ÂMER. ' A. G. S. " Jesus will come down to the earth, and will marry and have children, and will stay on the earth forty five years, and then die, and be buried in my place of burial; and I and Jesus shall rise up from one place, between ABU-BACR and ÔMER."

SHABAH relates from KUTADBAH, and he from ANAS, that his majesty said, " I have been sent, and the resurrection will follow me, like this," putting his fore and middle fingers together. JA'BIR said, " I heard his majesty say, a month before his decease, " you ask me when the resurrection will be; and its fixed time is only known to God. By God I all those now present will be dead in the space of a hundred years." * AA YESHAH said, " A'ABAH came to the Prophet, and asked him about the time of the resurrection; and his majesty would look at the youngest of them, and say, " if this youth lives, he will not reach age, when your resurrection will come to pass."

The time of
the resur-
rection is
known only
to God.

* This is the medium resurrection, and the little resurrection is applicable to the dead of every one. AA YESHAH.

CHAP. VII.---PART I.

IN EXPLANATION OF THE APPROACH OF THE LAST HOUR, AND THE RE- SURRECTION TO ALL THAT DIE, TO WHOM IS APPLICABLE THE LESSER RESURRECTION.

SHĀBAH relates from KUTĀDAH, and he from ANAS, that ' his majesty said, " I have been sent, and the resurrection will follow me, like this," putting his fore and middle fingers together.' JA'BIR said, ' I heard his majesty say, a month before his decease, " you ask me when the resurrection will be; and its fixed time is only known to God. By God! all those now present will be dead in the space of a hundred years."* ĀĀ'YESHAH said, ' Āārābīs came to the Prophet, and asked him about the time of the resurrection; and his majesty would look at the youngest of them, and say, " if this youth lives, he will not reach age, when your resurrection will come to pass."

The time of the resurrection is known only to God.

* This is the medium resurrection; and the little resurrection is applicable to the death of every one. ABD-UL-HAK.

Part Second.

MUSTAWRID-BIN-SHEDDÀD. ' A. S. G. " I have been sent, in the beginning of the signs of the resurrection; and I am before it, like my middle finger to my first."

Part Third.

ANAS. ' A. G. S. " The condition of this world's arriving at night, is like a garment torn from top to bottom, hanging by one thread, nearly breaking."

CHAP. VIII.---PART I.

IN EXPLANATION OF THE RESURREC-
TION'S NOT COMING TO PASS
EXCEPT ON BAD MEN.*

Before the resurrection, every remnant of piety will disappear from the earth; & idolatry will prevail.

ANAS. ' A. G. S. " The resurrection will not be on foot, so long as God, God, shall be said in the earth." ^AABDULLAH-IBN-MASUUD. ' A. G. S. " The resurrection will not come to pass except on the wicked." ABU'HURAIRAH. ' A. G. S. " The resurrection will not take place, till the buttocks of the women of the tribe of *Daws* † shall wag around DHU'L-KHALASAH." ‡ ^AAA'YESHAH said, ' I heard the messenger of God say, " day and night will not cease, until LA'T and ^AUZZ'A,§ shall be worshipped." Then I said, ' O messenger of God! verily when this revelation was sent down, " It is he who hath sent his apostle, with the direction

* That is, it will not take place so long as there be good men in the world. ABD-UL-HAK.

† A tribe in Yemen.

‡ An idol temple, which was also called *Cabah-yemaniyah*. The idol in it, named KHALASAH, was worshipped by the tribes of *Daws*, *Jutham* and *Bahilah*. The Prophet sent JARIR-BIN-ABDULLAH BAH'LI to destroy it. His meaning in this tradition is, that those tribes will, in the latter times, become apostates and idolaters, and men will go in procession round that temple.

§ Two well known idols.

and true religion, that he may cause it to appear superior to every other religion; although the idolaters be averse thereto;”* I did suppose, that all religions would be vain and void; and you say that LA'T and UZZ'A will be worshipped in the latter part of time. His majesty said, “there will be idolatry in the latter part of time, so long as God wills; after that, he will send an odoriferous gale; when not one will remain, who has so much as a grain of mustard seed of *Imàn* in his heart; and those will remain, who have no good in them, and will return to the religion of their fathers, I mean idolatry.”

ABDULLAH-BIN-AMER. ‘A. G. S. “DAJJ'AL will come out, and tarry forty.” ABDULLAH says, ‘now I do not know whether his majesty said forty years, months, or days; “then God will send JESUS son of MARY, in resemblance to URWAH-BIN-MASU'UD; and JESUS will seek out DAJJ'AL and kill him. And JESUS will stay seven years after killing him: and at that time there will be no enmity between any two persons; and God will send a cold wind, from the side of Syria, which will take every one away, who has an atom of *Imàn* in his heart; so that if any one of you shall be within a mountain, it verily will go into him, and take his soul; and none will remain but the wicked; like swift flying birds, in wickedness; and, in shedding blood, and oppression, like tearing animals: and these men will not know the lawful, or forbid the unlawful. Then the devil will come to them, in the shape of a man, and say, “are you not ashamed of your licentious, wicked, oppressive acts?” And they will say, “what do you say? what shall we do?” Then the devil will tell them to worship idols; and at this time they will have abundance of every thing; and live luxuriously. After that, the trumpet will be blown, and the resurrection on foot; and no one will hear it, but will stagger about,

CH. VIII,
PART I.

An odoriferous gale will take away the lives of all the good.

That gale will come from Syria.

The devil will persuade the wicked to worship idols, for the expiation of their sins.

* Koràn. Ch. 9. v. 34. SALE, Vol. 1. p. 245.

BOOK XXIII.

The second
blast of the
trumpet will
bring the
dead to life.

Only one
man out of a
thousand
will be sa-
ved.

from fear and dread; and the first person, who shall hear it, will be he who keeps his pond clean, to water camels; and he will be destroyed; and so will all men; and God will send rains like dew, and men's bodies will grow. After that, the trumpet will be blown again; and man will stand up; and behold, the horrors of the resurrection: and it will be said to them, "O men! come towards your cherisher;" and it will be said to the angels, "imprison those men;" because they will be asked about their actions. And God will say to the angels, "bring out those that shall be sent to hell." And the angels will say, "how many are they?" And God will say, "nine hundred and ninety nine out of a thousand." Then that is a day, in which an infant will be an old man.*

* That is from the great length of that day, and the severe tribulations with which it will abound. ABD-UL-HAK.

at that time there will be no enmity between any two persons; and God will send a cold wind, from the side of Syria, which will take every one away, who has an atom of faith in his heart; so that if any one of you shall be within a mountain, it verily will go into him, and take his soul; and none will remain but the wicked; like swift flying birds, in a flock; mess; and, in shedding blood, and oppression, like tearing animals; and these men will not know the fearful, or forbid the unlawful. Then the devil will come to them, in the shape of a man, and say, "are you not ashamed of your heinous, wicked, oppressive acts?" And they will say, "what do you say? what shall we do?" Then the devil will tell them to worship idols; and at this time they will have abundance of every thing; and live luxuriously. After that, the trumpet will be blown, and the resurrection on foot; and no one will hear it, but will stagger about,

CHAP. IX.---PART I.

ON THE BLOWING OF THE TRUMPET.

ABUHURAIRAH. 'A. G. S. "The distance between the two blasts is forty." **ABUHURAIRAH** says, 'people asked me, "is the distance between the two blasts forty days, or forty months, or forty years?" I said, "I cannot explain, as I heard it in general terms from his majesty, or I have forgotten." The Prophet continued, "then God will send rain from the heavens; and men will grow like verdure. And all his members will have become old,* except one bone, which is *Ajb-ul-Dhanab*;† and from this bone man will be made." (And in one tradition it is thus, "the earth eats all the body of man, except the *Ajb-ul-Dhanab*, from which man was made in the first creation, and will be made again." **ABUHURAIRAH.** 'A. G. S. "God will take the earth in his hand, on the day of resurrection, and will twist the regions round his left hand, and will say, "I am king; where are those who pretended royalty in the earth?" **ABDULLAH-BIN-OMER.** 'A. G. S. "God will

The *os-sacrum* will be the only part of man's body that will remain uncorrupted; & from this, the whole body will be regenerated.

* That is, will have rotted or been consumed.

† Called also *Ajm-ul-Dhanab*; the *os-sacrum* or *coccygis*, Lit. the root of the tail; the words *ajb* or *ajm*, both signifying the root or origin of any thing.

twist the heavens, on the day of resurrection; and then will take them in the right hand, to say, "I am king; where are the proud, and where are the oppressors?" After that, he will twist the earths round his left hand; (and in one tradition it is said, that God will take the earths in one hand and the heavens in the other,) and will say, "I am king; where are the proud and tyrants?" ^AABDULLAH-BIN-MASU'UD said, 'a learned man of the *Jews* came to the Prophet, and said, "O MUHAMMED! verily God will look at the heavens, on the day of resurrection, upon one finger; and will look at the earths upon another; and will look at the mountains, and trees, upon another finger; and will look at the damp earth, and the waters, upon another finger; and will look at the whole creation upon another; after that, he will shake them about, and say, "I am king; I am God." Then his majesty laughed, in astonishment, at the truths the *Jew* had said; and then repeated this revelation, "But they make not a due estimation of God: since the whole earth shall be but his handful, on the day of resurrection; and the heavens shall be rolled up together in his right hand. Praise be unto him! and far be he exalted above the idols which they associate with him."* ^AAA'YESHAH said, 'I asked his majesty about this revelation. "The day will come, when the earth shall be changed into another earth, and the heavens into other heavens,"† "where will men be on that day?" His majesty said, "they will be upon the bridge."‡ ^AAB'UHURAIRAH. 'A. G. S. "The sun and moon will be twisted up, on the day of resurrection, like a cloth, and thrown into a corner."

* Kor. Ch. 39. v. 67. SALE, Vol. 2. p. 332.

† Kor. Ch. 14. v. 48. SALE, Vol. 2. p. 68.

‡ *Sirāt*. See AL-GHAZALI's creed, in POCOCKE, p. 282, 291. Also SALE, Prel. Disc. p. 120.

* That is, will have rolled or been consumed.
† Called also *Al-mas'abih*; the as-sabih or as-sabih; the root of the tall; the words *as* or *as*, both signifying the root or origin of any thing.

Part Second.

ABÙ-SÂÏD-KHUDHRÌ. 'A. G. S. "How can I be happy, when ISRA'FİL has put the trumpet to his mouth, to blow it, leaning his ear towards the true God; for orders; and has already knit his brow, waiting in expectation of orders to blow it?" The companions said, "O messenger of God! what shall we do?" His majesty said, "say God is sufficient for us, and is a good agent." ABDULLAH-BIN-ÂMER. 'A. G. S. "The trump which ISRA'FİL will blow, and by which the resurrection will take place, is like a horn."

The angel ISRA'FİL already stands prepared to blow the trump of resurrection.

Part Third.

ABÙ-SÂÏD said, "his majesty mentioned ISRA'FİL, and said, "at the blowing of the trump, GABRIEL will stand on the right of ISRA'FİL, and MICHAEL on his left." ABÙ RAZİN said; "I said, "O messenger of God! how will God bring the creation to life, after its being earth? And what will be the sign by which he will do it?" His majesty said, "have you not passed through the forest of your own tribe, in a dry year, when there was no verdure upon it; and after that, passed through it when green grass was growing?" I said "yes, I have passed through it, in both states." His majesty said, "then, that is God's sign in his creation; as God said, like as greens grow upon the earth, will God bring the dead to life."

The Prophet illustrates the resurrection, by the simile of verdure returning to a parched up field.

CHAP. X.---PART I.

ON BRINGING THE DEAD TOGETHER, AFTER THEIR BEING BROUGHT TO LIFE.

SAHAL-BIN-SÂD. ' A. G. S. " Men will be assembled, on the day of resurrection, on white ground (but not extremely white,) like bread; their will be no sign of any building for any body." AB'U-SAÏD-KHUD'HRÎ.
' A. G. S. " The earth will be a cake of bread, on the day of resurrection; and God will turn it about in his hands, like one of you in making your bread; and it will be as a meal for the people of paradise, such as is prepared for guests in a great hurry." Then a *Jew* came and said, " may God send his favourable blessings on you, O AB'U-UL-KA'SIM! shall I not tell you of the first food which will be brought before the people of paradise, at the day of resurrection?" His majesty said, " tell me." The *Jew* said, " the earth will be one cake of bread," as the Prophet had said. Then his majesty looked towards us, and laughed, in such a manner as to shew his back-teeth. After which, the *Jew* said, " shall I not tell you that which will be eaten with the bread by the people of paradise?

At the time of the resurrection, the earth will become a cake of bread; and those who have been raised up will eat of it.

It will be *Balàm* and fish." The companions said, " what is the meaning of *Balàm*?" His majesty said, before the *Jew* could give an answer, " a bullock; and seventy thousand people will eat, of that piece of flesh which is near the liver; so large will the bullock be." AB'UHURAIRAH. ' A. G. S. " Men will be raised from the dead in three classes, one of them turned towards paradise, another fearers of hell-fire, with two, three and ten people upon one camel, who will ride and tye; another class will always be with fire, day and night; and will bring the fire to the place of the rising up from the dead." IBN-ABB'AS. ' A. G. S. " Verily, ye will be raised from the dead naked of body and foot, and uncircumcised." After that, his majesty repeated this revelation, " as we made the first creature out of nothing, so we will also reproduce it at the resurrection. This is a promise which it lieth on us to fulfil: we will surely perform it."* His majesty said, " the first person who will be clothed, on the day of resurrection, will be ABRAHAM, the friend of God (because ABRAHAM was the first person, that was stripped naked in the road of God, when NIMROD threw him into the fire); and his majesty said, ' a party of my companions will be taken to the left;† and I will say, for their redemption, " *Usaih'abi! Usaih'abi!*" ‡ and God will say, " verily they were always misguided in religion, from the time you were separated from them." Then I will say, as JESUS son of MARY did for the redemption of his sects; " so long as I remained amongst them, I knew their conditions, and did not let them sin; and when you took me from them, then you were their protector: if you punish them for their actions, they are your servants, and if you forgive them, you are mighty and all wise." AA'YESHAH said, ' I heard his majesty say, " man will be raised up from the dead, on the day of resurrection, naked of body and foot, and uncir-

The dead
will rise
naked and
uncircum-
cised.

MUH'AM-
MED will in-
tercede for
his follow-
ers, at the
resurrecti-
on.

* Kor. Ch. 21. v. 104. SALE, Vol. 2. p. 165.

† That is, to the place of the guilty. ABD-UL-HAK.

‡ That is, alas! my companions! my companions!

ABRAHAM will intercede, in vain, at the resurrection, for the pardon of his infidel father; but God will transform the father, that his son may not be shocked at his punishment.

cumcised." I said, "O messenger of God! men and women, both, looking at one another?" His majesty said, "O AA'YESHAH! the business of that day will be too momentous to permit people looking at one another." AB'UHURAIRAH. 'A. G. S. "ABRAHAM will meet his father, whose name is AZUR, on the day of resurrection, with blackness and dust upon his face; and ABRAHAM will say to him, "did I not tell you not to disobey me?" And AZUR will say, "I will not disobey you to-day; intercede for my pardon." And ABRAHAM will say, "O my cherisher! verily you promised me, that you would not disgrace me on the day of rising from the dead; then what is a greater disgrace, than my father's being the farthest from your compassion?" Then God will say, "verily I have excluded the infidel from paradise." After that, God will say to ABRAHAM, "look what is that under your feet?" And ABRAHAM will look under his feet; and behold an animal with a large belly, besmeared with dung and mud, and taken by the legs and cast into hell: and this will be AZUR, whom God shall metamorphose; to do away ABRAHAM's affection for him."* AB'UHURAIRAH. 'A. G. S. "Men will sweat, on the day of resurrection, to such a degree, that it will go seventy cubits into the earth; and it will be to their mouths, like a bridle; and will prevent them from speaking." MEKD'AD said, 'I heard his highness say, "the sun will be brought near man, at the day of resurrection, the distance of two miles; and men will sweat agreeably to their actions: some of them to their very heels, and those are such of few good actions; and some of them will sweat to their knees, and some to their waists, and some to their mouths, like a bridle:" and his majesty made a sign with his hand to his mouth.' AB'U-SA'ID KHUD'HRÌ. 'A. G. S. "God will say, on the day of resurrection, "O ADAM!" And ADAM will say, "Lubbaic wa

* Some of the learned have said, that the name of his majesty ABRAHAM's father was TAROKH, and AZUR was ABRAHAM's uncle; but called his father, because he brought him up.

Sâdaic;* and all good is in thy hands." And God will say, "O ADAM! bring out the army of the fire."† ADAM will say, "what number shall I bring out?" God will say, "nine hundred and ninety nine of every thousand." (And at this time the young will become old, and the pregnant woman miscarry, from the dread of the resurrection): and men will be seen like drunkards, without being so; but God's punishments are the most severe." When the companions heard those for paradise would be one out of a thousand; they said, "O messenger of God! which one of us will be carried to paradise?" His majesty said, "rejoice, and grieve not; I swear by God, that I am hopeful of a fourth of you being people of paradise." Then we said, with surprize and pleasure, "*Alláho-Acber!*" After that, his majesty said, "I hope that a third of you will be people of paradise." Then we said, again, "*Alláho-Acber!*" Then his majesty said, "I am in hopes, that half of you will be people of paradise;" and we said, "*Alláho-Acber!*" His majesty said, "you will not be, amongst others, at the resurrection, more than one black hair is in a white cow, or a white hair in a black cow." AB'U-SA'ID-KHUD'HRI said, 'his majesty said, "God will shew to man tribulations and severities, on the day of resurrection: and every *Muslemân*, man and woman, will worship him; and those will not be able to prostrate, who did it in the world to shew people, and for people to hear; then when they shall attempt to prostrate, the bones of their backs will all join together." AB'UHURAIRAH, 'A. G. S. Verily, a man of large body and very fat, will come at the resurrection; not the weight, or consequence of a gnat's wing near God.' And his majesty said 'repeat this revelation, that ye may know, that the desirers of the world, who are proud of their actions, are of no consequence near God, "and we will not allow them any weight, on the day of resurrection."‡

The Prophet encourages his followers, with the hope, that a fourth, a third, or even one half their number will enter into paradise.

* That is "I stand ready to obey, and to magnify thee."

† That is, the multitude who are destined for hell.

‡ Kor. Ch. 18. v. 105. SALE, Vol. 2. p. 127.

Part Second.

The earth
will bear
testimony,
at the resur-
rection, res-
pecting the
actions
done, by
mankind,
on her sur-
face.

ABUHURAIRAH said, 'the Prophet of God repeated this revelation, "on that day, the earth shall declare her tidings."* The Prophet said, "do you know what the earth's tidings are?" We said, "God and his messenger know best." His majesty said, 'verily the tidings of the earth, are these, she will bear witness to the actions of every man and woman, done upon her surface; the earth will say "they did so upon me, such and such a day;" this is the earth's intelligence.' ABUHURAIRAH. 'A. G. S. "There is no one that dies, but is ashamed after death." The companions said, "what is their shame?" He said, "if he who has died was a good man, he is ashamed that he did not more good; and if a bad man, he is ashamed that he did not keep himself from being so." ABUHURAIRAH. 'A. G. S. "Men will be raised up, at the resurrection, in three classes: one on foot, another mounted, and another going upon their faces." It was asked, "O messenger of God! how will they go upon their faces?" He said, "verily he who made them to go upon their feet, can make them go upon their faces; beware, they will take as much care of stones and thorns as if going upon their feet." IBN-OMER. 'A. G. S. He whom it shall rejoice to look towards the day of resurrection, (you may say to see it with his eyes,) let him repeat the chapters, beginning with these words, "when the sun shall be folded up,"† and, "when the heaven shall be cloven in sunder,"‡ and, "when the heaven shall be rent in sunder,"§ because these chapters contain fully the conditions of the resurrection.

* Kor. Ch. 99. v. 4. SALE, Vol. 2. p. 506.

† Kor. Ch. 81.

‡ Ch. 82.

§ Ch. 84.

Part Third.

ABUDHAR. 'A. G. S. "Verily men will rise from the dead, in three bodies; one riding in affluence; another drawn upon their faces upon the ground, by the angels, and driven towards the fire; the third, will go on foot, but swiftly."

Mankind will be divided into three classes, at the resurrection.

ON THE RECKONING AT THE RESUR-
RECTION, AND RETALIATION,
AND THE SCALES.

AYESHAH. 'A. G. S. "There is no one, whose account shall be taken at the resurrection, but will be punished." I said, 'does not God say, "he who shall have his book given into his right hand, shall be called to an easy account?"' And as that is the case, why should there be punishment? His majesty said, "this is merely to explain his actions to him, as saying, you did this and this, and passing over him; and he whose account shall be difficult will be punished." Ad-in-Hatim. 'A. G. S. "There is no one of you, but will soon speak to his cherisher, in this way, that there will be no interpreter between, nor curtain; and the person will look on his right, and will see the actions which he sent on before him; and will look on his left, and will see what he sent before him; and will look in his front, and will see nothing, but fire;

The Good
will see their
maker, face
to face.

CHAP. XI.--PART I.

ON THE RECKONING AT THE RESUR- RECTION, AND RETALIATION, AND THE SCALES.

ĀYESHAH. ‘A. G. s. “There is no one, whose account shall be taken at the resurrection, but will be punished.” I said, ‘does not God say, “he who shall have his book given into his right hand, shall be called to an easy account?”’* And as that is the case, why should there be punishment?’ His majesty said, “this is merely to explain his actions to him, as saying, you did this and this, and passing over him; and he whose account shall be difficult will be punished.” **ĀDĪ-IBN-HĀTIM.**

The dead
will see their
maker, face
to face.

‘A. G. s. “There is no one of you, but will soon speak to his cherisher, in this way, that there will be no interpreter between, nor curtain; and the person will look on his right, and will see the actions which he sent on before him; and will look on his left, and will see what he sent before him; and will look in his front, and will see nothing but fire:

* Kor. Ch. 84. v. 7. 8. SALE, Vol. 2. p. 488.

then abstain ye from hell-fire, although by half a date." IBN-ÔMER.

' A. G. S. God takes a *Muslemân* near to the side of his mercy, and says, "you are in my asylum:" and conceals his actions, so that he be not ashamed or disgraced at the resurrection by interrogations. And God will say to a *Momin*, "do you know such like sins? do you know such like sins?" And the servant will say, "yes, O my cherisher! I know them." So that God will make a *Momin* confess his sins; and he will say, in heart, "I shall perish for these sins." And God will say to him, "I concealed them for you in the world, and I this day forgive you them." Then a book of good actions will be given into his hands. And as for infidels and hypocrites, they will be called in a loud voice, in the presence of the creation; these are those who falsified their cherisher: take heed, the curse of God is upon the tyrants." AB'U-MU'S'A.

' A. G. S. When the day of resurrection shall arrive, God will give a *Jew* or a *Christian* to every *Muslemân*, and will say, "this *Jew* or *Christian* is a means of your redemption from hell-fire."* AB'U-SA'ID.

' A. G. S. NOAH will be brought, at the day of resurrection, and it will be said to him, "did you carry God's orders to your sects?" And he will say, "yes, I did, O my cherisher." Then NOAH's sects will be asked, "did NOAH bring you orders of the laws?" And they will deny it, and say, "no one brought us orders, or alarmed us about punishments." Then God will say to NOAH, "who are your evidences?" He will say, "my evidences are MUHAMMED and his sects." Then his majesty said to his companions, "you will be brought, and will give evidence, that verily, NOAH did deliver God's orders to his sects." After that, his majesty repeated this revelation, "thus we have placed you, an intermediate nation,† that ye may be witnesses against the rest of

God will make the *Momins* confess their sins, at the resurrection, and will then forgive them: but infidels and hypocrites will be condemned.

God will throw into hell a *Jew* or a *Christian*, for the redemption of every *Muslemân*.

* That is, the *Jews* and *Christians* will be sent into hell, in atonement for the sins of the *Muslemâns*. ABD-UL-HAK.

† Or a most just and good nation.

BOOK XXIII.
THE

The limbs
of men will
testify re-
garding
their ac-
tions, at the
resurrec-
tion.

Mankind,
at the re-
surrection,
will see God,
as clearly as
the sun at
mid-day, or
the full
moon, in a
clear sky.

mankind, and that the apostle may be a witness, in confirmation of your testimony.*" ANAS said, we were with his majesty, and he laughed and said, "do you know what I laugh at?" We said, "God and his messenger know best." He said, "I laugh at the speaking of a servant to his cherisher, on the day of resurrection: the servant will say, "O my cherisher! did you not deliver me from oppression, and order me not to oppress one atom?" And God will say, "yes, I delivered you from oppression, and I do not injure my servants." Then the servant will say, "I do not permit any evidences for me, but myself." And God will say, "your own evidence is enough for you to-day, and that of the angels, who write actions." Then the servant's mouth will be sealed; and it will be said to his limbs, "speak." Then they will explain all his actions; after which the seal will be taken off; and the servant will say to his own limbs, "may you be far removed from good: was it for this, I guarded, and removed pains from you? I thought you friends, and you have turned out my enemies at last." AB'U-HURAIRAH said, the companions said, "O messenger of God! shall we see our cherisher on the day of resurrection?" His majesty said, "have you a doubt about seeing the sun at mid-day, when not hidden by a cloud? and have you a doubt about seeing the moon, on the fourteenth night, when not hidden by a cloud?" We said, "no." His majesty said, "I swear by God, you will not doubt of seeing your cherisher, more than you do of seeing either of those two." And his majesty said, "then, when servants shall behold their cherisher, one servant will come before God, and God will say to him, "O such an one! did I not rate you high amongst men, and make you the chief of a tribe, for you to take a fourth of plunder?" And the servant will say, "you did, and gave me

* The commentator ABD-UL-HAK, gives this interpretation to the word *alaicum*, which SALE translates *against you*. Then if it should be asked, from whence do the *Muslemans* know, that NOAH delivered God's orders to his sects, this is the answer, they know it from God's book. ABD-UL-HAK. *Kor.* Ch. 2. v. 144. SALE, Vol. 1. p. 26.

what you have said." His majesty said, ' then God says, " did you suppose that you would have come before me?" And the servant will say, " I did not suppose so; I forgot you, and was negligent." And God will say, " I will forget you, as you forgot me." After that, a second servant will come before God, and the aforementioned conversation will take place. Then a third servant will come; and God will say to him, as to the two first; and the third servant will say, " O my cherisher! I believed in you, in your book, and your Prophet; and said my prayers, kept fast, and gave alms." And this servant will praise himself for good, as much as he is able. Then God will say, " now, as you have claimed good actions, and have been grateful for my benefits, stay, till I shew you your actions." Then God will say, " I shall now produce evidences to your actions." And the servant will consider in his heart, who the evidences shall be. Then God will seal his mouth, and say to his thighs, " speak." And his thighs, flesh, and bones, will speak the servant's actions: and all this will be, that he shall have no room left for excuses; and this servant is an hypocrite, and with whom God was displeased.'

CHAP. XI.
PART I.

God will
forgive one
who can-
dilly con-
fesses his
sins;

but will
convict, by
the evidence
of his mem-
bers, him
who justifies
himself.

Part Second.

ABU-UMĀMAH said, ' I heard his majesty say, " my cherisher promised me, that he will bring seventy thousand of my sects into paradise, without account or punishment; and with every thousand, seventy thousand more; and with every seventy thousand, God will take three handfuls more, and put them into paradise." ABDULLAH-BIN-ĀMER. ' A. G. S. " Verily, God will bring a man of my sects into the presence of men, on the day of resurrection, and will shew him ninety-nine large

BOOK XXIII.

The books
will be pro-
duced, in
which the
actions of
men are
written.

Actions
weighed.
Faith will
out weigh a
multitude of
sins.

books; and each book as long as the eye can see. Then God will say to him, "do you deny any thing in these books? have my writers injured you?" And the man will say, "O my cherisher! I do not deny any thing that is in them, and your writers have not injured me." Then God will say, "have you any excuse?" He will say, "no." Then God will say, "verily I have good in store for you; there is no oppression for you this day." Then God will bring forth a bit of paper, in which is written, "I bear witness there is no God but God; and I bear witness that MUHAMMED is his servant and messenger." And God will say to him, "go and weigh your actions." And the servant will say, "O my cherisher! what is that bit of paper, compared to those large books?" And God will say, "that bit of paper is large; you must weigh it, that you may not be injured." His majesty said, "then the books will be put into one scale, and this bit of paper into another; and the books will be light, and the paper heavy; therefore nothing can be heavy against God's name." AA'YESHAH said, "I remembered hell-fire and wept; and his majesty said, "what makes you cry, O AA'YESHAH?" I said, I remembered the fire, and feared its punishments: will you remember your family, on the day of resurrection, and take care of them?" His majesty said, "I shall guard them, except in three places, where no one will guard another: one, near the scales, till a servant shall know whether they be light or heavy; the second, at the book, when it will be said, take it and read it, till he knows where the book is given, in his right hand, left hand, or behind his back; the third, near the bridge, when it shall be put in the middle of hell, sharper than a sword, and finer than a hair, for men to pass over."

Part Third.

AA'YESHAH said, 'a man came, and sat down near the Prophet, and said, "O messenger of God! verily I have slaves, who tell me lies, and steal, and disobey me; I beat them and abuse them; then what will my condition be, on the day of resurrection, on account of them?" His majesty said, "when the day of resurrection shall be, there will be an account taken of their lying, stealing and disobedience; and your punishments, in beating and abusing them, will also be taken: and, if your punishing them shall be in proportion to their faults, then it will be equal to you, and you will neither gain nor lose; and if your punishing shall be less than their misbehaviour deserves, you will gain in proportion; and if your punishing them shall be greater than their faults, retaliation will be taken from you, for your slaves." Then the man went on one side, and began crying and complaining; and his majesty said, "do not you read this revelation, "we will appoint just balances for the day of resurrection; neither shall any soul be injured at all: although the merit or guilt of an action be of the weight of a grain of mustard seed only, we will produce it publicly; and there will be sufficient accountants with us."* Then the man said, "O messenger of God! I see it most advisable for us to be separated; and I take you to witness that I have freed them all." **AA'YESHAH** said, 'I heard his majesty say, in some of his prayers, "O LORD! take an easy account with me." I said, "O messenger of God! what is an easy account?" He said,

If a man punish his servants less than their faults deserve, the difference will be put to the account of his merits, at the resurrection; if more, it will be charged against him.

* Or rather, "we are sufficient accountants," i. e. none can estimate the merit and demerit of actions with wisdom and justice equal to mine. **ABD-UL-HAK.** Kor. Ch. 21. v. 4. **SALE,** Vol. 2. p. 156.

BOOK XXIII.

" that God shall shew his servant the books of his actions, and pass them over; and he with whom an exact account shall be taken, will be punished." AB'U-SA'ID-KHUD'HRÌ said, 'I came to his majesty, and said, inform me what person will be able to stand at the resurrection; that day of which God hath said, "the day whereon mankind shall stand before the LORD of all creatures;"* on that long day?' And his highness said, "the standing will be made right and easy for *Muslemàns*, so that it will be like to their saying the divine prayers." AB'U-SA'ID-KHUD'HRÌ. 'The Prophet was asked about the day which is to be equal to fifty thousand years; saying, "what a surprising long day this will be?" His majesty said, "I swear by God that day will be light to *Muslemàns*, more so than their saying the divine prayers in the world." ASM'AA-BINT-YEZÌD. 'A. C. S. Men will be raised from the dead, on the day of resurrection, in a spacious and level plain; and a cryer will call out and say, "where are those sides that remained far from their beds?"† And they will stand up, few in number, and will enter paradise, without giving any account; after that, the accounts of the remainder will be ordered to be taken.'

* Kor. Ch. 83. v. 6. SALE, Vol. 2. p. 486.

† The allusion here, is to standing up to prayers in the night. ABP-UL-HAK.

The day of resurrection, though in length equal to 50,000 years, will be made easy to *Muslemàns*.

* Or rather, "we are sufficient accountants," i. e. those can estimate the merit of actions with wisdom and justice equal to mine. *Abd-ul-Hak. Kor. Ch. 83. v. 6.*

CHAP. XII.---PART I.

RESPECTING THE POND, AND THE PROPHET'S INTERCESSION FOR HIS SECTS.

ANAS. 'A. G. S. Whilst I was walking through paradise, in the night of my ascent into heaven, all on a sudden I arrived on the side of a river, on both sides of which were domes, each formed of a hollow pearl; and I said, "O GABRIEL! what is this?" He said, "this is the pond of *Cawthar*, which your cherisher has given to you." Then I perceived that its clay was pure musk, of a piercing smell.' **ABDULLAH-BIN-AMER.** 'A. G. S. "The circumference of my pond is a month's journey; and it is a square; its water whiter than milk, and its smell sweeter than musk; and its cups for drinking sparkle like the stars of the heavens; and he who shall drink of its water will never be thirsty." **AB'U-HURAIRAH.** 'A. G. S. "Verily, my pond is in extent more than the distance from *Ailah* to *Aden*, and its water is whiter than snow, and sweeter than honey mixed with milk; and its cups for drinking, are more numerous than the stars; verily, I will prevent and drive away men of

The pond
Cawthar de-
scribed.

BOOK XXIII.

Muslemàns
will have
their fore-
heads,
hands and
feet bright,
from *Wad'ù*;
where-
by they will
be distin-
guished, &
admitted to
drink of the
water of
Cawthar.

The Pro-
phet curses
those who
shall make
innovations
in his re-
ligion.

ADAM will
decline the
office of in-
tercessor for
mankind;

other sects from it, like as a man drives away camels from his own pond." The companions said, "O messenger of God! will you know us, on that day, from others, whom you will hinder from going near it?" He said "yes, I shall know you; there is a mark for you which there is not for other sects; you will come to me with bright foreheads, hands and feet, from the impression of *Wad'ù*." (And in one tradition it is thus, that his majesty said, "vessels of gold and silver will be seen at that pond, equal to the stars of the heavens" And in another tradition it is thus, 'his majesty was asked about the water of that pond; he said, "its water is whiter than milk, and sweeter than honey; and two fountains are constantly pouring water into it, from paradise; one of them is gold, the other of silver.") SAHAL-BIN-SAD. 'A. G. S. "Verily, I am going on before you, to the pond, to prepare every thing for you; and whoever shall pass by me, will drink of it, and shall never be thirsty again." Verily, tribes of my sects will arrive there, and will know me, and I shall know them; after that, a partition will be made between me and them. I will say, "verily they are of me." Then it will be said, "you do not know what new things they made, after you." Then I will say, "far, far, be those from God's mercy, who changed my religion after me." ANAS. 'A. G. S. *Muslemàns* will be prevented from moving, on the day of resurrection; so that they will be sad, and will say, "would to God we had asked grace of our cherisher, and had produced one to intercede for us; that we might have been taken from this place, we are standing in, and been delivered from this tribulation, and sorrow." Then, these men will come to ADAM, and will say, "you are ADAM, the father of all men; God created you with the hand of his power, and made you an inhabitant of his paradise, and made his angels bow down before you, and taught you the names of all things; then ask grace for us, from your cherisher." And ADAM will say, "I am not in that degree of eminence, which you suppose me;" and ADAM will

remember the fault he committed, which was eating of the tree, which he was forbidden going near; and he will say, "go to NOAH, the Prophet, who was first sent by God to the infidels, on the face of the earth." Then they will go to NOAH, and ask for his intercession. And he will say, "I am not in that degree which you suppose me;" and he will remember the fault which he committed, which was asking his cherisher for the deliverance of his son, unknowing whether it was right or wrong. And NOAH will say, "go to ABRAHAM, who is God's favoured friend." Then, they will go to ABRAHAM, and he will say, "verily I am not in this degree;" and he will recollect three lies which he told in the world; one of them, that, when his tribe attempted to go to the celebration of a festival, he wished not to go, but to take an opportunity of breaking their idols: saying, "I am indisposed and will not go along with you." But he had no sickness apparently; the second when he did break their idols; they said, "have you done this to our gods, O ABRAHAM!" He said, "no, but this large idol did it." The third, he said of SARAH, who was his wife, (in order to deliver her from the infidels,) "this is my sister." And ABRAHAM will say, "go to MOSES, who is a servant to whom God gave the bible, and to whom God talked personally, and allowed him to approach near to him, and made him the keeper of his secrets." Then they will go to MOSES, and he will say, "I am not in this degree;" and he will remember the fault he committed, which was killing a person by a blow: and MOSES will say, "go to JESUS, who is God's special servant and his messenger, and the spirit of God, and was created by one word, be." Then they will go to JESUS; and he will say, "I am not in that degree; but go to MUHAMMED, who is a servant, whose faults God has forgiven, first and last." His majesty said, "then the *Mustemans* will come to me; and I will ask permission to go into God's court, which will be given;

CH. XII.
PART I.So will
NOAH, and

ABRAHAM,

MOSES,

and JESUS.

BOOK XXIII.

MUH'AM-
MED will
undertake
the task, &
succeed.

The forego-
ing tradition
repeated.

and I will see Almighty God, I will prostrate myself before him, and he will keep me, so long as he wills, and then will say, "raise up your head, O MUH'AMMED! and say what you wish to say; it will be heard, and approved, and ask grace for whoever you like, it will be approved; and ask what you want, it shall be given." Then I will raise up my head, and praise and glorify my cherisher, in a strain which he will teach at that time.* After that, I will intercede for them; and God will say, "intercede for a particular class." Then I will come out from the presence, and bring that particular class out of hell-fire, and will bring them into paradise. After that, I will go to God's court, to ask grace for another particular class; and will bring them out of hell, and enter them into paradise. After that, I will go into paradise; and in this way will I do for all *Muslemans*, so that none but the infidels will remain in hell; which will be appropriated for them, to stay in, to eternity." After this, his majesty repeated this revelation, "peradventure thy LORD will raise thee to an honourable station."† And this is the place which God promised to your Prophet. ANAS. 'A. G. S. When the day of resurrection shall arrive, men will be separated far from one another; and they will come to ADAM, and will say, "ask grace for us." And he will say, "I am not worthy of it; but go to ABRAHAM, because he is God's affectionate friend." And they will go to him; and he will say, "I am not fit for it; but go to MOSES, who is a speaker with God personally." And he will say, "I am not fit for it; but go to JESUS, who is the spirit of God, and was created by the word, be." And they will go to him; and he will say, "I am not fit for it; but go away to MUH'AMMED." Then they will come to me; and I will say, "I am for asking grace, and that is my business." And I will ask permission

* On this account, this place is called the place of praise, and the praised. ABD-UL-HAE.
† Kor. Ch. 17. v. 80. SALE, Vol. 2. p. 107.

to approach my cherisher; which will be granted; and he will inspire into my heart praisings, with which I will praise him; and I will fall down in prostration; and God will say, "O MUHAMMED! raise up your head, and say what you wish, it will be attended to; and ask what you wish, it shall be given; and ask grace, and it will be approved." Then I will say, "O my cherisher! pardon my sects; pardon my sects." and it will be said, "bring out of the fire him who shall have one grain of *Imàn* in his heart." Then I will go, and do what my cherisher told me. After that, I will go to God's court and praise him as before; and will fall down before him; and it will be said, "O MUHAMMED! raise up your head, and speak, it will be heard; and ask, it will be given; and intercede, it will be approved." Then I will say, "O my cherisher! pardon my sects." And he will say, "go, and bring out of the fire him in whose heart shall be one atom of *Imàn*." And, in this way will I ask grace: till, on the fourth time, I will say, "O my cherisher! permit me to intercede for him, who shall have repeated there is no God but God." And God will say, "it is not your business to ask grace for him, who shall have said there is no God but God; but I swear by my glory and greatness, verily I will bring him out of the fire who shall have said it." AB'UHURAIRAH. 'A. G. S. He is the most fortunate in my intercession who shall have said from his heart, "there is no God but God," without any mixture of hypocrisy.' AB'UHURAIRAH said, 'meat was brought to his majesty; and he took a shoulder, and ate it, without a knife, and then said, I am the chief of men, on the day of resurrection; the day when man will stand up to receive the orders of the LORD of the universe; and the day the sun will be near, and man will be so melancholy and sad, as not to have the power to bear it; and men will say one to another, "cannot you find any one to intercede for you, with your cherisher?" And they will come to ADAM, (here the Prophet repeated the whole of the tradition as related above by ANAS.) And his majesty

He that has maintained the unity of the God-head, will stand in no need of an intercessor.

BOOK XXIII.

said, ' then I will leave men, and will go under God's imperial throne, and prostrate myself; and God will inspire me with praising for him, which no other Prophets, before me, ever were inspired with. Then God will say, " O MUHAMMED! raise up your head; ask, and it will be given; intercede for, and it will be approved." Then I will raise up my head, and say thrice, " O God! forgive my sects." After that, God will say, " O MUHAMMED! bring those who have no account to give, into paradise, through the right door of it; and they shall be partners in the other door also:" then his majesty said, ' I swear by God, verily the distance between the two parts of the doors of paradise, is as the distance between Mecca and Hajar.' ABDULLAH-BIN-AMER said, ' verily the Prophet repeated this revelation, which ABRAHAM said for his sects, " They (viz. idols), O LORD! have seduced a great number of men. Whoever therefore shall follow me, he shall be of me;"* and repeated the words of Jesus, " if thou punish them, verily they are thy servants."† Then he raised up both his hands, and said, " O LORD! pardon and forgive my sects," and his majesty wept. Then God said, " O GABRIEL! go to MUHAMMED, and ask him, what makes him cry." Then GABRIEL came to his majesty, who informed him the cause of his crying; and God said to GABRIEL, " go to MUHAMMED, and say, verily it is near that I will please him in the subject of his sects, and tell him not to grieve." ABU-SA'ID-KHUDHRI said, ' a party of men said, " O messenger of God! shall we see our cherisher on the day of resurrection?" He said, " yes, and do you doubt seeing the sun at mid-day, when there is no cloud; and do you doubt about seeing the moon on the fourteenth night, when there are no clouds?" They said, " no, O messenger of God!" His majesty said, ' you will no more doubt of seeing God at the resur-

God sends
GABRIEL,
to comfort
MUHAM-
MED.

* Kor. Ch. 14. v. 35, 36. SALE, Vol. 2. p. 66.

† Kor. Ch. 5. v. 127. SALE, Vol. 1. p. 156.

ed the whole of the tradition as related above by Anas.

rection than you do of seeing either of those; and when the day of resurrection shall arrive, a crier will proclaim, "let those follow what they worshipped." Then not one will remain, having worshipped any but God, but all will fall into hell-fire. And since none will remain but those who worshipped God, the bad or good, God's orders will come to them, saying, "what are you in expectation of? Every party follows what it worshipped; why do not you go?" They will say, "O our cherisher! we remained separate from these men, in the world; when we were most needy; and we did not keep company with them; then why should we follow them now?" (And in one tradition it is thus, "they will say, "this is our place, we do not go from hence, till our cherisher shall come to us, and when he does we shall know him.") And in one tradition it is related, "he will say to them, "is there a sign between you and your cherisher, by which you will know him?" And they will say, "yes, there is." Then God will shew them tribulations and distresses; and he who shall have worshipped God in the world, with an affectionate heart, will be ordered to prostrate himself; and he will do so; and he who shall have prostrated to be seen of men, God will make his back one solid bone; and whenever he attempts to prostrate himself, he will fall down upon his neck. After that, a bridge will be put over hell; and intercession will take place, and the Prophets will say for their sects, "O LORD! pass these over the bridge in safety, that they may not fall into the fire." Then the *Muslemàns* will pass over the bridge, some in the twinkling of an eye, some like lightening, others like wind, others like birds, and others like swift going horses, and some like camels. Then some *Mómins* will be redeemed; and some will have their skins wounded and scratched; after which they will be let go; and some will be thrown in pieces into hell; till, when the *Muslemàns* are set free, that shall have fallen into the fire, I swear by

CH. XII.
PART I.

All idolaters
will at once
be sent into
hell.

Discrimina-
tion between
those who
worshipped
God in sin-
cerity, and
those who
did it to be
seen of men.

Passage o-
ver the
bridge.

BOOK XXIII.

Musle-
mans, who
have been
saved from
hell, will
intercede
for their
brethren.

Great mer-
cy of God.

GOD, they will intercede with GOD, for their brothers remaining in the fire; like as one man asks his right of another. They will say, "O our cherisher! they used to say prayers with us, keep fast and pilgrimage." Then it will be said to them, "bring out those you know to be good:" and great numbers will be brought out. Then they will say, "O our cherisher! there does not remain any one in the fire, which you ordered us to bring out." And GOD will say, "go back, and bring out them in whose heart you shall find one *Dínâr* of good." Then they will bring out great numbers. And GOD will say, "return, and bring out those with half a *Dínâr* of good in their hearts." Then they will bring out great numbers. Then GOD will say, "go back, and bring forth those in whose hearts you shall find one atom of good." Then they will say, "O our cherisher! we have not left a single one, possessing any good, in hell-fire." Then GOD will say, "the angels have asked grace, and the Prophets and the *Mómins*, and nothing remains but the mercy of GOD, who is most affectionate of the affectionate." Then GOD will take a handful of men, and bring them out of hell-fire, which never shall have done a good action; and from burning, will verily have become like coals; and will throw them into a rivulet, on the road of paradise, called the rivulet of life; and they will come out of it fresh and moist, like wild seeds; and like pearls pure and clean; and will have a mark upon their necks, to discriminate them from those pardoned by good actions. And the people of paradise will say, "these men have been redeemed by the favor of GOD; he has brought them into paradise, without their having done a good act." And GOD will say to them, "those benefits are for you, and you will get others like them." AB'U-SA'ÏD-KHUD'HRI.

A. G. S. "When those for paradise enter it, and those for hell enter it, GOD will say, "bring him out of the fire, that has a grain of mustard seed of *Imân* in his heart." And they will come out, burnt to a coal, and will be thrown into the rivulet of life; and will be fresh and moist,

like wild seeds." AB'UHURAIRAH. 'A. G. S. "A bridge will be put in the middle of hell-fire, and I shall be first to pass over it, with my sects; and none will speak in those days, but the Prophets; and they will say, "O LORD! pass my sects over in safety." And there will be crooked irons in hell, like the prickles of the *Sādān*,* the size of which none will know but God; they will pull people by their actions, and some of them are such as will punish, and some will be scratched and freed afterwards; so that, when God has finished ordering between his servants, and wishes to bring out of the fire the person who shall have said, "I bear witness there is no God but God, and I bear witness that MUHAMMED, is his servant and messenger;" and he will order the angels to bring him who worshipped God; and the angels will bring them out; and the angels will know them by the marks of prostration; and God has forbidden the fire burning out the marks of prostration; then the fire will eat all the limbs of the sons of ADAM, except the marks of prostration. Then those brought out of the fire are burnt to a cinder; and water from the rivulet of life is poured upon them, and they become fresh and moist, like wild seeds. And a man will remain, between hell and paradise, the last of the infernals, coming into paradise, his face towards the fire, and will say, "O my cherisher! turn my face from hell-fire; for verily its smell annoys me, and the heat of the fire has burnt me." Then God will say, "if I turn your face from hell-fire, you will ask something else." And the man will say, "I swear by your glory, I will not ask any thing else." Then the man will make a firm promise to God; and when his face shall be turned towards paradise, he will see its beauty and freshness, and will be silent, as long as God pleases. Then he will say, "O LORD! carry me forward near the door of paradise." And God will say, "did you not pro-

CH. XII.
PART I.

be nam A
olai bedine
oalbring
aid dguord
-immoqui
-yag ui y

Those who
have been
scorched in
hell, will be
refreshed by
immersion
in the water
of life.

* A thorny shrub, of which camels are very fond. FORSKAL gives this name to the *Neurada procumbens*. Flor. Egypt-Arab. p. 90. Of this the fruit is the prickly part.

BOOK XXIII.

I. 1119

A man admitted into paradise through his importunity in prayer.

Those who have been scorched in hell, will be refreshed by immersion in the water of life.

mise not to ask any thing after your face was turned to paradise?" And he will say, "O my cherisher! let me not be the most unfortunate of your creation." And God will say, "it is near that if you be given that, you will ask something besides." And the man will say, "I will not ask any thing else; I swear by your glory." And this time also he will make a firm promise to God. Then God will take him to the door of paradise; and when he reaches it, and sees its freshness and beauties; he will remain silent as long as God wills; then will say, "O my cherisher! take me into paradise." And God will say, "O son of ADAM! what a wonderful breaker of his promise! Did you not promise that you would not ask for more than was given you?" And he will say, "do not make me the most unfortunate of the creation; that all should be in paradise, and I at the door." And he will continually ask, till God laughs; when he will order him, to enter paradise. And God will say, "ask what you please." And the man will ask to the utmost. Then God will tell him to ask this and this; and when they are ended, God will say, "for you is all you have asked, and ten times as much." IBN-MASU'UD. 'A. G. S. The last of men, that will enter paradise, is a man, who will go sometimes upon his feet, at others, upon his face; hell-fire reaching him; and when he shall pass beyond it, he will look towards it, and will say to it, "God is mighty, who has delivered me from you; and verily, God has given me a thing, which he has not given to any one else, of the ancients or moderns." Then he will be shewn a tree, and he will say, "O my cherisher! make me be near that tree, that I may shelter myself under its shade, and drink of the water which is under it." Then God will say, "perhaps if I make you be near it, you will ask something else." And the man will say, "O my cherisher! I will not ask any thing besides." And he will make a promise to God. And God will excuse him, because he sees a thing on which this servant can have no patience. Then God

will make him to go near the tree; and he will sit under its shade, and drink of the water, under it. After that, he will see another tree, better than the first, and will say, "O my cherisher! make me be near that tree, that I may sit under its shade, and drink the water below it." And this way will he see a tree, better than the last; and will ask to be near it, and promise not to ask any thing else, and will break his promise every time. And when God sees his impatience, he will excuse him, till the third tree; and when he is near this, he will hear the voices of the people of paradise, and will say, "O my cherisher! take me into paradise." And God will say, "O son of ADAM! what will withhold you from asking? will you be satisfied if I give you a place in paradise, the distance of the world and such like?" He will say, from extreme pleasure, "do you tantalize me, now that you are the cherisher of the universe?"

IBN-MAS'UD says, "then I laughed, after telling this tradition, and said, "do not you ask me why I laugh?" Then they said, "why do you laugh?" I said, "in this way did his majesty laugh; and the companions said, "why did you laugh, O messenger of God!" He said, "I laughed on account of the LORD of the universe's laughing when the servants said, do you tantalize me, now that you are the cherisher of the universe?" Then Almighty God said, "I do not tantalize you; because I am powerful over what I wish." (And in one tradition it is related, that God will instruct the servant to ask so and so; till his desires shall be infinite; when God will say, "what you have desired is for you, and ten times as much." After that, God will bring him into his house, which is in paradise; and his two wives will come to him, with white faces, black and large eyes, and they will say to him, "thanks be to God, who created you for us, and us for you." Then the servant will say, from extreme pleasure, "no one has been given like unto me."

ANAS. 'A. G. S. "Verily bodies of *Muslemàns* will feel the heat of hell-

VOL. II.

CH. XII.
PART I.

God is gracious to sinners, beyond their utmost expectation.

BOOK XXIII.

Muslemans
who have
been wicked
in the
world, will
be punished
in hell for a
short time,
and then
admitted
into para-
dise.

fire, on account of their faults, as a punishment; after that, God will bring them into paradise, from his favour, and they will be called the infernals." ^AABDULLAH-BIN-MASU'UD. A. G. S. "Verily, I know the last that will come out of hell, and the last that will enter paradise; it is a man who will come out of the fire, upon his belly; and God will say to him, "go into paradise," and he will do so. And it will pass in his heart, that paradise is full of men, and he will say, "O my cherisher! I found paradise full of men." And God will say, "go and enter another paradise; because for you is like as the distance of the world, and ten times as much." The man will say to God, "do you tantalize me, now that you are a king?" ^AIBN-MASU'UD says, "then his majesty laughed, and he said, "this man is the least of the people of paradise, in eminence." ^AAB'UD'HAR. A. G. S. "Verily, I know the last that will enter paradise, and the last in coming out of hell; and that is, a man who will be brought, on the day of resurrection, and it will be said to the angels, "represent the small faults of this servant, and conceal his great ones." Then it will be said to the servant, "you did so and so, on such a day?" He will say, "yes, I did; I cannot deny it," whilst he is in fear, all the time, of his great crimes being represented to him. Then it will be said to him, "verily, for every fault you did, a virtue is written." Then the servant will say, "O LORD! I committed sins which I do not see here." ^AAB'UD'HAR says, "then I really saw his majesty laugh." ^AANAS. A. G. S. "Four persons will be brought out of hell fire, and will be brought into God's presence; after that, they will be ordered back to the fire; and one of them will look back and say, "O my cherisher! verily I did hope, that when you brought me out of the fire, you would not send me back." His majesty said, "then God will redeem him, and not send him back to the fire." ^AAB'U-SA'ID. A. G. S. "*Muslemans* will be redeemed from hell-fire, and will be stopped upon the bridge, which is between paradise and hell. Then some will take retaliations

from others, for oppressions done in the world; so that when they are cleansed, they will be given permission to enter paradise. Then, I swear by God, verily, one of these shall know his house in paradise, better than he did his house in the world." AB'UHURAIRAH. 'A. G. S. "No one will enter paradise, but will be shewn his place in hell-fire, which he would have been sent to had he sinned; in order that he may be more thankful to God: and no one will enter hell-fire, but will be shewn his place in paradise, which he would have had, had he behaved well; and this will be done to increase his punishment." IBN-OMER. 'A. G. S. "When those for paradise shall go towards it, and the infernals towards hell, death will be brought and put between paradise and hell; after that will be killed, and then a crier will proclaim, "O people of paradise! there is no death after this." Then this will increase their happiness; and it will be said, "O people of fire! there is no death after this;" and it will increase their sorrow."

The good, before they enter paradise, will have a view of hell, to enhance their joy; and for a similar reason, paradise will be shewn to the wicked, before they are cast into hell.

Part Second.

THAWBÂN. 'A. G. S. "The extent of my pond, is as that between *Aden* and *Ammân-ul-Balkâa*;* and its water is whiter than milk, and sweeter than honey: and its drinking vessels in number equal to the stars of the heavens; and whoever shall drink of it once, will never be thirsty again. The first men, who will come to it to drink, will be the poor refugees, of disordered hair, and head covered with dust, with coloured garments; such as demanding women in marriage would not accepted; and for whom doors would not be opened." ZAID-IBN-ARKUM said, "we were along with his majesty, and stopped at a journey's end;

* A place in Syria.

BOOK XXIII.

MUHAM-
MED will be
found, by
his follow-
ers, either at
the bridge
Sirât, at the
scales, or at
the pond.

and he said, "you are not equal to one part, of a hundred thousand, that will stop at my pond." ZAID-IBN-ARKUM says, "I was asked, "how many were you, on the day his majesty said this?" I said, "seven or eight hundred." SAMURAH. 'A. G. S. "Verily, there is a pond for every Prophet; and verily the Prophets will boast, of having most of their sects at their different ponds; and verily I am hopeful that my sects will be more than those of any others." ANAS said, "I asked his majesty to intercede for me, at the day of resurrection; and he said, "I am the intercessor." I said, "O messenger of God! where shall I find you, and where search for you?" He said, "look for me first upon the bridge." I said, "if I should not meet with you there, then where shall I look for you?" He said, "then look for me near the scales." I said, "if I do not meet with you there, where shall I search for you?" He said, "look for me at the pond; because I shall not leave these three places; sometimes at one, sometimes at another." IBN-MAS'UD said, "the Prophet was asked, "what is the description of the place of praise?" His majesty said, the place of praise will be on that day, when God will come down upon his throne; which will make a noise, like a new saddle of leather, on account of its tightness, and its space will be as between the regions and earth, and you will be brought, naked of foot and body, and uncircumcised: and the first person that will be clothed, will be ABRAHAM; and God will say, "I give clothes to my friends." Then two soft cloths will be brought of cotton, of the cloths of paradise: and after him I shall be clothed: after that, I shall stand on the right hand of God, and the first and the last will emulate me." MOGHAI RAH-BIN-SHÎBAH. 'A. G. S. The signal of the Muslemâns, on the bridge, at the day of resurrection, are these words, "O LORD! pass us over safe; pass us over safe." ANAS. 'A. G. S. "I will intercede for those who shall have committed great sins: how much better then for little ones." AWF-BIN-

MA' LIC. 'A. G. S. "GABRIEL came to me, and gave me an option to bring half my sects into paradise, or to intercede for the whole; and I chose to have grace asked for the whole; then my intercession is confirmed for every one who dies, and does not associate any thing with God. 'ABDULLAH-BIN-AB'U-JAD'A'A* said; 'I heard his majesty say, "by the intercession of a man of my sects, many of the *Beni-Tamim* will enter paradise." 'AB'U-SA'ID. 'A. G. S. "Verily, there are some of my sects who will intercede for multitudes, some of them for the progeny of one man, and some of them for from ten to forty; and some for one man; till in this way, all my sects will enter into paradise." ANAS. 'A. G. S. "Verily, God has promised me to bring into paradise, of my sects, four hundred thousand without account." Then AB'U-BACR said, "O messenger of God! ask God for more." And his majesty asked for more; and in this way AB'U-BACR repeated several times; and his majesty complied with his request. Then 'OMER said to AB'U-BACR, "let us alone that we may act by the fear of God." And AB'U-BACR said to him, "O 'OMER! it will be no loss to you, God's taking the whole of us into paradise." And 'OMER said, "verily, if God should like, he will take all his creation into paradise at once; and what is the necessity for asking?" Then his majesty said, "OMER spoke true." 'AB'U-SA'ID. 'A. G. S. "The infernals will stand in ranks; and a man of paradise will pass by them: and one of the infernals will say to him, "O such a one! do not you know me? I am he who once gave you water to drink." And another will say, "I am he who gave you water for *Wad'u*." Then the man of paradise will ask grace for them, and bring them into paradise." 'AB'U-HURAIRAH. 'A. G. S. "Two of the people of the fire will complain more than others; and God will say, "bring out those two men who are complaining." And God will say to them, "why do you complain

CH. XII.
PART II.

The Prophet prefers the privilege of interceding for all his followers, to that of obtaining freely the salvation of one half.

The intercession of the good, for such of the wicked as rendered them any service in the world, will be accepted.

* One of the *Sah'abah*, reckoned among those of *Basrah*.

BOOK XXIII.

so very much?" They will say, "that you might have mercy upon us." God will say, "verily my mercy for you is this, that you go away, and throw yourselves into the fire, where you were." And one of the men will throw himself into the fire; and God will make it cool and safe for him: and the other will remain standing; and God will say, "what prevented your throwing yourself into the fire, as the other did?" He will say, "O my cherisher! verily, I am hopeful that you will not send me again into the fire, after having brought me out of it." And God will say, "for you is what you hoped." Then they will both be brought into paradise, by the favor and kindness of God. IBN-MASU'UD. 'A. G. S. "Men will go down into the fire, and then will be freed, agreeably to their actions; and they will pass over the bridge, placed over the fire; and the best of them will pass like a flash of lightning, and others like wind, and others like the galloping of a horse, and others like riders upon camels, and like the running of a man; and others like a man's walking."

Part Third.

HUDHAIFAH. 'A. G. S. God will bring men together, at the rising of the dead: and *Muslemans* will stand close to paradise, and will go to ADAM, and say, "O our father! ask paradise to be opened for us." And ADAM will say, "did not the fault of your father bring you out of paradise? I am not fit for the work; then go to my son ABRAHAM, who is God's friend." And in this way will they go through all the Prophets, till they come to me; and I will ask it, and it will be granted: then they will pass the bridge, like lightning.' HUDHAIFAH said, 'I said to his majesty, " (may my father and mother be sacrificed for you) how is this

Repetition
of the re-
fusal to in-
tercede, by
ADAM and
the other
patriarchs;
till MU-
HAMMED
undertakes
the office.

passing like lightning?" He said, "do you not see how lightning flashes, and returns in the twinkling of an eye? After that they will pass like wind: then like birds, and others like men running; the strength of their actions will carry them; and your Prophet will stand upon the bridge and say, O my LORD! pass them safe over: till the strength of some people's actions will be weak, and not able to walk over the bridge; but as like infants on the ground." And his majesty said, "there are iron hooks hanging on both sides of the bridge, and they are ordered to take hold of certain persons; then those men who have not strength to pass over, will be wounded by them, but will be freed; and some will fall into the fire, tied hand and foot." HÜD'HAIFAH says, 'I swear by God, the depth of hell is seventy years' journey.' JA'BIR. 'A. G. S. "A tribe will come out of the fire, from intercession, like white grass, which is like cotton." ÔTHM'AN-BIN-ÂFF'AN. 'A. G. S. "Three classes will intercede, on the day of resurrection; the first, the Prophets, then the learned, then the martyrs."

The joys of
paradise
good all
glorious.

For Ch. 32. v. 18. S. 268. Vol. 2. p. 268.
That is, a very small space. A whip is mentioned, in allusion to a custom among
Arabic horsemen, that when one of them purposed to stop at any particular place, he
threw down his whip there, by way of occupying the spot, and preventing others from
taking it. Abd-ul-Hak.

CHAP. XIII.---PART I.

IN DESCRIPTION OF PARADISE AND ITS PEOPLE.

ABÜHURAIRAH. 'A. G. S. God said, "I have prepared for my good servants, what no eye has seen, nor ear heard, nor hath it entered into the heart of any one:" then read this revelation, if you please: "no soul knoweth the joy of the eyes, which is secretly prepared for them, as a reward for that which they have wrought."*

ABÜHURAIRAH. 'A. G. S. "A place for one whip in paradise,† is better than the world and every thing in it." **ANAS.** 'A. G. S. "Going one morning and evening in the road of God, is better than the world, and all things in it. If a woman of the women of the paradise was to come down to the earth, verily, she would give splendor to every thing between heaven and earth; and verily would fill every thing between them with a sweet smell; and verily, the cloth over her head

The joys of
paradise ex-
ceed all ima-
gination.

* Kor. Ch. 32. v. 18. SALE, Vol. 2. p. 268.

† That is, a very small space. A whip is mentioned, in allusion to a custom among Arabian horsemen, that when one of them purposes to stop at any particular place, he throws down his whip there, by way of occupying the spot, and preventing others from taking it. ABD-UL-HAK.

is better than the world and every thing in it." AB'UHURAIRAH. 'A. G. S. "Verily, there is a tree in paradise, which people riding might go under its branches, a hundred years, and still not get to the end of its distance: verily, a place for one of your bows in paradise, is better than the whole world." AB'U-MUS'A. 'A. G. S. "Verily, there is a tent for a *Muslemàn*, in paradise, of one pearl, its interior empty, its breadth sixty *Cós*, and in every corner of it will be his wives; and they will not see one another; and this *Muslemàn* will go round to each of them, and have connexion with them alternately: and there are two paradises with silver vessels, and every other thing of silver; and there are two paradises with every thing of gold in them; and there is no curtain between men and their beholding their cherisher, except the mantle of glory and greatness." ÛBA'DAH-BIN-ŠA'MIT. 'A. G. S. "There are one hundred steps in paradise, the distance between every two steps is as that between the heavens and earth, and *Firdaws* is the highest, and from it flow the rivers of the paradises; and God's imperial throne is above *Firdaws*; therefore, when you ask God for paradise, ask for *Firdaws*." ANAS. 'A. G. S. "Verily, there is a bazar in paradise;* and then the north winds blow, scattering musk, and a variety of perfumes upon their faces and clothes; and they are more beautiful than before." Then they return to their wives, more handsome and beautiful than before; and their wives say, "we swear by God, you are become much handsomer since leaving us;" and they say, "by God, you are more beautiful than you were." AB'UHURAIRAH. 'A. G. S. "Verily, the first party that will enter paradise, will be beautiful as the full moon on the fourteenth night; and the faces of those who shall follow them will be like sparkling stars; and all their hearts of one accord; there will be no enmity or malice between them: for every man of paradise are two

Description
of the a-
bodes of the
blessed, in
paradise.

Firdaws is
the highest
station in
paradise.

* That is, a place where people assemble every Friday. ABD-UL-HAK.

BOOK XXIII.

Description
of the in-
habitants of
paradise,

They en-
joy perpe-
tual youth,
health and
vigour.

wives, with white faces, and large black eyes, the marrow of the bones of their legs will be perceptible through the calves of their legs,* remembering God with purity, morning and evening. The people of paradise are never indisposed; neither do they require any of the natural evacuations; their dishes are all of gold and silver; and their combs of gold, and their grates are wood aloes, in place of wood: and their perspiration is sweet as musk. They are all of amiable disposition; and, in stature, like their father ADAM, sixty cubits." JA'BIR. 'A. G. S. "The people of paradise eat and drink, but do not make water or void, nor throw water from their mouths or noses." The companions said, "as they eat and drink, what becomes of the feculent parts of their food?" His majesty said, "they belch and sweat, by which flatulencies go out; and they sweat like musk, and in this way they go out: and they repeat God's purity and praise perpetually, without more trouble, or inconvenience to them, than in breathing." AB'UHURAIRAH. 'A. G. S. "He who enters paradise, will be in ease and luxury; and see no trouble; nor will his garment get old, or his youth fade away." AB'U-SA'ID and AB'UHURAIRAH. 'A. G. S. A crier will proclaim to the people of paradise, saying, "for you is everlasting health; you never will be sick: for you is everlasting life, you will never die; and for you is perpetual youth, you will never grow old: and for you is to see ease and comfort, and never labour or trouble." AB'UHURAIRAH. 'A. G. S. "Parties will come into paradise, with hearts like birds in the fear of God." AB'U-SA'ID. 'A. G. S. Verily, God will say to the people of paradise, "O people of paradise!" And they will say, "*Labbaic!* our cherisher; and *Sâdaic*; and good is in thy hand." And God will say, "are you pleased at my bringing you into paradise?" And they will say, "why should we not be pleased, O our cherisher? Verily, you have given us what you have not to any of your creation."

* From the clearness and transparency of their bodies, ABD-UL-HAK.

Then God will say, "shall I not give you better than this?" And they will say, "O cherisher! what can be better than it?" And God will say, "I shall never be angry with you again, I am pleased with you." AB'U-HURAIRAH. 'A. G. S. "Verily, the smallest place, for one of you, in paradise, is in quantity that God will say, "ask for such as you wish;" and he will ask for what he wishes. And God will say, "have you asked to the fullest extent of your wishes?" And he will say, "yes." And God will say, "verily, for you is what you have desired, and as much more." AB'UHURAIRAH. 'A. G. S. "The *Sihon*, the *Bosphorus*, the *Oxus*, the *Euphrates* and the *Nile* are of the rivers of paradise." AB'U-SA'ID-KHUD'HRÌ. 'A. G. S. "Verily, the people of paradise will see those of the upper stories, like as they see a sparkling star, which has gone on one side of the regions, from the East to the West, and these exalted places for some are for different degrees of eminence; that is, the eminence of some is high and some low." The companions said, "O messenger of God! will those high places be for the Prophets, to which no others can arrive?" His majesty said, "I swear by God, those who have believed in God, and known his Prophet, as a teller of truth, will arrive at those places." ÛTBAH-BIN-GHAZW'AN* said, 'It was mentioned to me, that if a stone was thrown from the side of hell, it would descend for seventy years, and then not find the bottom of hell pit. I swear by God, that hell will be filled, notwithstanding all its breadth and depth. And verily, it was told me, that between the two planks of the doors of paradise, is the distance of forty years journey; and verily, a day will come when paradise will be full."

Various degrees of eminence in paradise.

* One of the most celebrated *Sahâbah*. He was the seventh person who embraced *Islâm*, and was eminently skilled in archery.

Part Second.

The world
was created
from water.

There are
one hundred
steps in pa-
radise;

and the in-
habitants
shine with
different de-
grees of
splendour.

ABUHURAIRAH said, ' I said, " O messenger of God! of what thing was the creation created?" He said, " of water." I asked his majesty, " what is paradise made of?" He said, " of gold and silver bricks; and its mortar pure musk, of a sharp smell; and its gravel, pearls and rubies; and its earth saffron: he who shall enter paradise, will be at ease and never see trouble; he will always live and never die; and the garments of the people of paradise never get old, nor does their youth fade away." ABUHURAIRAH. ' A. G. S. " There is no tree in paradise, but its trunk is of gold." ABUHURAIRAH. ' A. G. S. " Verily, there are one hundred steps in paradise; the distance between every two of them one hundred years' journey." AB'U-SA'ID. ' A. G. S. " Verily, there are one hundred steps in paradise; so that if the whole universe was assembled in one of these steps, verily it would contain them all." AB'U-SA'ID-KHUD'HRÌ. ' A. G. S. " Verily, the first party that will enter paradise, on the day of resurrection, will have bright faces, like the full moon on the fourteenth night; and the second party will have faces sparkling like the best stars: for each of them will be two wives, and for each woman seventy garments; and the marrow of the bones of their legs, will be seen through the calves of them." ANAS. ' A. G. S. " *Muslemans* will be given strength and vigour in paradise, to have connexion with many women." It was said, " O messenger of God! will a man be able to connect himself with many women?" His majesty said, " the powers of one hundred men will be given to one man." SAD-BIN-AB'U-WAKK'AS. ' A. G. S. " If a thing of paradise, the size of one's nail, was to appear in the world, verily, every thing between heaven and earth

would be adorned by it; and if a man of paradise was to appear, and shew the rings round his wrists, the splendor of them would hide the splendor of the moon, like as the sun does the brightness of the stars."

MU'ADH-BIN-JABAL. 'A. G. S. "Those for paradise will enter into it, without any hairs upon their bodies; and they will be beardless youths, with eye lashes the colour of *Surmah*, thirty or thirty-three years of age."

ASM'AA-BINT-AB'U-BACR said, 'I heard his majesty say, "a man on horse back might ride under the branches of *Sidrat-ul-muntahà** for a hundred years: in it are moths of gold,† and its fruit is like large water

pots." ANAS said, 'the messenger of God was asked, "what is *Cawthar*?" He said, "it is a river, which God has given me in paradise;

its water whiter than milk, and sweeter than honey, and on it are birds whose necks are like the necks of camels." ÔMER-IBN-AL-KHATT'AB

said, "verily, are those birds fat and plump?" His majesty said, "eaters of those birds are plumper and fatter than they." BURAIDAH

said, 'verily a man said, "O messenger of God! are there horses in paradise?" His majesty said, "verily, if God brings you into paradise,

you will not wish to ride upon a ruby horse, which will fly away with you to any part of paradise you may wish to go, but he will be given to

you." A man said, "O messenger of God! are there camels in paradise?" His majesty said, "if God takes you into paradise, there will

be every thing for you, which your senses can desire, and which can delight your eye." AB'U-AY'UB said, 'an *Ârâbi* came to the Prophet,

and said, "O messenger of God! I am fond of horses; are there any in paradise?" His majesty said, "if you are taken into paradise, you

will be given a ruby horse, with two wings; and you will mount him, and he will carry you wherever you wish." BURAIDAH. 'A. G. S. "The

CH. XIII.
PART II.

All the inhabitants of paradise will be in the full vigour of manhood.

Description of the river *Cawthar*.

* A lotus tree growing in paradise.

† By these, most of the commentators understand angels, whose wings are resplendent, like gold. ABD-UL-HAK.

BOOK XXIII.

Two thirds
of the inha-
bitants of
paradise
will be from
among the
followers of
MUHAM-
MED.

Description
of the river
Gardens

The blessed
will be seat-
ed on splen-
did thrones.

people of paradise will be in a hundred and twenty ranks; eighty of them of my sects, and forty of others." SALIM relates from his father, that the Prophet said, "the breadth of the door, by which my sects will enter paradise, is the distance a man on horseback can gallop in three nights; and great crowds will assemble at it, so as to be near rubbing off the skin of each other's shoulders." ALI-IBN-ABUTALIB. "A. G. s." "Verily, there is a *Bázár* in paradise, in which there is no buying or selling, except good figures of men and women: then when men or women wish for good figures, they enter it, and become handsomer than before." SADI-IBN-MUSAIB said, "I met AB'UHURAIRAH, and he said, "I beg God to put you and me together in the *Bázár* of paradise." And I said, "will there be a *Bázár* there?" He said, "yes; the Prophet informed me, that when those for paradise enter it, they will be stationed there agreeable to their actions; that is, he whose actions shall be best, will get the highest station; after that, they will be permitted to come out, the space of a Friday, and visit their God: and he will shew them his imperial throne; and God will appear to them in a garden of paradise; and splendid thrones will be placed for them; of pearls, and of rubies, and emeralds, and of gold, and silver, agreeable to the difference of degrees. And the lowest in eminence will sit upon hillocks of musk and camphor; and they will not suppose the sitters upon the thrones better off than themselves, in point of station; because every person in paradise, will be pleased with his own place." I said, "O messenger of God! shall we see our cherisher?" He said, "yes, do you doubt about seeing the sun and the moon on the fourteenth night?" We said, "no." His majesty said, "in like manner you will not doubt of seeing your cherisher: and not one man will be there but will speak to God without an introducer; till God will say to a man, "O such a one! do you remember having said so and so, one day?" Then God will remind him of his sins; and the man will say, "O my cherisher! did you not pardon my sins?"

And he will say, "yes, I forgave you, and it is by my boundless kindness that you have arrived at this eminence." Then, whilst the people of paradise are in this situation, a cloud will come above them, and rain down perfumes upon them, such as they had never met with before: and our cherisher will say, "stand up, and go towards the thing which I have prepared for you, from my value for you." Then we shall come to a *Bázár*, where angels are assembled, and shall see such things as eyes never beheld, nor ears heard, or the like of which ever passed into the heart and mind; and we shall be given every thing we wish." AB'U-HURAIRAH says, "his majesty said, "a man of high eminence will visit him of low degree, and will dislike the dress of the person of low degree, and shall not have ended his conversation with him, when a better dress than the first will be prepared for him, so that nobody may be sorry in paradise; after that, we shall return to our habitations, and our wives will come before us, and say, "you are welcome." And every woman will say to her man, "verily, you are become handsomer than before." And we shall say to them, "verily, we sat with our cherisher to-day, who is the maker of all things beautiful; and this beauty, which we have obtained, is fitting for us." AB'U-SA'ID. A. G. S. "He is the least in eminence, of the people of paradise, who has eighty thousand servants, and seventy-two women, and has a tent pitched for him, of pearls, rubies and emeralds; the extent of it like the distance between *Já-bíyah** and *Sanáà*."† And his majesty said, "those who die in the world, young or old, are made of thirty years of age, when they enter paradise, and not more; and so likewise will be the people of hell. And verily, there will be crowns upon the heads of the people of paradise, the meanest pearl of which will give light to every thing, between the east and west. And when a *Muslemán* shall wish children in paradise, the

All their
wishes will
be satisfied.

* A city in Syria.

† A place in Yemen.

BOOK XXIII.

pregnancy and birth will take place in one hour." IS'HAK-BIN-IBRA'HIM said, 'when a *Muslemàn* shall wish for a child in paradise, it will be born in an hour; but he will not desire it.' ALI-IBN-AB'UT'ALIB. 'A. G. S. "Verily, there are in paradise black-eyed damsels, who raise their voices, the like was never heard; and they say these words, "we live everlastingly, never perish or die; and we are ever at ease, and never see trouble or labour; and we are pleased with our husbands, and never dissatisfied; joy be to him that is for us, and we for him." H'ACIM-BIN-MUA-WIAH. 'A. G. S. "Verily, there is in paradise a river of water, and of honey, and of milk, and of wine; and after the entrance of *Muslemàns* into paradise, rivulets issue from it, and come to each man."

Part Third.

Manner in which those newly arrived in paradise are accosted by the celestial virgins.

ABU-SAÏD. 'A. G. S. "Verily, a man in paradise reclines upon seventy cushions, before he turns on his other side: then, a woman of paradise comes to him, and pats him upon the shoulder; and the man sees his face, in her cheek, which is brighter than a looking glass; and verily, her most inferior pearl brightens the east and west. Then the woman makes a *Salàm* to him, which he returns; and the man says, "who are you?" She says, "I am of the number promised by God for the virtuous." And verily, she will have seventy garments; and the man's sight will be fixed on them, till he will see the marrow of the bones of her legs, through the calves of them; and verily she will have crowns upon her head, the meanest pearl of which would give light between the east and west." AB'UHURAIRAH said, 'verily the Prophet of God related, whilst an *Ááràbì* was sitting near him, that a man of the people of paradise will ask permission of his cherisher to

cultivate land; and God will say, "have you not every thing you could wish for? what will you cultivate?" The man will say, "yes, every thing is present, but I am fond of cultivating." Then he will be permitted to cultivate; and he will sow, and then quicker than the twinkling of an eye, it will grow, be ripe, and reaped, and like mountains. And God will say, "take, O son of ADAM! what you wished for: verily, nothing satisfies you, notwithstanding all these benefits." Then the *Ārābī* said, "by God! you will find that man either a *Koraish* or an assistant; because they cultivate: and as for us, inhabitants of the forests, we do not." Then his majesty laughed, at the *Ārābī*'s speech. JABIR said, 'a man asked the Prophet of God, "do the people of paradise sleep?" He said, "sleep is death's brother; and the people of paradise do not die."

CH. XIII.
PART III.

Extraordi-
nary fertili-
ty of the
soil of pa-
radise.

JABIR-BIN-ABDULLAH, 'A. C. 2. "Verily, it is near that you will see your cherisher clearly with your eyes." (And in one tradition it is thus, JABIR said, 'we were sitting near his majesty, and he looked at the full moon, and said, "verily, you will see your cherisher as you see this moon; and all will see him.") "then, if you are able to be constant at the morning and afternoon prayers, be so." After that, he repeated this revelation, "celebrate the praise of thy Lord before the rising of the sun, and before the setting thereof." "Sunnat." 'A. C. 2. "When the people of paradise enter it, God will say, "do you wish any thing more than coming into paradise?" And they will be surprised and say, "have you not made our faces white and bright? have you not brought us into paradise, and delivered us from hell-fire? what can be more than this?" Then a mantle will be drawn up; and they will see God, and will love the sight of him, better than any thing they shall have been given. After that his majesty repeated this

The sight
of God will
be a great
enjoyment
to all the
people of
paradise.

CHAP. XIV.---PART I.

IN EXPLANATION OF BEHOLDING GOD.

JARIR-BIN-ÂBDULLAH. ‘A. G. S. “Verily, it is near that you will see your cherisher clearly with your eyes.” (And in one tradition it is thus, JARIR said, ‘we were sitting near his majesty, and he looked at the full moon, and said, “verily, you will see your cherisher as you see this moon; and all will see him,”) “then, if you are able to be constant at the morning and afternoon prayers, be so.” After that, he repeated this revelation, “celebrate the praise of thy LORD before the rising of the sun, and before the setting thereof.”* **SUHAIB.** ‘A. G. S. “When the people of paradise enter it, God will say, “do you wish any thing more than coming into paradise?” And they will be surprized and say, “have you not made our faces white and bright? have you not brought us into paradise, and delivered us from hell-fire? what can be more than this?” Then a mantle will be drawn up; and they will see God, and will love the sight of him, better than any thing they shall have been given. After that, his majesty repeated this

The sight of God will confer greater bliss than all the other enjoyments of paradise.

* Kor. Ch. 20. v. 129. SALE, Vol. 2. p. 151.

revelation, "they who do right shall receive a most excellent reward, and a superabundant addition."*

CH. XIV.
PART I.

Part Second.

IBN-ÖMER. A. G. 5. "Verily, he is the least of the people of paradise, in point of eminence, who looks at his gardens, and at his women, his benefits and servants, and the chairs on which he sits at ease; and the distance of a thousand years' journey is full of all these things: and he is of the greatest value near God, who shall see him night and day." After that, his majesty repeated this revelation, "some countenances, on that day, shall be bright, looking towards their LORD."† **AB'U-RAZİN** said, "what is the signal of all seeing our cherisher?" His majesty said, "O **AB'U-RAZİN**! do not all of you see the moon on the fourteenth night?" I said, "yes." His majesty said, "the moon is nothing more than one of God's creations; and God is more splendid and glorious than she."

Part Third.

ABÜDHAR said, "I asked the messenger of God, "did you see your cherisher in the night of your ascent into heaven?" His majesty said, "the Almighty cherisher is a splendor; how should I see him?" **IBN-ABB'AS** said, "the heart of **MUH'AMMED** told no lie respecting the thing which he saw; and verily, his majesty did see God, in the night of

Whether
MUH'AM-
MED saw
God, on the
night of his
ascent to
to heaven.

* Kor. Ch. 10. v. 27. SALE, Vol. 2. p. 5. The addition here spoken of alludes to the beatific vision of God.

† Kor. Ch. 75. v. 22 and 23. SALE, Vol. 2. p. 472.

BOOK XXIII

his ascent into heaven, and also another time.' IBN-ABB'AS said, in explanation fully of this revelation, "he saw him with his heart twice;" he saw him with the eyes of his head twice.' (And in one tradition it is thus, that 'IBN-ABB'AS said, "his majesty saw his cherisher." ACRIMAH said to him, 'does not God say, "the sight comprehendeth him not, but he comprehendeth the sight,"* then why should you think that the Prophet saw God?' IBN-ABB'AS said in answer, "alas! upon you, O ACRIMAH! the sight does not see him, when he blazons with his special splendor; but when he blazons by that which the eye can see; then the sight sees him; and verily, his majesty did see his cherisher twice.") SHABI' said, IBN-ABB'AS met CAB-AH'B'AR in Arafat, and asked him about seeing God in the world. Then CAB repeated, *Alláho Acher*, so loud, that his voice reached from the hills; and IBN-ABB'AS said, 'we were sons of the sons of HÁSHIM, celebrated for knowledge and excellence; we do not ask about any thing contrary to sense.' Then CAB said, "verily, God divided the seeing of him and talking with him, between MUHAMMED and MOSES; and God talked with MOSES twice,† and MUHAMMED saw him twice." MASR'UK said, 'then I went to AA'YESHAH, and said, "did MUHAMMED see his cherisher?" She said, "you have spoken of a thing, O MASR'UK! which has raised up the hair of my body." I said, "do not be hasty in denying the seeing of the true God;" after that I repeated this revelation, "verily, MUHAMMED saw the greatest of God's signs." Then AA'YESHAH said, in answer to MASR'UK, "where are you carrying the meaning of this revelation? The allusion was to seeing GABRIEL, in the shape of an angel; and whoever tells you that MUHAMMED saw God, in the night of his ascent to heaven, or tells you, that his majesty concealed any thing of the laws and religion, by which he was

MUH'AM-
MED saw
God twice.

* Kor. Ch. 6. v. 103. SALE, Vol. 1. p. 174.

† That is, once in the valley of Aimen, another time on the top of Túr or Sinai. ABD-UL-HAK.

ordered; or shall inform you that his majesty knew five things, concerning which this revelation came down, "verily, the knowledge of the hour of judgment is with God: and he causeth the rain to descend at his own appointed time; and he knoweth what is in the wombs of females. No soul knoweth what it shall gain on the morrow, neither doth any soul know, in what land it shall die: but God is knowing and fully acquainted with all things,"* tells you a great lie: but the allusion in the revelation is, that his majesty saw GABRIEL twice, in his special shape; once near *Sidrat-ul-Muntahà*, and once in *Ajyàd*:† his majesty saw GABRIEL with six hundred wings on, and all the sides of the regions were shut. (And in one tradition it is thus, MASR'UK said, 'I said to AA'YESHAH, "if MUHAMMED did not see the cherisher, what is the meaning of this revelation? "Then he approached; and drew near, until he was at the distance of two bows length, or nearer than that."‡ AA'YESHAH said, 'the allusion, in this revelation, is to GABRIEL: he used to come to his majesty in the shape of a man; and verily, at this time, he came in his own shape, and shut all the quarters of the regions.") JA'BIR. 'A. G. S. "When the people of paradise will be at their ease, all on a sudden, a light will be raised on high, for them; and they will raise up their heads, to look at it, and behold, they will see their cherisher looking down upon them; and God will say, "peace be with you, O people of paradise:" and this is the almighty's meaning, when he said, "peace shall be the word spoken unto the righteous, by a merciful LORD."§ Then God will look down upon them, and they will look up at him, and they will not look at any thing of the goods of paradise, so long as they shall continue looking at God; till God shall be hidden from their sight, and the impression of his light will remain."

This is contradicted by AA'YESHAH, who says it was GABRIEL who was twice seen in his proper form by MUHAMMED.

* Koràn. Ch. 31. v. 34. SALE, Vol. 2. p. 265.

† A well-known place, in the lower part of Mecca; or a hill that is there.

‡ Kor. Ch. 53. v. 8, 9, SALE, Vol. 2. p. 401. § Kor. Ch. 96. v. 57. SALE, Vol. 2. p. 306.

CHAP. XV.---PART I.

DESCRIPTION OF THE FIRE AND ITS
PEOPLE.

ABUHURAIRAH. 'A. G. S. "The fire of the world is one part of seventy parts of hell-fire." It was said, "O messenger of God! verily, the fire of the world would be sufficient for punishing." His majesty said, "hell-fire has been made more than the fire of the world by sixty-nine parts, every part of which is like the fire of the world." **IBN-MAS'UD.** 'A. G. S. "Hell will be brought, on that day, and for it will be seventy thousand ropes, and each rope pulled by seventy thousand angels." **NUM'AN-BIN-BASHIR.** 'A. G. S. "Verily, the easiest of the infernals, in punishment, is he who shall have both his shoes and thongs of them of fire, by which the brains of his head boil, like the boiling of a copper furnace; and he will not suppose that any one is more severely punished than himself; whilst verily, he is the least so." **IBN-ABB'AS.** 'A. G. S. "AB'UT'ALIB is the easiest punished of the infernals; and he wears shoes, by which his brains boil." **ANAS.** 'A. G. S. On the day of resurrection, the most luxurious of the world will be brought, and dipped once into the

The fire of hell is seventy times more intense than terrestrial fire.

fire; after that it will be said, "O child of ADAM, did you ever see the face of any good, or did comfort ever pass by you in the world?" He will say, "I swear by God, I never saw the face of any good; nor did comfort ever come near me."* And a man of the severest distresses and troubles in the world will be brought into paradise: and it will be said, "O son of ADAM! did you ever see the face of trouble, and did distresses ever come to you in the world?" And he will say, "I swear by God, O my cherisher! I never suffered troubles in the world, nor did I ever see hardships." ANAS. 'A. G. S. God will say, on the day of resurrection, to the easiest in point of punishment, "if you had any thing which is in the earth, would you give it and deliver yourself from hell-fire?" He will say, "yes, I would." And God will say, "I intended for you easier than this, when you were in ADAM's back, which is this, not to associate any thing with me; then you have not obeyed me, but have associated other things with me." SAMURAH-BIN-JUNDUB. 'A. G. S. "There are some of the infernals, that will be taken by the fire to their ankles, and some up to their knees, and some up to their waist, and some up to their necks." AB'UHURAIRAH. 'A. G. S. "The distance between an infidel's ears, in hell-fire, is a three days' journey, for a man on horse back, galloping all the way." (And in one tradition, "an infidel's teeth, are like the mountain of *Ohud*, and his skin puffed out the distance of three nights' journey.")

CH. XV.
PART I.

The wicked in hell will forget that they ever enjoyed pleasure on earth; and the good in paradise, that they had ever endured pain.

Various degrees of torment in hell. The inhabitants of hell are of enormous stature.

Part Second.

AB'UHURAIRAH. 'A. G. S. "Hell-fire burnt a thousand years, so that it became red: and burnt another thousand years, till it became

* That is, after he has come into hell, he forgets all his luxuries and comforts in the world. ABD-UL-HAK.

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BOOK XXIII.

The space occupied by one of the damned is equal to the distance from Mecca to Medinah.

white; after that, burnt a thousand years, till it became black: then hell-fire is black and dark, and never has any light." AB'UHURAIRAH. 'A. G. S. "Verily, the thickness of an infidel's skin is forty-two cubits; and verily, his teeth are like the mountain of *Ohud*; and his sitting place in hell, is the same distance as between *Mecca* and *Medinah*. IBN-ÔMER. 'A. G. S. "Verily, an infidel will, at the resurrection, drag his tongue upon the ground, one or two *Farsakhs*; and men will stamp upon it." AB'U-SA'ÏD. 'A. G. S. "Sâ'ud is a hill of fire,* whose summit will be reached in seventy years by the infidel, and he will be thrown from it, and in this way will he be perpetually." AB'UHURAIRAH. 'A. G. S. "Verily, hot water will be poured upon the heads of the infernals, and will penetrate into their bellies, and will cut to pieces every thing within them; so that they will come out at their feet: and this is the meaning of the word of God, "boiling water shall be poured on their heads, and every thing in their bellies shall be dissolved thereby,"† after that, they will be made as they were." AB'U-UMAMAH. 'A. G. S. The infernals shall be drenched with yellow water, draught after draught; and it will be brought to their mouths, and they will be disgusted at it, and when brought very near, it will scorch their faces; and when they drink it, it will tear their entrails to pieces, so that they shall be discharged through the *Anus*. God says, "they who must dwell for ever in hell-fire, will have the boiling water given them to drink, which shall burst their bowels,"‡ and God will say, "if the infidels complain of thirst, they shall be assisted with water, like molten copper, which will fry their

* This fiery mountain is once mentioned in the *Koran*, Ch. 74. v. 17. in these words *Sâurhikuhu Sâ'udan*, "I will quickly compel him to ascend the steep summit." The word *Sâ'ud* signifies ascent, the top of a mountain difficult of access, difficulty, calamity, torment. In this last sense it is taken by SALE, (Vol. 2. p. 469.) who translates this passage, "I will afflict him with grievous calamities." But he also remarks, that some interpret it to mean a mountain of fire, which AL-WALID will be condemned to ascend, and from which he will be thrown down, alternately, for ever.

† *Kor.* Ch. 22 v. 19, 20. SALE, Vol. 2. p. 169.

‡ *Kor.* Ch. 47. v. 16. SALE, Vol. 2. p. 377.

faces; it will be a shocking beverage." AB'U-SA'ID-KHUD'HRÌ. ' A. G. S. " Verily, hell-fire is enclosed by four walls, and the breadth of each wall forty years' journey." AB'U-SA'ID. ' A. G. S. " If one bag of the yellow water of the infernals was poured into the world, it would make all the people stink." IBN-ABB'AS said, ' verily, his majesty repeated this revelation, " fear God with his true fear; and die not, unless ye also be true believers."* His majesty said, " if one drop of the tree *Zakùm*, which is the food of infernals, was to fall into the world, verily, it would spoil all the necessaries of life; then what will be the condition of him, who shall feed upon the *Zakùm*?" ANAS. ' A. G. S. " O men! cry from the fear of God; but if you cannot cry, force yourselves to do it; then, verily, the infernals cry in the fire, with the tears running down their faces, you might say like small rivulets; till their tears are expended, when blood runs, and their eyes become sore. Then, if you were to put boats upon it, verily, they would float." AB'U-DARD'AA. ' A. G. S. " Hunger shall be thrown upon the infernals; and that hunger will be equal to the punishments suffered in hell-fire; and they will complain of it, and will be assisted with *Daríd*,† which does not fatten or assuage hunger. Then they will complain again of want of food, and will be assisted with it, which will stick in their throats; and they will remember what they did in the world, when their victuals stuck in their throats, and will be given hot water served to them, with iron hooks; and when it comes near their faces it will scorch them, and when it goes into their bellies will tear every thing there into pieces; and the infernals will say, to the porters of hell, " ask God to lighten one day's punishment for us." And they will say, " did not your Prophet come to you with miracles?" They will say, " yes, the

The infernals will feed on the tree *Zakùm*.

* Kor. Ch. 3. v. 103. SALE, Vol. 1. p. 74.

† Name of a thorny shrub when dry. In its fresh state it is called *Shibrik*.

BOOK XXIII

The damn-
ed will pray
in vain for
death or
deliverance
from hell.

Prophets showed miracles, but we did not believe." They will say, "supplicate; but there is no hope of approval, because the supplications of infidels are only when having strayed." Then the infernals will say to another, "call to MALIC whose charge hell is in." And they will say to him, "O MALIC! let your cherisher cause us to die." And MALIC will answer them, "verily, you are tarriers in hell." And they will say, "pray to our cherisher to deliver us; because there is no one better for you, than him." Then they will say, "O cherisher! our misfortunes overcome us, and we are a strayed multitude: bring us out from hell-fire; then, if we return to infidelity, we shall be injurers of our own souls." Then God will answer them saying, "get away far into the fire; and say not a word." Then, in this time, they will be hopeless of every good, and will begin complaining and say, "ha! ha! alas! alas!"

ÂBDULLAH-BIN-ÂMER. 'A. G. S. "If a ball like this of copper (making a sign to his head) was thrown from the regions to the earth, it would reach it before night; notwithstanding that the distance is five hundred years' journey; and if it were thrown from the top of the chain in hell, which is seventy cubits long, it, verily, would move about night and day, for forty years, before reaching its utmost range." AB'U-BURDAH relates from his fathers, that the Prophet said, "verily, there is a valley in hell called *Habhab*,* and every proud tyrant will dwell there."

Part Third.

IBN-ÔMER. 'A. G. S. The infernals will be very fat and big, in hell; so much so, that the distance between the bottom of their ears and their shoulders, will be seven hundred years' journey; and verily, the thick-

* The word signifies haste or precipitation.

ness of their skins is seventy cubits, and their teeth like the mountain of Ohud." ^AABDULLAH-BIN-HARITH. ' A. G. S. " Verily, there are serpents in hell, like camels with two humps; one of them will bite once, the pain of which will be felt forty years; and verily, there are scorpions in hell, like mules saddled; and one of them will bite, and its pain will remain forty years." HASAN-BASRÌ said, ' AB'UHURAIRAH related to me, from the Prophet of God, who said, " the sun and moon are two pieces of cheese, which will be twisted up, and thrown into hell-fire on the day of resurrection; and I said, " what are the faults of the sun and moon?" AB'UHURAIRAH said, " I inform you from the Prophet of God." AB'UHURAIRAH. ' A. G. S. " None but the unfortunate will enter hell." It was said, " O messenger of God! who are the unfortunate?" He said, ' he who does not obey God, and does not abandon sinning for God."

Serpents &
scorpions in
hell, of enor-
mous size.

Hell here
described
will be fit-
ting.

CHAP. XVI.---PART I.

IN EXPLANATION OF CREATING PARA-
DISE AND HELL.

ABUHURAIRAH. 'A. G. S. Paradise and hell talked together; and hell said, "I have been made for the proud and oppressors;" and paradise said, "what is come to me, that only the poor and decrepid enter me, and the despised, and the deceived?" God said, to paradise, "you are nothing but the place of my favour: I favour by you those of my servants whom I wish;" and he said to hell, "you are nothing but my place of punishment; by your means I punish those of my servants I please; and I will fill both of you." But the fire will not be full, till God shall put his foot into it; and hell will say, "enough, enough, enough." Then it will be full, and made light, and God will not injure any one; that is, will not bring any one into hell, without fault. And as for paradise, verily, God will create a new creation for it, which will be brought into it without actions.' ANAS. 'A. G. S. The genii and men will always be cast into hell; and hell will say, "are there more?" until God shall put his foot; then it will be light, and will say, "enough, enough, enough, I swear by your glory and greatness, I am full." And paradise,

Both para-
 dise and hell
 will be fil-
 led.

also will require more ; till God creates a creation for it, which will inhabit the center of it."

CH. XVI.
PART I.

Part Second.

ABUHURAIRAH. 'A. G. S. When God created paradise, he said to GABRIEL, "go, and look at it." Then GABRIEL went, and looked at it, and at the things which God had prepared for the people of it. After that, GABRIEL came, and said, "O my cherisher! I swear by your glory, no one will hear a description of paradise, but will be ambitious of entering it." After that, God surrounded paradise with distresses and troubles ; and said, "O GABRIEL! go, and look at paradise." And GABRIEL went, and looked ; and then returned and said, "O my cherisher! I swear by your glory, verily, I fear that no one will enter it." The Prophet said, "when God created hell-fire, he said to GABRIEL, "go, and take a look at hell." And GABRIEL went, and looked at it ; after that came and said, "O my cherisher! I swear by your glory, whoever shall hear a description of hell-fire, will not wish to enter it." Then God surrounded it with sins, lusts, and vices ; after that, said to GABRIEL, "go, and look at hell-fire." And GABRIEL went and looked at it ; and said, "O my cherisher! I swear by your glory, verily, I am afraid, that every one will enter hell ; because sins are so sweet, that there is no one but that will incline towards them."

Paradise is of itself so delightful, and hell so horrible, that all mankind would earnestly desire the first and avoid the second ; but the first being surrounded with labour and suffering, and the second with pleasure ; the case is often reversed.

Part Third.

ANAS said, 'his majesty acted as *Imàm* to us: after that went upon the pulpit, and made a sign with his hand, towards the *Kiblah*, and said, "I was shewn paradise and hell, whilst I was saying prayers for you, represented to me, on the side of this wall; and I never saw, before this day, any thing like the good and bad of both."

Book the Twenty-Fourth.

CHAP. I.---PART I.

IN EXPLANATION OF THE BEGINNING OF CREATION, AND THE MENTION OF THE PROPHETS.

IMRÀN-BIN-HUSAIN said, ' verily, I was near his majesty, and unexpectedly a party of the *Beni Tamim* came to him; and he said to them, " accept a good news, O sons of *Tamim*! I mean, embrace *Imàn*." They said, " you have given us good news in religion; then give us something in the world." After that, men from *Yemen* came to the Prophet; and he said, " accept joyful news, O people of *Yemen*! since the *Beni Tamim* did not." They said, " we accept it; we are come to you to learn something of religion, and to ask you what was in the beginning?" His majesty said, " God was; but nothing was before him, and his imperial throne was upon water. After that, God created the regions and the earth; and

God existed
before any
part of crea-
tion.

BOOK XXIV.

wrote every thing on the tablet of his own memory." ^AIMR'AN says, 'after that, a man came and said to me, "O ^AIMR'AN! take your female camel, that had run away." Then I went out in search of her; and I swear by God, I wish the camel had gone away altogether; and that I had not heard any thing about her; for then I should have heard the Prophet's information." ^AOMER-IBN-AL-KHATT'AB said, 'his majesty stood up, in the center of us, and repeated the *Khut bah*, and informed us of the beginning of creation, until the last day of resurrection, when those for paradise will enter it, and those for hell will enter it; and we remembered some of it, and forgot other parts of it." AB'UHURAIRAH said, 'I heard his majesty say, verily, God wrote a book, before creating the heaven and earth, which is this, "verily, my compassion has outstripped my anger." And these words were written near him, above his imperial throne."

Creation of
the angels,
genii and
men.

^AAYESHAH. 'A. G. S. "The angels were created from a bright gem, and the genii from fire without smoke, and ADAM from clay." ANAS.

'A. G. S. "When God created ADAM in paradise, he left him there as long as he pleased; then the devil came and took a look at his condition; and when he saw him with a body, he knew that God had created a creation, which could not guard itself from hunger." AB'UHURAIRAH.

Circumci-
sion of
ABRAHAM.

'A. G. S. "ABRAHAM the Prophet circumcised himself when he was eighty years of age." AB'UHURAIRAH. 'A. G. S. "ABRAHAM only told three lies; two for God's religion and pleasure; and the third, although for God also; still was of use to himself." The two first have already been explained; this the third. ABRAHAM and SARAH were going to Syria, and reached a place, where was a proud tyrannical chief; and they informed him of a man's coming with a most beautiful woman; and he sent a person to ABRAHAM, to ask about SARAH; and ABRAHAM said, "she is my sister." Then he went to SARAH, and said to her, "verily, if this tyrant knew that you are my wife, he would take you away; then if he ask you, tell him that you are my sister in *Islâm*, because there is no

ABRAHAM
reported his
wife SARAH
to be his
sister.

Muslemān upon the face of the earth, except you and me." Then the tyrant sent a person to call SARAH, and she was brought to him. And ABRAHAM stood up to prayers, and to pray for deliverance from this misfortune. Then SARAH went near the tyrant; he attempted to throw his hands upon her, but was withheld, and taken with a difficulty of breathing, till he began knocking his feet upon the ground. And he said to SARAH, "pray to God to deliver me from this calamity, and I will do you no harm." Then SARAH prayed for him, and he was delivered from it. After that, he attempted to lay hold of her a second time; and he was in a worse predicament than the first; and said to SARAH, "pray to God for me, and I will do you no harm." Then she prayed, and he was delivered from his calamity. Then the tyrant called to one of his people, and said, "verily, you have not brought a human being to me, but one of the genii." Then the tyrant gave SARAH a slave girl, named HA'JIR.* And SARAH returned to ABRAHAM, when he was saying his prayers; and he made a sign to her with his hand, asking her how she did. She said, "God withheld the evil designs of that infidel from me, and impressed them upon his own breast, and he gave me HA'JIR." ABU'HURAIRAH says, "I said, 'O children of ISMA'IL! HA'JIR is your mother.'" AB'UHURAIRAH, 'A. G. S. Verily, MOSES the Prophet was very modest, and a great coverer of his body, and would shew no parts of his skin; and with all this he was annoyed by the children of ISRAEL, and they said, "MOSES's covering his body so very much, is on account of a defect in his skin, from leprosy, or swelled testicles." And verily, God intended to purify him. Then one day MOSES retired to bathe, and put his garment upon a stone, which run away with it; and MOSES run after it, saying, "O stone! give me my clothes; O stone! give me my clothes;" till he reached a party of the children of ISRAEL; and they saw him naked, the very best of

The Israelites ascribed the modesty of MOSES to some bodily defect.

He is miraculously cleared of this aspersion.

* OF HAGAR.

BOOK XXIV.

JOB reprov-
ed by God
for avarice.

The Pro-
phet dis-
claims all
pretension
to pre-emi-
nence over
MOSES.

God's creation; that is, found him free of defect. And they said, "by God, MOSES has no defect." Then MOSES stood up, and struck the stone; and I swear by God, there were three, four or five marks made in it by MOSES's stroke. ABUHURAIRAH. 'A. G. S. Whilst JOB was bathing naked, and God had rained down locusts of gold into his house; and a golden locust fell upon him, and he put it into his garment, and his cherisher called out to him, "have I not made you independent of the things which you see?"* JOB said, "yes; but I am not independent of an increase of your benefits." ABUHURAIRAH said, 'a *Muslemàn* and a *Jew* were abusing each other; and the *Muslemàn* said, "I swear by God, who elected MUHAMMED over the people of the world;" and the *Jew* said, "by God, who elected MOSES over the people of the world." Then the *Muslemàn* raised his hand, and gave the *Jew* a slap on the face. Then the *Jew* went to the Prophet, and informed him what had passed. And the Prophet called the *Muslemàn*, and asked what had passed, between him and the *Jew*; and the *Muslemàn* told him. And his majesty said, "do not give me excellence over MOSES; because every man will fall down senseless at the day of resurrection; and I shall fall with them, and shall be the first to recover; and behold, I shall see MOSES holding by one side of God's imperial throne; and shall not know whether he was amongst those men who fell down senseless, and came to himself before me, or whether he was of that number exempted by God from this trance, as in this revelation, "The trumpet shall be sounded, and whoever are in heaven, and whoever are on earth expire; except those whom God shall please to exempt from the common fate."† (And in one tradition it is thus, that 'his majesty said, "I do not know whether this trance will be reckoned with MOSES for

* I mean, I have rained down so much gold upon you, that you have no need of this locust; which you took up and put into your garment.

† *Koràn*. Ch. 59. v. 68. SALE, Vol. 2. p. 332.

the trance which happened to him in the mountain of *Tûr*, or whether he will be in a trance but raised up from it before me; but I do not say that there are any of the Prophets better than *YUNAS-BIN-MATTA*.* And in one tradition it is thus, "do not give to some Prophets greater excellence than to others.") *AB'UHURAIRAH*. 'A. G. S. "It is unworthy a servant to say, I am better than *JONAS* the Prophet." (And in one tradition it is thus, that 'his majesty said, "whoever shall say, I am better than *JONAS*, verily is a liar.") *UBAI-IBN-CAB*. 'A. G. S. "Verily, the boy whom *KHID'R* killed, was innately an infidel; then, had he lived, he most certainly would have tyrannized over his own father and mother, and would have endeavoured to persuade them to infidelity."† *AB'UHURAIRAH*. 'A. G. S. "Khid'r‡ was so called, on this account; he was sitting upon barren ground, and behold, after he left it, it became fresh and green." *AB'UHURAIRAH*. 'A. G. S. The angel of death came to *MOSES*, and said, "God had sent me to take your soul; approve of his order." Then *MOSES* gave him a slap over his eyes, and blinded him. Then the angel of death returned to God, and said, "verily, you sent me to a servant who did not wish for death: and verily, he has blinded my eyes." Then God gave the angel his sight again, and said, "return to him and say, do you wish for long life? if you do, put your hand upon the back of a bullock, and your life shall be as the number of hairs you cover with it." His majesty *MOSES* said, "what is after long life?" The angel said, "to die." *MOSES* said, "then I chuse death now." And he said, "O LORD! let my grave be in pure land,§ although it may be a stone's throw from it." The Prophet said, "if I were near *Jerusalem*, verily, I would shew you *MOSES*' grave on one side of the road, near a heap of red sand." *JABIR*. 'A. G. S. "Verily, the Prophets have been shewn to

CHAP. I.
PART I.

The Prophet said none of the Prophets is better than *JONAS*.

The Prophet said none of the Prophets is better than *JONAS*.
Death of *MOSES*.

* The Prophet *JONAS*, son of *AMITTAI*.

† See the story, *Korân*. Chap. 18. *SALE*, Vol. 2. p. 122—124.

‡ The word signifies green.

§ That is, *Jerusalem*.

BOOK XXIV.

MUH'AM-
MED de-
scribes the
persons of
MOSES, JE-
SUS, ABRA-
HAM & GA-
BRIEL.

The Prophet
chooses a cup
of milk, in
preference
to one filled
with wine.
Happy ef-
fects of this
choice.

me; and behold I saw MOSES in a middling body, you might say of the tribe of *Shan'iah*;* and I saw JESUS the son of MARY, and the man who resembles him most is URWAH-IBN-MASU'UD; and I saw ABRAHAM, and I resemble him more than any body else; and I saw GABRIEL, and the nearest I ever saw in resemblance to him is DAHTAH CULBI." IBN-ABB'AS, 'A. G. S. "I saw (in the night of my ascent into heaven) MOSES, a man of tall stature, and the colour of wheat, and of middling body, you might say of the men of *Shan'iah*; and I saw JESUS, a middling sized man, his colour inclining to red and white; with the hair of his head hanging down; and I saw MA'LIC the keeper of hell; and I saw DAJJ'AL." IBN-ABB'AS says, 'his majesty saw this party, in the signs which God shewed him, in the night of ascent. O ye who are present, do not be in doubt about his majesty having seen them.' AB'UHURAIRAH, 'A. G. S. I met MOSES in the night of ascent, and behold, I saw him a man of tall stature, with rather short hair; you might say of the men of *Shan'iah*; and I saw JESUS, a middle sized man, red and white, as if come out of a bath; and I saw ABRAHAM, and of all his children I resemble him most. Then two dishes were brought to me, milk in one, in the other wine; and it was said to me, "take whichever you like of the two;" and I took the milk and drank it. Then it was said to me, "you have been shewn the road to *Islām*; beware, verily, had you taken the wine, your sects would have been lost." IBN-ABB'AS said, 'we went with his majesty between *Mecca* and *Medinah*, and passed by a valley; and his majesty asked, "what valley is this?" The companions said, "it is the valley *Azrak*." His majesty said, "you might say, that I behold MOSES, putting his fingers into his ears, and calling to God in a loud voice, *Labbaic!* passing along the valley." Then his majesty mentioned something of MOSES's colour and hair. After that, we walked on, till

* Name of a tribe in Yemen.

we came to a hill; and his majesty asked, "what hill is this? The companions said, "*Harshà*."* His majesty said, "you may say, that I see JONAS riding upon a female camel, with red woollen clothes upon him, and the rope of his camel of the bark of the date, passing over the hill, calling out *Labbaic!*" AB'UHURAIRAH. 'A. G. S. "The repeating of the bible and psalms was made easy to DAVID, and he would order his beasts to be saddled, and while this was doing, would repeat them from beginning to end; and he would not eat, but from the work of his own hands." AB'UHURAIRAH. 'A. G. S. "In the time of his majesty DAVID, there were two women, with a son each, and a wolf came and took away one of the sons, and the other woman said, "the wolf has taken away your son." And the other said, "he has taken away yours." Then these two women went to DAVID, to order between them. Then DAVID ordered the son should be for the largest woman. Then they left DAVID and went to SOLOMON, and informed him of the state of the case. And he said, "bring me a knife, that I may divide this boy between you." And the little woman said, "do not cut the boy in two, God have mercy on you, he is the son of her, give him to her." Then SOLOMON said, "this boy is for the little woman." And after this trial, the large woman also confessed, that the boy belonged to the little woman." AB'UHURAIRAH. 'A. G. S. SOLOMON the Prophet said, "verily, I will have connexion to night with ninety women; and every one will be brought to bed of him, who shall fight in the road of God." Then an angel said to SOLOMON, say, "please God;" but he did not say so, and had connexion with the women; and only one of them became pregnant; and she brought forth half a man.' His majesty said, 'had SOLOMON said, please God, verily, a son would have been produced by each, to have fought in the road of God, all cavalry.' AB'UHURAIRAH. 'A. G. S. "ZA-

The judge-
ment of So-
LOMON.

* Name of a mountain, between *Mecca* and *Medinah*.

BOOK XXIV.

There is no Prophet between JESUS & MUHAMMED.

Only two, or at most three women perfect.

The Prophet reproves an *Ārābī* for entertaining unworthy notions of the deity.

CHARIAH the Prophet was a carpenter." AB'UHURAIRAH. ' A. G. S. " Verily, I am the nearest man to JESUS, in the beginning and end; because there is no Prophet between me and JESUS, and in the latter part of time he will be my vicegerent, and successor; and the Prophets are all brothers by one father, but their mothers different; and the root of all their religions is the same; and there is no one Prophet betwixt me and JESUS." AB'UHURAIRAH. ' A. G. S. " Every child of ADAM is at its birth stuck in the side by the devil's fingers, except JESUS son of MARY: the devil went to stick his fingers into his side, but stuck them into the membranes enveloping the foetus. AB'U-MUSA. ' A. G. S. " There were many perfect men; but of women only MARY, daughter of ĪMR'AN and ĀSĪAH wife of PHAROAH; and ĀA'YESHAH's excellence over women is like that of *Tharīd** over other food."

Part Second.

ABŪ-RAZĪN said, ' I said, " O messenger of God! where was our cherisher before creating his creation?" His majesty said, " God was, and nothing was with him: and God created his imperial throne upon water." JUBAIR-BIN-MUTĪM said, ' an *Ārābī* came to his majesty, and said, " people are in misery, their wives and children hungry, their properties lost and their beasts destroyed; then ask God for rain for us, because we beg God by your intercession to send rain, and we call upon him to intercede with you to ask for rain for us." Then his majesty said, " immaculate God! immaculate God!" (in surprize and displeasure,) so that displeasure was perceptible in the faces of his companions. After that, his majesty said to him, " alas upon thee, verily,

* A favourite dish of the *Arabs*, prepared from bread.

God does not intercede with any one, because his own condition is greater than that; alas upon thee! dost thou not know what God is? Verily, his imperial throne is upon the heavens, in this way," (putting the fingers of one hand upon the palm of the other in the shape of a cupola) "and verily, the imperial throne, with all that greatness and spaciousness, makes a noise like a camel's saddle when rode upon, on account of God's greatness." JABIR. "A. G. S. "It has been permitted me to inform you of the bigness of one of the angels bearing the imperial throne; verily, the distance from the lower parts of his ears to his shoulders, is seventy years' journey. ZURA'AH* said, 'verily, his majesty said to GABRIEL, "did you see your cherisher?" and GABRIEL trembled and said, "O MUHAMMED! there are seventy mantles of splendor between me and God; and if I were to go near some of them, verily, I should be burnt." IBN-ABB'AS. "A. G. S. "Verily, ISRA'IL has been standing from the day God created him; and has not taken his eyes off the trump; and between God and ISRA'IL, there are seventy splendid mantles, and nothing could go near any one of those without being burnt." JABIR. "A. G. S. When God created ADAM and his children, the angels said, "you have created those who eat and drink, and marry and ride: then make the world for them, and futurity for us." God said, "I will not make those whom I have created with the two hands of my power, and into whom I have breathed from my own spirit, like that person for whom I said, be, and he was: that is, for the children of ADAM are the world and futurity both."

GABRIEL is not able to look on the glory of God.

* Son of AB'U-AWFI, one of the *Tābi'in* of good authority. He was judge of Bas'rah, and one of the most learned and religious men of his time. He died. A. H. 93, in the time of WALID-BIN-ABDUL-MALIC.

Part Third.

The works of the different days of creation described.

The distance from one of the spheres to another is five hundred years' journey.

ABUHURAIRAH. "A. G. S. " *Muslemâns* are greater near God, than some angels." **ABUHURAIRAH** said, "his majesty took hold of both my hands, and said, "God created the earth on Saturday, and the hills on it on Sunday, and the trees on Monday, and unpleasant things on Tuesday, and he created the light on Wednesday, and scattered the beasts upon the earth on Thursday, and created **ADAM** after afternoon prayer on Friday, the last of the creation, and in the last *Sáât* of the day, between afternoon prayer and night." **ABUHURAIRAH** said, "whilst his majesty and friends were sitting, behold a cloud came over them, and his majesty said, "do you know what this is?" They said, "God and his messenger know best." His majesty said, "this is a cloud, which God is driving to the land of a tribe, which does not thank him, or mention his name."* After that, his majesty said, "do you know what is above you?" They said, "God and his messenger know best." His majesty said, "it is the region of the world, a roof of clouds which are kept from falling." After that, his majesty said, "do you know what the distance is between the region of the world and the next above it?" They said, "God and his messenger know best." His majesty said, "five hundred years' journey." And his majesty said, "do you know what is above that region?" They said, "God and his messenger know best." He said, "it is another region; and the distance between them five hundred years' journey." After that, his highness interrogated them in this way; till the companions counted seven regions, one above another; and

* The idea intended to be conveyed by **MUH'AMMED**, in this place, seems to be taken from **MAT. v. 45.** "he sendeth rain on the just and on the unjust."

the distance between each five hundred years' journey. After that he said, "what is on the top of these regions?" The companions said, "God and his messenger know best." He said, "verily, God's imperial throne is on the top of them; and the distance between it and the upper region, is five hundred years' journey." After that, his majesty said, "do you know what is under you?" They said, "God and his messenger know best." He said, "below you is earth." After that he said, "do you not know what is under that earth?" They said, "God and his messenger know best." He said, "verily, there is another earth under it; and the distance between the two is five hundred years' journey;" until his majesty counted seven earths, and the distance between each five hundred years' journey. After this, his majesty said, "I swear by God, if you could let down a rope to the lowest earth, verily, it would fall upon God."* After that, his majesty repeated this revelation, "He is the first and the last; the manifest and the hidden, and he knoweth all things."† ^ÀABB'AS-IBN-^ÀABDUL-MUT'ALLAB said, "I was sitting with a party of men, and the Prophet was also of the number; when a cloud passed over, and the party looked at it, and his majesty said, "what name do you call it?" They said, "a cloud." His majesty said, "do you also call it *Muznah*?" They said, "yes." His majesty said, "do you call it *Anàn* also?" And added, "do you know the distance between the earth and regions?" They said, "no." He said, "the distance is either seventy-one, seventy-two, or seventy-three years' journey; and the region above it is the same," till his majesty counted seven regions. After that he said, "there is a river above the seventh region, the distance from its source to its end, the same as between one region to another; and above it, are eight angels, in the shape of mountain goats; and between their hooves and shoul-

CHAP. I.
PART III.

Seven
earths, one
under the
other, at im-
mense dis-
tances.

Number of
the Prophi-
ets, and of
the Apostles.

Description
of the angels
who carry
God's im-
perial
throne.

* That is, God would know it, his knowledge pervading every thing. ABD-UL-HAK.
† Kor. Ch. 57. v. 3. SALE, Vol. 2. p. 418.

CHAP. II.--PART I.

IN EXPLANATION OF THE EXCELLENCIES
OF THE PROPHET OF GOD.

ABUHURAIRAH, 'A. G. S. "I have been sent from the best class of the children of ADAM, age after age; I passed in the backs of my fathers, till I came from the class from which I came." **WATHILAH-IBN-UL-ASKA** said, "I heard his majesty say, "verily, God elected **CINANAH*** from the children of ISMA'IL, and elected **KORAISH** from the children of **CINANAH**, and elected from the children of **KORAISH**, **HASHIM**; and elected me from the sons of **HASHIM**." **ABUHURAIRAH**, 'A. G. S. "I shall be the best and greatest of the children of ADAM, on the day of resurrection, in every description; and shall be the first raised up from the grave: and I shall be the first intercessor, and the first whose intercessions will be approved of." **ANAS**, 'A. G. S. "I shall have more followers than any other Prophet, on the day of resurrection; and I shall be the first to knock at the door of paradise, and will enter myself, and

* The great grandfather of **KORAISH**. See Pococke p. 49. and SALE's genealogical table.

Miracles were performed by other prophets; but the miracle of **MUR'AM** is the most wonderful, which **MUR'AM** was from the noblest family in Arabia.

Five privies were built for him to use.

BOOK XXIV.

bring my sects into it." ANAS. 'A. G. S. I will come to the door of paradise, on the day of resurrection, and will ask to have it opened; and the keeper of it will say, "who are you?" And I shall say, "I am MUHAMMED." And the keeper will say, "on your account I have been ordered not to open the door, for any one before you." ANAS. 'A. G. S. "I am the first intercessor for the entrance of my sects into paradise: and the sects of no other Prophet shall have known him a teller of truth, or believed in him, so much as mine: and verily, there are some of the Prophets that were only believed by one person." AB'UHURAIRAH. 'A. G. S. "The comparison between me and former Prophets, is like a well made house with a place left for one brick; and people are astonished at seeing its goodness, except the place wanting one brick: then I filled up the place. Then the building was completed by me, and the Prophets are completed by me." AB'UHURAIRAH. 'A. G. S. "There is no Prophet but was given miracles, which when the sects saw, they believed; I mean their miracles were particularly confined to their own time: and my miracle is the *Korân*, which was sent to me, and will remain for ever. Then I am hopeful of having more followers than any of the other Prophets." JABIR. 'A. G. S. "I have been given five qualities, which no one was given before me; I have been given victory by throwing fear into the hearts of my enemies, at a distance of a month's journey from them; and the whole face of the earth has been made pure for me to worship upon; therefore every man whose time of prayer comes and he cannot get water, let him use *Tayammum*, and perform his prayers: and plunder has been made lawful for me: and the Prophets sent formerly were merely to their own sects, and had no business with others; but I have been sent to all men." AB'UHURAIRAH. 'A. G. S. "I have been sent *Jawâmi-ul-Calami*,* and I have been given victory by fear;

Miracles were performed by other Prophets; but the miracle of MUHAMMED, which is the *Korân*, will endure for ever.

Five privileges peculiar to MUHAMMED.

* That is, few words but much meaning.

and I saw in my sleep, that the keys of the treasures of the earth were brought before me." [^]SAD-IBN-ABÌ-WAKK'AS said, ' verily, his majesty, in passing by the *Masjid* of *Beni Mûawlah*, went in, and performed two *Racâts* of prayer, and we along with him: and he made a long supplication; after which he finished and said, " I asked God for three things, and he gave me two, but not one; I asked God not to destroy the whole of my sects by famine, and this he approved: and I asked him not to drown the whole of my sects; and this he also approved: and I asked him to prevent fighting amongst my sects, but this was not approved." [^]AT-AA-BIN-YES'AR said, ' I met [^]ÂBDULLAH-BIN-ÂMER, and said, " inform me of some descriptions of the Prophet, which are mentioned in the bible." He said, ' yes I will; I swear by God, his majesty was described in the bible, by some descriptions of him which are mentioned in the *Korân*, in this revelation; " O Prophet! verily, we have sent thee to be a witness, and a bearer of good tidings, and a denouncer of threats;"* and an asylum to *Arabia*. Thou art my special servant, and thou art my messenger, and I have named thee *Mutawaccil*, because thou hast resigned every work to me; and thou art neither harsh in disposition nor speech, nor a talker aloud in *Bázárs*; and whoever does thee an ill, thou dost not retaliate it, but thou passest it over, and dost him good; and God will not take thy soul, until thou shalt make straight the crooked and strayed tribes, by saying, " there is no God but God," by which the eyes of the blind, and ears of the deaf, shall be opened; and the hearts which know nothing.'

CHAP. II.
PART I.

MUH'AM-
MED prayed
for three
things; two
were grant-
ed and the
third with-
held.

* *Kor.* Ch. 33. v. 43. SALE, Vol. 2. p. 280.

Part Second.

KHABBÂB-BIN-UL-ARATTI* said, 'his majesty acted as *Imâm* to us, and was prolix: and the companions said, "O messenger of God! you have said longer prayers than usual." He said, "yes, because there is hope and fear in these prayers: verily, I prayed to God for three things; and he gave me two, but not one: the first, that my sects might not be destroyed by famine; the second, that infidels might not overcome them; and these two were granted: and I asked God not to make wars amongst them; but this was not granted." AB'U-MA'LIC-ASHARÎ. 'A. G. S. "Verily, God sheltered you from three things; one from the imprecations of your Prophet, by which you would be destroyed; the second, from infidels conquering *Muslemâns*; the third, from all of you according in straying." AWF-BIN-MA'LIC. 'A. G. S. "God never will raise up two swords over my sects, one their own, the other that of their enemies. God will not join two wars together over my sects; one a civil war, another with the infidels; but should one be, the other will not." ÂBBÂS said, 'I came to his majesty, when I heard something from the infidels concerning him: and he stood upon the pulpit, and said, "do you know who I am?" The companions said, "you are the messenger of God." His majesty said, to shew his noble pedigree, "I am MUHAMMED, BIN-ÂBDULLAH-BIN-ÂBDUL-MUT'ALLAB-BIN-HA'SHIM. Verily, God created the creation, and made men two classes, one *Arab*, the second *Âjam*, and he placed me in

Three mis-
fortunes
from which
Muslemâns
have been
protected by
God.

* One of the *Sahâbah*; he embraced *Islâm* before the Prophet's arrival at *Dâr-ul-Arkum*; and was persecuted on account of religion. He supported the persecution with steadiness; and was present at the battle of *Bedr*, as well as the succeeding ones. He was the first of the *Muslims* who died at *Cûfah*, and over whom the *Khalifah* ALI read the prayers.

the best class ; that is *Arab*. After that, he made *Arab* into several families ; and placed me in the best of them, which is the *Koraish* ; after that, God appointed them houses, and placed me in the best of them, which is the house of *HASHIM*, and I am innately the best of men, and of the best house." *AB'UHURAIRAH*. "The companions said, "O messenger of God ! when were you confirmed a Prophet ?" He said, "when *ADAM* was between soul and body."* *IRB'AD-BIN-SARIAH*. "A. G. S. "Verily, I was written near God, the last of the Prophets ; and verily, *ADAM* was in his own clay ; and it is near that I will inform you of my first work: *ABRAHAM* prayed for my mission ; and the second, and joyful tidings given by his majesty *JESUS* of my coming by the name of *AHMED* ; and the first was my mother's dreaming, that when she lay in of me, she saw a light come from her, which shewed her the houses of *Syria*." *AB'USAI'D*. "A. G. S. "I am the best of the sons of *ADAM*, on the day of resurrection, without boasting ; and in my hand will be the standard of praise, without boasting ; and there will be no Prophet, at the day of resurrection, whether *ADAM* or any other, but will come under my standard ; and I am the first that will be raised up from the grave, without boasting." *IBN-ABB'AS* said, men of the Prophet's friends were sitting, and he came out of his house, till he came near, when he heard them mentioning to each other, "God took *ABRAHAM* as his friend ;" and another said, "Moses talked with God ;" and another said, "Jesus is the word of God, and spirit of God ;" and another said, "God elected *ADAM*." Then his majesty said, "I heard you ; and your surprize at *ABRAHAM*'s being the friend of God ; and it is so ; and at *MOSES*' talking with God, and it is so ; and at *JESUS* being the word and spirit of God, and it is so ; and at God's electing *ADAM*, and it is so. Beware, I am the beloved of God, and without boasting ; and I shall be the bearer of the standard of

The mission of *MUH'AMMED* was ordained before the creation of *ADAM*.

MUH'AMMED will be the first that will rise from the dead, at the last day.

* That is, I was a Prophet at the time when *ADAM* was not yet created, and his soul and body had as yet no dependence upon each other. *ABD-UL-HAK*.

BOOK XXIV.

praise, on the day of resurrection; and under it will be ADAM, and all the Prophets besides; and I shall be the first intercessor, and the first whose intercessions will be approved of, on the day of resurrection; and I am the first who will ask for the door of paradise to be opened: and God will open it, and enter me into it, accompanied by the poor *Muslimans*, and there is no boasting: and I am the best of the first and the last near God; and there is no boasting." AMER-IBN-KAIS. 'A. G. S. "I came last into existence, but shall be first in eminence, on the day of resurrection: and I am a speaker without boasting; ABRAHAM is the friend of God: MOSES the elect of God, and I am the beloved of God; and with me will be the standard of praise at the resurrection: and verily, God promised me, in the matter of my sects, to guard them from three things, one a general famine: from being overcome and destroyed by the infidels; and from the whole of them straying." JA'BIR. 'A. G. S. I am the leader of the Prophets, at the day of resurrection; and there is no boasting; and I am the last of the Prophets, and there is no boasting; and I am the first intercessor, and the first whose intercessions will be approved, and there is no ostentation." ANAS. 'A. G. S. I am the first man, in point of coming out from the grave; and am the guide to man, when he shall go to God's court; and I am the speaker of grace for men near God, when the Prophets will be silent; and I am the asker of grace, when men shall be made to stand up; and I am the giver of joyful news to man, of grace, when he shall despond of God's mercy, and the key of paradise will be in my hand: and all the standard of praise; and I shall be the greatest of the sons of ADAM, near my cherisher, particularly on that day: and I shall have a thousand servants waiting upon me, you might say like scattered pearls." AB'UHURAIRAH. 'A. G. S. "I shall be dressed in clothes of paradise: after that I will stand on God's imperial throne; and no one of the creation will stand there besides me; I shall

MUH'AMMED, at the resurrection, will carry a standard, under which all the other Prophets will range themselves.

be first raised up from the grave, and dressed in clothes of paradise." AB'U-HURAIRAH. 'A. G. S. "Ask God *Wasilah* for me." They said, "O messenger of God! what thing is *Wasilah*, and what is its meaning?" His majesty said, "*Wasilah* is the name of the highest station in paradise; and only one man will get it, and I am in hopes that I shall be that person." UBAI-BIN-CAB. 'A. G. S. "At the day of resurrection I shall be the guide of all the Prophets; and the speaker, and the intercessor, without boasting." ABDULLAH-BIN-MASU'UD. 'A. G. S. "Verily, for every Prophet are Prophets as friends: and verily, my friend and near relation and forefather, ABRAHAM, the friend of God, is mine." After that, his majesty repeated this revelation, "verily, the men who are the nearest of kin unto ABRAHAM, are they who follow him; and this Prophet, and they who believe on him: God is the patron of the faithful."* JABIR. 'A. G. S. "I have been sent to perfect good works, and all good qualities." CAB-UL-AH'B'AR said, (when he was relating from the bible,) "I found it written, "MUHAMMED, the messenger of God, my servant elect; neither of harsh disposition nor speech, nor a raiser of his voice in *Bázars*; and he does not retaliate evil for evil, but forgets and forgives: the place of his birth is *Mecca*, and his flight from *Mecca* to *Medinah* the pure; and his sovereignty in *Syria*; and his sects great praisers of God; they praise God in pleasure and sorrow, and in every place they stop at; and remember him with greatness on every high place; and they attend to the rising, decline, and setting of the sun, as directions for their times of prayer; and perform them when the times come; and wear their trowsers half way down their legs, and tie them up to their navels, and perform *Wadu* thoroughly; and a crier proclaims, in the middle of the regions; their ranks in the field of battle and at prayers are the same; and their worshippings at night are in a low tone of voice, like that of the bee." ABDULLAH-BIN-

CHAP. II.
PART II.

Among the other Prophets, ABRAHAM is the peculiar friend of MUHAMMED. CAB-UL-AH'B'AR recites, from the bible, a prophecy regarding MUHAMMED.

* Kor. Ch. 3. v. 67. SALE, Vol. I. p. 68.

BOOK XXIV.

JESUS will
be buried
near to MU-
HAMMED.

SAL'AM said, 'a description of his majesty was written in the bible; and also, that JESUS son of MARY will be buried by his side, in his place of burial.' AB'U-MAWD'UD said, 'verily, a place for one grave remains in the Prophet's burial place, and Jesus will be buried in it.'

Part Third.

The pre-
eminence of
MUH'AM-
MED over
the angels
& the other
Prophets
proved from
the *Koràn*.

IBN-ABB'AS said, 'verily, God gave excellence to his majesty over the Prophets and the angels; and people said to me, "in what is MUH'AMMED given excellence over the angels?" I said, "God said, "whoever of them shall say, I am a God besides him; that angel will we reward with hell: for so will we reward the unjust."* And God said of MUH'AMMED, "verily, we have granted thee a manifest victory: that God may forgive thee thy preceding and thy subsequent sin."† IBN-ABB'AS said, 'they said to me, "what is MUH'AMMED's excellence over the Prophets?" I said, "God said, "we have sent no apostle but with the language of his people, that he might declare their duty plainly unto them; for God causeth to err whom he pleaseth, and directeth whom he pleaseth."‡ And God said, to MUH'AMMED, "we have not sent thee otherwise than unto mankind in general."§ IBN-ABB'AS says, 'then God sent MUH'AMMED over the genii, and men.' AB'UD'HAR-GHAFFAR'ì said, 'I said, "O messenger of God! how did you know that you were a Prophet, until you ascertained your prophecy?" His majesty said, "two angels came to me, when I was in the *Butih'à* of Mecca; and one

* *Koràn*. Ch. 21. v. 30. SALE, Vol. 2. p. 155.

† *Koràn*. Ch. 48. v. 1. SALE, Vol. 2. p. 381. The victory here alluded to was the taking of the city of Mecca.

‡ *Koràn*. Ch. 14. v. 5. SALE, Vol. 2. p. 61.

§ *Koràn*. Ch. 34. v. 28. SALE, Vol. 2. p. 291.

of them came down upon the earth, and the other remained between the heavens and earth: and one said to the other, that is the Prophet to whom God sent us. The other said yes, that is he. Then one of them said to the other, "weigh him with a man of his sects." And I was weighed, and weighed more than man. After that, one of them said to the other, "weigh him with ten men of his sects." And I was weighed against ten men, and weighed more than them. After that, one of them said to the other, "weigh the Prophet of God with one hundred men of his sects." Then I was weighed, and was heavier than them. Then one said to the other, "weigh the Prophet against a thousand men." And I was weighed, and heavier than the whole of them; you might say, that I am looking at them falling upon me from the lightness of their scale. Then one of the angels said to the other, "verily, if you weigh him against the whole of his sects, he will be heavier than them." IBN-ABB'AS. 'A. G. S. "It is a divine order on me to sacrifice, but not on you; and I have been ordered *Duhà* prayers, but ye have not."

The Prophet was weighed, & found to be heavier than a thousand men.

Explanation of the Prophet's names.

CHAP. III.---PART I.

IN EXPLANATION OF THE PROPHET'S
NAMES.

JUBAIR-BIN-MUT'IM said, ' I heard his majesty say, " I have many names ; one is MUHAMMED, another AHMED, and my name is MA'HI ;* by whose existence God blots out infidelity ; and my name is HA'SHIR,† that HA'SHIR whom men will follow when rising from the dead ; and my name is AA'KIB,‡ that AA'KIB, after whom there is no Prophet." AB'U-MU'SA-ASHARÌ said, ' his majesty was explaining his noble names, and said, " my name is MUHAMMED, and AHMED, and HA'SHIR and NABI-UL-TAWBAH,§ and NABI-UL-RAHMET."|| AB'UHURAIRAH. ' A. G. S. " Do ye not wonder how God withheld from me the abuse of the *Koraish* polytheists ; and God cursed them ? The polytheists called me MUD'HAMM,¶ and God has named me MUHAMMED." JA-

* That is, the eraser or expunger.

† The gatherer together.

‡ The last in succession.

§ The Prophet of repentance.

|| The Prophet of mercy ; thus it is said in the *Koràn*, " I have sent you for mercy to man." ABD-UL-HAK.

¶ The blamer or censurer.

Explanati-
on of several
of the Pro-
phet's
names.

BIR-BIN-SAMURAH said, ' verily, the hair over his majesty's forehead, had become of two colours, black and white, and also upon his noble chin ; and when he used oil, the white hairs did not appear ; but when his hair was uncombed, the white hairs appeared ; and his majesty had a great deal of beard.' JA'BIR says, ' whilst I was relating this, a man said, " the face of his majesty was as bright as a sword ;" and I said, " no, but it was like the sun and moon, and it was round ; and I saw the seal of prophecy near his shoulders, which was like a pigeon's egg, in colour like his body.'^A ABDULLAH-BIN-SARJIS said, ' I saw his majesty, and ate bread and meat with him ; after that I walked behind him, and looked at the seal of prophecy between his two shoulders, near the soft part of the bone of his left shoulder, and there were moles upon it raised.' OMM-KHALID* said, ' clothes were brought to his majesty, and with them a small blanket ; and he said, ' bring OMM-KHALID to me.' Then I was carried to him, and he took up the blanket, and put it over me, and said, " wear this blanket out ;" that is, " live long, till the blanket gets very old ;" and it had a yellow or green border : and his majesty said, " O OMM-KHALID ! this is a garment." Then I went behind him, and played with the seal of prophecy. But my father forbade me ; and his majesty said to him, " never mind, do not forbid her." ANAS said, ' his majesty was neither very tall nor very short, nor very white, without a mixture of red ; nor was he very much the colour of wheat, inclining to blackness ; nor was the hair of his head very curly,

The seal of
prophecy
described.

The Pro-
phet's per-
son descri-
bed.

* One of the 'Sah'abiyât, daughter of KHALID-BIN-SA'ID-BIN-AA'S', who was one of the first who embraced *Islâm* ; so that it was a doubt whether he was before or after ALI-BN-ABU-T'ALIB. Before the Prophet had announced his mission, this man saw, in a dream, the city of Mecca involved in such profound darkness, that a man could not see his own hand. Suddenly, a light, proceeding from the well *Zemzem*, mounted up into the sky, and illuminated the *Câbah*. It then diffused itself over the whole city of Mecca. It afterwards proceeded to *Najd*, and thence to *Yathreb* (*Medinah*) ; and illuminated those places. KHALID related this dream to his brother AMER-BIN-SA'ID, a very wise man ; who interpreted it to this effect, that the light would be one of the family of ABD-UL-MUTTALIB, to whom the well *Zemzem* belonged.

BOOK XXIV.

The Prophet,
at the time of his
death, had
very few
gray hairs.The Prophet,
at the time of his
death, had
very few
gray hairs.

nor was it very straight. God made him a Prophet after his fortieth year; and he dwelt in *Mecca* ten years, and ten years at *Medinah* the pure; and God caused him to die at the expiration of sixty years, when there were not twenty grey hairs in his blessed head and beard.' (And in one tradition it is thus, when ANAS described his majesty, he would say, 'his majesty was middle sized; neither tall nor short; of a bright colour; and he wore the hair of his head to the middle of his ears.' And in one tradition, 'between his shoulder and ears): and his majesty's head was moderately large, and his feet were fat; I never saw any person like him, before nor since; and the palms of his hands were broad.' BAR'AA-IBN-ÂA'ZIB said, 'his majesty was middle sized, and his shoulders broad; and he wore his hair to the bottom of his ears; I saw him in a red striped dress; I never saw any person so handsome as his majesty.' (And in one tradition it is thus, 'I never saw any person with hair to the bottom of the ear, in a red striped dress, look so well as the Prophet; his hair reached down to his shoulders, and his shoulders were very broad; he was neither tall nor short.' SIM'AC* relates, from JABIR-BIN-SAMURAH, who said, 'his majesty's teeth were open, and the white of his eyes was mixed with red; with little flesh upon his heels.' AB'U-TUFAIL said, 'I saw his majesty; he was white and graceful; and middle sized.' THABIT said, 'ANAS was asked about the Prophet's colouring his hair; and he said, "verily, he had not reached the age for colouring, had I wished to have counted the grey hairs of his noble beard, I could have done it; and the grey hairs he had were under his lower lip, and upon his cheek bones, near his ears; and in his head he had a few scattered grey hairs." ANAS said, 'his majesty was of a sparkling colour; and the drops of his perspiration you might called pearls; when he walk-

* One of the *Tābi'in*, the son of HARB. He was one of the learned men of *Cúfah*, and had conversed with thirty of the *Sah'abah*. Yet some traditionists consider his testimony of rather doubtful authority.

ed; he stepped firm; and I never felt any silk or sattin softer than the palms of his hands; and I never smelt any musk or ambergris, sweeter than the smell of his body.' OMM-SULAIM said, ' verily, the Prophet used to come to my house, and take a morning's nap. I used to spread a leather bed for him, on which he would sleep; and he used to perspire very much; and I used to collect it, and put it into essences and perfumes; and his majesty said, " O OMM-SULAIM; what do you do with the perspiration?" I said, " I put it into my perfumes; and it is the sweetest of all sweet smells." And in one tradition it is thus, ' OMM-SULAIM said, " O messenger of God; I hope for blessing for my little ones from your perspiration; and I rub it upon their bodies, to protect them from all calamities." His majesty said, " you have spoken true and done well." JABIR-BIN-SAMURAH said, ' I performed noon-day prayer with his majesty; after that, he came out of the *Masjid*, and went towards his wives, and I accompanied him out of the *Masjid*; and some children came before him; and he rubbed their cheeks, in a most-kind manner, with his blessed hand, one after the other. Then his majesty touched my cheek, and I smelt so sweet a smell from it, that you might say he had just taken it out of a pot of perfumes.'

The perspiration from the Prophet's body was an exquisite perfume.

Part Second.

ALÌ-IBN-ABU'TALIB said, ' His majesty was neither tall or short; his head was large in moderation, his beard thick, his hands and feet fleshy, his complexion red and white, his joints thick; he had a line of hair from his breast to his navel; and, when he walked, you might say that he was stepping from a high or a low place; I never saw any one like him, before nor since.' ALÌ-IBN-ABU'TALIB said, ' his majesty was not very tall nor short, but above the middle size; his hair was not

BOOK XXIV.

The Prophet was the most liberal, sincere and compassionate of men.

The Prophet walked very fast, yet with apparent ease.

very curly or very straight, but between the two; and his face was not very full, nor was it small, with a prominent forehead; but it was round; his complexion red and white mixed; and eyes very black, and his eye lashes long and thick; his bones were large, and the palms of his hands and soles of his feet fleshy, and his shoulders broad; and when he walked, he lifted up his feet, and stepped like stepping upon low ground; and when he turned his face to the right or left, he would turn his whole body at the same time. The seal of prophecy was between his shoulders; and it was the seal of the Prophets. And he was a man of the most liberal heart, and a man of the truest tongue, and of the greatest susceptibility, and of the greatest family. Whoever saw him, that was not used to associate with him, would be impressed with fear; and those who mixed with him, loved him; and I never saw any one like him, before or since.' JA'BIR said, 'his majesty never went any road, and was followed by any one, but that person would know, that he had been preceded by the Prophet, on account of his sweet smell.' AB'U-UBAIDAH said, 'I said, to RUBAIYYA-BINT-MUAWWIZ, "describe his majesty to me." She said, "O my little son! had you seen his majesty, you would say that you had seen a sun rising." JABIR-BIN-SAMURAH said, 'I saw his majesty, in a moonlight night; and sometimes I looked at his beauty, and then at the moon? and his dress was striped with red, and he was brighter and more beautiful to me than the moon.' AB'UHURAIRAH said, "I never saw any thing more beautiful than the Prophet: you might say the sun was moving in his face; and I never saw any one walk quicker than he did; you might say, the ground was wrinkled for him; and verily, it used to distress us to keep up with him, while he would walk with greatest ease.' JA'BIR-BIN-SAMURAH said, 'his majesty's legs were finely shaped; and his laugh was more of a smile; and, when I looked at him, I would say, he puts *Surmah* to his eyes; when it was not the case, but God had made them so.'

Part Third.

IBN-ABBÂS said, 'there was an opening between his majesty's two front teeth; and when he spoke, a light appeared, issuing from his teeth.' CAB-BIN-MALIC said, 'when his majesty was pleased, his blessed face would brighten, so that you might say it was a piece of the moon; and by this we knew that he was pleased.' ANAS said, 'there was a Jew's son, who waited upon his majesty: and the boy got sick, and his majesty came to see him, and found his father sitting near his head, reading the bible. And the Prophet said to him, "O Jew! I conjure you by God, who sent the bible to MOSES, do you find a description of me in it, and my coming out from Mecca to Medinah?" He said, "no." The boy said, "yes, by God I found a description of you in the bible, and your coming out from Mecca to Medinah; and verily, I bear witness, that there is no true God but God, and that you are his messenger." Then the Prophet said to his companions, "make him get up from near the boy's head; and do ye go near your brother and wait upon him." AB'UHURAIRAH. 'A. G. S. "I am no otherwise than a mercy sent by God."

The Prophet's countenance, when pleased, was uncommonly engaging.

CHAP. IV.---PART I.

IN EXPLANATION OF THE PROPHET'S DISPOSITION AND QUALITIES.

ANAS said, ' I served his majesty ten years, and he never said *Uff** to me; and never said, " why did you do so?" and never said, " why did you not do so?" ANAS said, ' the Prophet of God was of the best disposition; and, one day, he sent me on business, and I said, " I swear by God I will not go," whilst it was in my heart to go. Then I came out, and passed some boys playing in the *Bázár*; and, all on a sudden, behold the Prophet laying hold of me by the neck; and I saw him laughing; and he said, " O young ANAS! have you been where I ordered you?" I said, " yes; I will go now, O messenger of God!" ANAS said, I was going along with his majesty, and he had a *Najrán* cloth over him; the edge of it was very thick and coarse; and an *Áarábì* came to him, and gave his cloth a hard pull, in such a manner as to pull the Prophet upon his breast; so that I looked at his majesty's neck, verily, marked by the pulling of the cloth. After that, the *Áarábì* said, " MUH'AM-

Instances of
the Pro-
phet's good-
ness of tem-
per, and
kindness to-
wards his
domestics.

* An exclamation expressive of displeasure.

MEN! order that some of God's property, which you have, may be given to me." Then the Prophet looked at him, and laughed; and then ordered something to be given him.* ANAS said, 'the Prophet was the handsomest of men, and the most liberal, and the most brave. Verily, one night, the inhabitants of *Medinah* were alarmed, and people went towards the noise, but his majesty had gone to it before them, and said, "do not be alarmed, do not be alarmed." And his majesty was on AB'U-TALH'AH ANS'ARI's horse, without a saddle, with a sword hanging down from his shoulder; and he said, "I found this horse swift as a river." JABIR said, 'his majesty never was asked for any thing that he said no.* ANAS said, 'verily, a man asked the Prophet for all the goats that were in a valley, and he gave them to him; and the man went to his tribe and said, "O tribe! be *Muslemans*; I swear by God, verily, MUHAMMED gives a gift, and is not afraid of poverty." JUBAIR-BIN-MUT'IM said, 'whilst I was walking with his majesty, on our return from the battle of *Hunain*, the *A'arabs* were pressing upon him, asking him for some of the plunder, and continued pressing upon him, as far as the *Samurah*† tree, the thorns of which carried off his clothes. And his majesty stopped, and said, "give me my clothes; if I had camels and goats equal in number to the trees of this forest, verily, I would give them to you; after that you would not find me parsimonious, nor a liar, nor a fearer of poverty." ANAS said, 'when his majesty said morning prayer, the slave boys and girls of the people of *Medinah* would bring their pots of water; and his majesty would put his hand into every one of them, to cure those who might drink of the water, and to bless them. Then it was frequent that pots of water were brought to him, in cold mornings; notwithstanding

CHAP. IV.
PART I.

The Prophet's coolness in time of danger.

His great generosity.

* In conformity with the tradition in the text, the poet FAZR'UK, speaking of MUHAMMED, says, 'the word no, never went upon his tongue, except in the confession of faith "I bear witness there is no God but God." ABD-UL-HAK.

† *Mimosa unguis cati*. FORSK. p. CXXIII.

BOOK XXIV.

The Prophet was remarkable for the decency of his manners.

He smiled often, but seldom laughed aloud.

ing which he put his hand into them." ANAS said, 'there was a slave girl of *Medinah* who used to take the Prophet by the hand, and lead him wherever she pleased, and represent her circumstances to him.' ANAS said, 'there was a woman out of her mind, and she said, "O messenger of God, verily, I have need of you." (When the Prophet was walking along the road.) And his majesty said, "O mother of such a one; sit down in any lane you please, and I will sit with you, and do what you want." Then the woman went into a bye lane, and represented what she had to say. ANAS said, 'the Prophet was not an obscene talker, nor a curser, or abuser; he would say, when angry, "what's come to him? may his forehead be smeared with mud." AB'UHURAIRAH said, 'It was said to the Prophet, "O messenger of God! curse the infidels, that they may all be destroyed." His majesty said, "I was not sent for this; nor was I sent but as a mercy to mankind." AB'U-SA'ID-KHUD'HRI said, 'the Prophet was more modest than a virgin behind her curtain; and when he saw any thing that displeased him, we saw the marks of it in his blessed face, although he would not speak of it from modesty.' AA'YESHAH said, 'I never saw the Prophet laugh much, so as to see the roof of his mouth; his majesty only used to smile.' AA'YESHAH said, 'his majesty did not say one thing after another, as ye do; he used to speak distinctly and periodically; so that, if a hearer had wished to count his words, verily, he might have done so.' ASWAD* said, 'I asked AA'YESHAH "what did his majesty do within doors?" She said, "he used to serve his family, such as milking goats, mending shoes and stitching; and when prayer times came, he would go out to perform them." AA'YESHAH said, 'his majesty never was given choice of two works but he chose the easiest, so long as it was not a cause of doing wrong; but if it was, he

* One of the principal *Tābī'in*. He lived in the time of the Prophet, and in that of his four successors.

would keep himself the farthest from it: and he never was vindictive on his own account, in any thing; except when people did any thing unlawful, then he would punish them." AA'YESHAH said, 'his majesty never struck any one, or any thing with his own hand, (either his wives, slave girls, or boys,) but when he was fighting in the road of God; and on his own account never felt revenge; except when people did things unlawful, then he would punish."

Part Second.

ANAS said, 'I served his majesty from the time I was eight years old; and he never scolded me for any thing, although things were spoilt by me. And if any of his majesty's family scolded me, he would say, "let him alone; do not scold him, because verily, what has been lost, was by God's fate." AA'YESHAH said, 'his majesty was not an obscene talker, or inclined that way, or a loud speaker in *Bázárs*, like as the habit of the commonalty; and he never returned evil for evil, but pardoned and passed over.' ANAS said, 'verily, his majesty would visit the sick, and follow biers, and would accept the invitation of a slave to dinner, and would ride upon an ass: verily, I saw him riding upon an ass, on the day of the battle of *Khaiber*, the bridle of which was made of the bark of the date.' AA'YESHAH said, 'his majesty used to sew his own shoes and clothes, and worked in his house, as one of you does; and he was the most cheerful of mankind, and used to pick off any thing that fell upon his clothes, and he used to milk his own goats, and wait upon himself.' KHA'RIJAH* said, 'a party came to ZAID-IBN-THA'BIT, and said,

The Prophet was always ready to forgive injuries.

His courtesy & humility.

* The son of ZAID-BIN-THA'BIT; one of the most respectable *Tābī'in*, of high authority, and one of the seven lawyers of *Medinah*.

BOOK XXIV.

He was always ready to join in conversation, whatever might be the subject.

“relate to us the Prophet’s sayings.” Then ZAID said, ‘I was his majesty’s neighbour, and when instructions came down to him, he would send a person to me, and I would write them for him; and his majesty used, when we talked about the world, to talk with us, and when we mentioned futurity, he would talk about it also; and when we talked about eating, he would join us; then I relate all these particulars to you of the Prophet.’ ANAS said, ‘when his majesty shook any man by the hand, he would not pull his hand away, till the man drew his away first; and he would not turn his face away from the man, till the man turned from him; and his majesty was never seen sitting in company, with his knees before other people.’ ANAS, ‘verily, his majesty kept nothing for to-morrow.’ JABIR-BIN-SAMURAH said, ‘The Prophet was a man of great taciturnity.’ JABIR. ‘His majesty spoke deliberately.’ AA’YESHAH said, ‘his majesty did not say one thing after another, like you; but spoke with proper periods; and those who sat with him remembered what he said.’ ABDULLAH-BIN-HARITH said, ‘I never saw any one smile more than the Prophet.’ ABDULLAH-BIN-SALAM said, ‘when his majesty sat down to talk, he would frequently raise his eyes up to the heavens, in expectation of GABRIEL coming down with instructions.’

Part Third.

His condescension towards his son’s nurse.

AMER-IBN-SAID relates from ANAS, who said, ‘I never saw any one more affectionate to his wives and family than the Prophet. The nurse of IBRAHIM, his majesty’s son, lived near the *Masjid* of *Beni Kuraidhah*, and his majesty used to go to see him, and have him taken care of, when we were along with him: and he would go into the nurse’s house, which was full of smoke, from the circumstance of her husband’s

being a blacksmith; and his majesty would take IBRAHÌM, and kiss him; after that would return to his noble dwelling. And when IBRAHÌM died, his majesty said, "he died whilst at the breast; verily, there are two nurses for him in paradise, that will suckle him." ^ÀÀLÌ-IBN-^ÀAB^ÀUTALIB said, 'verily, a Jew was called a clever man, and the Prophet was indebted to him some *Dínàrs*; and he demanded them from his majesty: who said, "O Jew! I have nothing to give you." Then the Jew said, "verily, O *Muslemàn*! I do not quit you till you pay me." And the Prophet said to him, "since you will not quit me till I pay you, I will sit with you." Then he sat with the Jew, and performed the prayers of noon, afternoon, sunset, evening and morning. And the companions threatened the Jew with denunciations; and his majesty was aware of what they were about with him. And the companions said, "O Messenger of God; has the Jew confined you?" He said, "my Lord forbade me injuring a *Mu'ahid*, or any other." Then, when it was morning, the Jew said, "I bear witness that there is no God but God; and I bear witness that you are the messenger of God;" and said, 'I bestow half of my property in the road of God; I swear by God, beware, I did not do what I have done with you so harshly, but that I might see in you the description which is written of you in the bible, which is this, "MUHAMMED-IBN-^ÀABDULLAH; his birth place is *Mecca*, and his flight from that is to the pure *Medínah*; and his sovereignty is in *Syria*; he is neither harsh in word nor disposition, nor a loud talker in *Bázárs*, nor a vain or obscene speaker." I bear witness that there is no God but God, and that you are the messenger of God; and my property is at your disposal, order in it as you please.' ^ÀÀLÌ says, 'the Jew was very rich.' ^ÀABDULLAH-BIN-^ÀAB^ÀI-AWFÌ said, 'the Prophet used to repeat God very much, and spoke little else: and he said long prayers, but short *Khut'bahs*; and he was not ashamed to go with the widow and

CHAP. IV.
PART III.

The Prophet's complaisance towards a Jew who was his creditor.

The Jew embraces Islàm.

BOOK XXIV.

The Prophet preferred poverty to riches.

the poor, to assist them in their wants.' ^ÀLI-IBN-AB'UT'A'LIB said, 'verily, AB'U-JUHL said to his majesty, "I do not consider you a liar; but I deny that you have brought the book, and the laws." Then God sent this revelation, "verily, they do not accuse thee of falsehood; but the ungodly contradict the signs of God."* ^ÀAA'YESHAH. 'A. G. S. If I asked for the world, verily, mountains of gold would attend me: verily, an angel came to me, whose waist was up to the *Cdbah*, and said, "verily, your LORD sends you *Salàm*, and says, if you wish it, be a poor Prophet, or a royal one, like SOLOMON." Then I looked at GABRIEL, to see what he would say: and he made a sign to me to be a poor Prophet, not a king, nor rich.' (And in a tradition by IBN-^ÀABB'AS it is thus, 'when an angel spoke to his majesty, he looked at GABRIEL to consult him; and GABRIEL made a sign with his hand to him to be humble. Then the Prophet said, "I shall be a poor Prophet, not a royal one." ^ÀAA'YESHAH says, 'then, after that, the Prophet would not eat reclining, but like slaves.'

* Kor. Ch. 6. v. 32. SALE, Vol. 1. p. 161.

CHAP. V.---PART I.

IN EXPLANATION OF GOD'S SENDING HIS MAJESTY ON PROPHECY, TO ALL MANKIND; AND IN EXPLANATION OF THE BEGINNING OF IN- STRUCTIONS FROM ABOVE.

IBN-ÂBBÂS said, 'his majesty was sent on his prophecy in his fortieth year; and he dwelt thirteen years at *Mecca*; and during this period, instructions were sent to him. After that, he was ordered to fly from *Mecca* to *Medinah*; which he did, and dwelt in *Medinah* ten years, and died, at sixty-three years of his age.' IBN-ÂBBÂS said, 'his majesty dwelt at *Mecca* fifteen years, after the revelation of his prophecy; he used to hear a voice, on his right and left, saying, "O MUHAMMED!" and saw a light for seven of these years, but nothing else; and in eight of these years, instructions were sent down to him. And he dwelt ten years at *Medinah*, and died at sixty-five years of age. ANAS said, 'his majesty died at the

The Prophet's mission took place in the fortieth year of his age.

He died at the age of sixty-three, or sixty-five.

BOOK XXIV.

The first revelations made to MUHAMMED were in dreams.

The first visit of GABRIEL to him.

completion of his sixtieth year.' ANAS said, 'his majesty died at sixty-three years of age; and AB'U-BACR at sixty-three years of age; and ÔMER also at sixty-three years.' ÂA'YESHAH said, 'the first instructions begun with, were in true dreams; and his majesty never dreamt, but it came to pass, like the whiteness of the morning. After that, he was fond of retirement, and used to seclude himself, in a cave in the mountain of *Hirâa*,* and worshipped God there, day and night. And when he wished, he would return to his family in *Mecca*; and would take necessaries with him to the cave, to last him the time he intended staying there; when instructions came down to him; and GABRIEL came to him, and said, "read." His majesty said, "I am not a reader." The Prophet said, 'then GABRIEL took hold of me, and squeezed me as much as I could bear; then let me go and said "read," I said, "I am not a reader." Then he took hold of me a second time, and squeezed me as much as I could bear; after that let me go and said, "read." And I said, "I am not a reader." Then he took me, and squeezed me a third time, as much as I could bear; then let me go, and said, "read, in the name of your cherisher, who has created all things;" that is, "ask assistance from your LORD, who created man from a clot of blood in the womb; read, your cherisher is greater than all; that cherisher who taught men by the pen, and taught them what they could not have known from themselves." Then the Prophet repeated these words also; and returned with them to *Mecca*, his heart trembling: and he went to KHUÐAIJAH, and said repeatedly, "wrap me up, wrap me up." And they wrapped him up in a garment, till his fear dispelled; and he told KHUÐAIJAH what had passed; and said, "verily, I was afraid I should have died." Then KHUÐAIJAH said, "it will not be so; I swear by God, he never will make you melancholy or sad. Verily, you do good to your relations, and speak true; and you

* A mountain near *Mecca*.

support a load, that is, you are charitable to the poor and needy: and gain by trade, and expend it in producing good; and you are hospitable, and you assist mankind in debt and *Diät*." After that, KHUDAIJAH took his majesty to WARAKAH-BIN-NAWFAL, who was the son of KHUDAIJAH's uncle; and she said to him, "O son of my uncle! hear what your brother's son says," (I mean his majesty,) ' then WARAKAH said to his majesty, " O son of my brother! what do you see?" Then his majesty informed WARAKAH what he saw: and WARAKAH said, " that is an angel, which God sent to MOSES. O would to God! that I were young in the time of your prophecy; and would to God, I were living at the time of your tribe's turning you out." His majesty said, " will my tribe turn me out?" He said, " yes, no man ever brought what you have, but was held in enmity; and if I should live to that day, I mean to the day of your claiming prophecy, and your tribe's distressing you; verily, I will give you great assistance." After that, WARAKAH soon died. And after instructions coming to his majesty, and his prophecy being established, the instructions stopped for some time; some say three years, others six months, and others two years and a half; and BUKHARÌ has added this also, ' his majesty was sorrowful at the suspension of the instructions; so much so, that he wished to throw himself from the top of a hill, and destroy himself: and when he went upon a hill, to throw himself down, GABRIEL appeared to him, and said, " O MUHAMMED! verily, you are the Prophet of God in truth." At these words, his heart was comforted and at ease." JABIR said, ' I heard his majesty relating the commencement of the instructions from above, saying, " whilst I was walking along, I heard a voice from the heavens, and raised up my eyes; and behold, I saw the angel, who had come to me at the mountain of *Hiraa*, sitting upon a throne, between the heavens and the earth; and I feared him, so that I fell upon the ground. Then I went home, and said, wrap me in a cloth, wrap me

CHAP. V.
PART I.

MUHAM-
MED'S inter-
view with
WARAK-
AH;

who fore-
tells his
flight from
Mecca.

BOOK XXIV.

The chapter of the *Korân* which was first revealed was that entitled *The wrapped up*.

in a cloth; and they wrapped me up; when God sent this revelation, "O thou wrapped up! arise,"* and invite men to *Islâm*, and make them fear God's punishments, and know that your LORD is great, and clean your garments of filth, and abandon idolatry." Then after instructions came in succession.' ^AÂ'YESHAH said, 'verily, ^HÂ'RITH-BIN-HISH'AM† asked his majesty, "how did the instructions come to you?" His majesty said, "some times like the noise of a bell; and these kind were the most difficult for me to understand; and the angels would go away, and I remembered the instructions; and sometimes the angel would come in the shape of a man, and converse with me, all of which I remembered." ^AÂ'YESHAH said, 'verily, I saw his majesty perspire, when instructions came down to him in a very cold day.' ^UBÂ'DAH-BIN-SÂMIT said, 'when instructions were sent down to the Prophet, they made him melancholy, and he turned pale in the face.' (And in one tradition it is thus, 'when instructions came down to his majesty, he would hang down his head; and his friends would do the same; and when the instructions stopped, he would raise up his head.')

^AB'U-JIHL and others of the *Koraish* treat the Prophet with great indignity.

^ABDULLAH-BIN-MAS'UD said, 'whilst his majesty was saying prayers, near the *Câbah*, and other parties of the *Koraish* were sitting in different places, a person of them said,‡ "do not you look at that dissembler? which of you will stand up, and go to a camel which has been slain in such a tribe, and bring its blood and stomach, and the skin which holds its young, and put them down; so that, when he prostrates himself, to put them between his shoulders;" Then ^UKBAH-BIN-MUAIT got up (the most unfortunate amongst them,) and went, and brought the things; and when his majesty prostrated, put them between his shoul-

* *Korân*. Ch. 73. v. 1. SALE, Vol. 2. p. 465.

† One of the *Sah'abah*; brother to ^AB'U-JIHL. He embraced *Islâm* before the conquest of Mecca.

‡ That was ^AB'U-JIHL.

ders. And his majesty remained in prostration, and the polytheists laughed at him, turning to one another; till a person went to FA'TIMAH, and informed her of the matter; and she came running. And his majesty remained prostrated, till she threw off the things from his shoulders; and she turned to those wretches and abused them. And when his majesty finished prayers, he said, "O LORD! take the *Koraish*, and punish them." This he said three times; and this was his custom, whenever he made a supplication, to repeat it thrice; "O LORD! take AB'U-JIHL into punishment, and UKBAH-BIN-RABIAH, and SHAIBAH-BIN-RABIAH, and WALID-BIN-UTBAH, and UMAIAH-BIN-KHALEF, and UKBAH-BIN-AB'U-MUAIT, and UMARAH-BIN-WALID." ABDULLAH-IBN-MASU'UD says, 'I swear by God, I saw the whole of them lying upon the ground, killed, on the day of the battle of *Bedr*; and they were dragged to a well, and thrown into it. After that, his majesty said, "the curse of God is sent after that party thrown into the well." AA'YESHAH said, 'O messenger of God, have you experienced a harder day than the day of *Ohud*? He said, 'verily, I have seen from your tribe greater severity, on the day at *Akabah*, when I invited to *Islām* IBN-ABD-YA'LIL;* and he did not accept it.† Then I went away sorrowful, and did not recover myself, till I reached a village, called *Karn-ul-Thaalib*.‡ I raised up my head, and behold, I saw a cloud shading me, in which was GABRIEL, and he called to me and said, "verily, God heard the words of your tribe, and the answers they gave you, taxing you with falsehood, and treating you so harshly and severely; verily, God has sent an angel to you, in whose charge are the mountains of the earth, that you may order him to do

MUH'AM-
MED'S im-
precations
against
them.

The idola-
ters at *Aka-
bah* reject
the Proph-
et's exhor-
tations.

* One of the chiefs of *Thakif*, whom, among others, the Prophet invited to embrace *Islām*.

† On that day the ignorant threw stones at his majesty, and covered him with blood, and he left *Akabah* sorrowful and in doubt where to go. ABD-UL-HAK.

‡ Name of a village, called also *Karn-ul-Manāzil*, which was the *Mikāt* of the people of *Najd*, or the place where they assembled, when about to perform the pilgrimage to *Mecca*.

BOOK XXIV.
PART I.

MUH'AM-
MED lost a
tooth at the
battle of O-
hud.

what you wish with your tribe; death, punishment, or sinking them under hills." Then the angel of the mountains called out to me, and made me a *Salâm*, and said, "O MUH'AMMED! verily, God heard the words of your tribes; and I am the angel of the mountains; and your cherisher has sent me to you, for you to give me your orders; and I will execute them. If you wish it, I will put two mountains upon them, called *Akhshabain*."* Then the Prophet said, "I do not wish for their destruction, but am hopeful that God will bring out of their loins those to worship him, who is one, to whom there is no partner." ANAS said, 'verily, on the day of *Ohud*, one of his majesty's blessed canine teeth† was broken, and his blessed head also; and he wiped the blood off himself; and said, "how will that tribe be redeemed, which have broken the head, and teeth, of their Prophet." AB'UHURAIRAH 'A. G. S. "God became very angry with that tribe which broke the teeth of their Prophet; and great will be the anger of God on him, who shall be killed by the Prophet of God, in the road of God."

This Chapter has no second part.

Part Third.

YAHYA said, 'I asked AB'U-SALMAH-BIN-ABD-UL-RAHM'AN about the coming down of the first part of the *Korân*; he said, "the Chapter commencing with O thou covered."‡ I said, "people say, that the first thing which came down was; read in the name of thy LORD."§ AB'U-

SALMAH says, 'I asked JA'BIR about it, and he said, as I said to you; and

* Two mountains, between which the city of Mecca is situated.

† It was that of the lower jaw, on the right side. ABD-UL-HAK.

‡ *Korân*. Ch. 74.

§ Chap. 96.

CHAP. V.
PART III.

* Koràn. Ch. 74.

CHAP. VI.---PART I.

IN EXPLANATION OF SIGNS OF PROPHECY.

MUH'AM-
MED's heart
opened by
GABRIEL.

ANAS said, ' verily, GABRIEL came to his majesty, when he was playing with boys, and took hold of him, and laid him upon the ground, and split his heart, and brought out a little bag of blood ; and GABRIEL said, " this is the devil's part of you." After that, he washed his majesty's heart, in a golden vessel of *Zem Zem* water, then sewed it up, and replaced it ; and the boys that were with them came running to his nurse, saying, " verily, MUH'AMMED is killed." Then people came to his majesty, and saw him pale.' ANAS says, ' I saw the marks of the sewing in his majesty's breast.' JA'BIR-BIN-SAMURAH. ' A. G. S. " Verily, I know a stone in *Mecca* which used to *Salám* to me before my prophecy ; and verily, I know it now." ANAS said, ' the people of *Mecca* asked his majesty to shew them miracles, to prove the truth of the prophecy ; and he shewed them the moon split in two, and the mountain of *Hiraa* between.' IBN-MA-SU'UD said, ' the moon was split in two parts, in the time of the Prophet ; one part above a mountain, and the other below it : and the Prophet said to the infidels who asked for the miracles, " be present, see, and bear

witness." AB'UHURAIRAH said, ' AB'U-JIHL said, " does MUH'AMMED prostrate himself amongst you?" It was said, " yes." Then that cursed wretch said, " I swear by LAT and UZZ'A; verily, if I see him doing it, I will kick him on the neck." Then AB'U-JIHL came to his majesty, when he was at prayer; and attempted to put his foot upon his neck; but walked backwards, repelling something with his hands. And it was said to him, " what are you about? What is it that you are warding off with your hand." He said, " verily, there is a pit of fire, and fear between me and him, and angels are between us." Then his majesty said, " if he had come close to me, the angels would have carried him away, torn limb from limb." ADI-IBN-HATIM said, ' whilst I was near his majesty, behold a man came to him, and complained of poverty. After that, another man came, and complained of high-way murders. And his majesty said to me, ' O ADI! have you seen *Hirah*?* If you live long, you most certainly will see a woman sitting in a *Hawdaj*, marching from *Hirah* to encompass the *Cabah*; fearing no one but God. If you should live long, verily, the treasures of *Cisrat*† will be spent for you, and divided amongst *Muslemans*; and if you should live long, you verily will see a man come out, with both hands full of gold and silver, seeking for a beggar to accept of it, but he will not find any one to take it, on account of not wanting it; and verily, one of you will come before God, on the day of resurrection, without an interpreter, and God will say, " did I not send a Prophet to you, to carry you the orders of religion?" And he will say, " yes." And God will say, " did I not give you property and abundance of sustenance?" And he will say, " yes." Then he will look to his right, and will see nothing but hell; and will look to his left, and will see nothing but hell: abstain then from hell-fire, although by half a date; and if you have

AB'U-JIHL withheld, by a dreadful apparition, from offering indignity to the Prophet.

Two predictions of MUHAMMED, which were literally fulfilled.

* The name of an ancient city near *Cufah*.

† The king of *Persia*.

BOOK XXIV.

The Prophet
exhorts his
followers,
by the ex-
ample of an-
cient mar-
tyrs, to for-
titude under
persecution;
and foretells
better times.

not that, even abstain from the fire, by good and pure speaking.' ^AADÍ-
IBN-HÁTIM says, ' then I saw a woman, sitting in a *Hawdaj*, marching
from *Hírah* to encompass the *Cábah*, and she feared none but God, as his
majesty had mentioned; and I saw amongst those who opened the trea-
sures of the king of *Persia*: and verily if ye should live long, ye most cer-
tainly will see what the Prophet said.' KHAT'T'AB said, ' we complained to
his majesty, when he was lying down in the shade of the *Cábah*, with
a blanket under his head, that we were ill treated and distressed by the
polytheists; and we said, " will you not curse those infidel tyrants?"'
Then his majesty sat up, red in the face, and said, " there was a man
of those who were before you, for whom a hole was dug in the ground,
and he was put into it, and a saw was put upon his head, and he was
sawed in two, but that punishment did not withhold him from his reli-
gion: and another man was combed with iron combs, which went
through his flesh to his bones; but that punishment did not deter him
from his religion. I swear by God, verily, religion is arriving at perfec-
tion, and you will see ease after difficulties; so that a single horseman
shall go from *Šanáà* to *Hád'ramùt*, and will fear no one but God: and
wolves will be like sheep: but you are impatient and in a hurry." ANAS
said, ' his majesty used to come to the house of OMM-HAR'AM-BINT-
MILH'AM,* the wife of ^UBA'DAH-BIN-ŠÁMIT: and one day, his majesty
came to her house; and she gave him victuals, and then began wiping
the dust of his head. After that he went to sleep, and awoke laughing;
and she said, " what has made you laugh, O messenger of God?" His
majesty said, " I was shewn my sects in my sleep, fighting in the road
of God, and riding upon the sea, like kings upon thrones. Then I said,†
" O messenger of God! pray to God to make me of that party." Then

* The aunt of ANAS, being sister to his mother OMM-SULAIM.

† OMM-HAR'AM relates in her own person.

his majesty prayed for her, and laid down his head and slept; then he awoke laughing; and I said, "O messenger of God! what makes you laugh?" He said, "I saw another multitude, like the first." Then I said, "O messenger of God! pray to God to make me of them." His majesty said, "you are of the first of them." ANAS says, 'then OMM-HAR'AM rode upon the sea, to fight for religion, in the time of MUA'WIAH; and when she came on shore, a beast knocked her down: then she died in the road of God.' IBN-ABB'AS said, 'verily, DIM'AD* arrived at Mecca, and he used to charm those possessed of genii: and he heard from the ignorant people of Mecca, that verily, MUHAMMED was mad; and said, "it will be better if I see that man, perhaps God may cure him by my hand. And IBN-ABB'AS said, 'DIM'AD visited his majesty, and said, "O MUHAMMED! verily, I charm the mad, then have you a wish for my spells?" His majesty said, "verily, all praise is for God; I praise him, and thank him, for his benefits; and I ask him for assistance in worshipping him: he to whom God shews the road, no one can lead astray; and he whom God causes to stray can have no one to guide him aright. I bear witness there is no God but God; one to whom there is no partner; and I bear witness that MUHAMMED is his servant and messenger." Then DIM'AD said to his majesty, "repeat those words again," and his majesty repeated them to him three times. And DIM'AD said, "verily, I have heard the sayings of magicians, soothsayers, and poets; but never heard any thing like these words of yours; verily, they have reached into the middle of the sea; give me your hand, that I may profess *Islām* to you." IBN-ABB'AS says, 'then his majesty received the profession of DIM'AD, and he became a *Muslemān*.'

DIM'AD, who had been informed that MUHAMMED was mad, and went to cure him, embraces his religion.

* He was from *Ardishnūt*, a town of *Yemen*, and was a friend of MUHAMMED before his mission.

Part Third.

IBN-ABBAS said, ' AB'U-SUFIAN related to me personally, saying, " I went, when at peace with his majesty, to trade; and whilst I was in the country of Syria, unexpectedly a letter came from the Prophet to HIRKAL,* and it was brought by DAHIAH-CULBI, who carried it to the commandant of Basrah, and he carried it to HIRKAL, who said, " is there any one here of the tribe of that man who pretends to prophecy?" The people said, " yes, there is." AB'U-SUFIAN says, " then myself and others of the Koraish were called; and we went to HIRKAL, and were seated in front of him, and he said, " which of you is nearest in pedigree to this man who pretends to prophecy?" I said, " I am." Then I was seated in front of HIRKAL; and my friends behind him: after which HIRKAL called his interpreter, and said to him, " tell AB'U-SUFIAN's friends that I am asking him the particulars about that man, who claims prophecy; and if he lies, they must tell me." AB'U-SUFIAN said, " I swear by God, if it had not been for fear that they would say I lie, verily, I would have told lies to HIRKAL, on account of the enmity which I bore the Prophet." After that, HIRKAL said to his interpreter, " ask AB'U-SUFIAN, what is that man's pedigree amongst you." I said, " he is a man of family amongst us." HIRKAL said, " was there any king in his family?" I said, " no." HIRKAL said, " did you suspect him of lying, before his claim to prophecy?" I said, " no; I never heard him tell a lie." HIRKAL said, " who are they that believe in him, and follow him; the rich, or the poor?" I said, " the poor and needy." HIRKAL said, " do

AB'U-SUFIAN examined by the emperor HERACLIUS, respecting MUHAMMED.

* The emperor HERACLIUS.

men multiply daily in professing to him, or do they decrease?" I said, "they encrease daily." HIRKAL said, "does any one apostatize after entering into his religion, from dislike to it?" I said, "no one becomes an apostate." HIRKAL said, "do you fight with him?" I said, "yes." HIRKAL said, "then how does it turn out?" I said, "war between us is like water buckets; sometimes this full and that empty, and sometimes that full and this empty: misfortunes happen to us sometimes, and at other times to him." HIRKAL said, "does he break treaties?" I said, "no; but we do not know what he may have done since we left him. I swear by God, it is not possible for me to say any thing more concerning him." HIRKAL said, "has any one laid claim to prophecy before this man?" I said, "no." After that, HIRKAL said to his interpreter, "tell AB'U-SUF'AN, verily, I asked you about that man's pedigree amongst you, and you said, he was a man of family; and in this way are Prophets sent, in the nobility of their tribes; and I asked you, was there any king amongst his fore-fathers, and you said, no." HIRKAL said, "I said, to myself, if there had been a king among his fore-fathers, I would have said, he is a man wishing for the kingdom of his fore-fathers: and I asked you about his followers, whether they were of the rich or poor, and you said the poor; and such are the followers of the Prophets: and I asked you, did you suspect him of lying before claiming prophecy, and you said, no; then I comprehended that he who abandoned lying to men, would not lie to God: and I asked you whether any of his followers apostatized from dislike to his religion, and you said no; and such is the case, with faith, when its sweets mix with the heart: and I asked you whether his followers augmented daily, or diminished; and you said, they do not decrease; and such is faith, it encreaseth daily, until perfect: and I asked you whether you fought with him; you said yes, and that your fighting with him was like water buckets, that he

BOOK XXIV.

HERACLI-
US acknow-
ledges MU-
HAMMED to
be a Proph-
et.

beat you sometimes, and you beat him at others; in such like are the wars of the Prophets with the enemies of religion: but finally they conquer. I asked you, did any one pretend to prophecy before him; you said no; then I said in my heart, if any one had done so before him, I would have said, he is a man who follows the words of his ancestors: and I asked you whether he broke treaties; and you said no; and in this manner Prophets do not break treaties." After that, HIRKAL said to me, "in what does that man order you?" I said, "prayers and charity, and doing good to one's relations, and withholding ourselves from that which is unlawful." HIRKAL said, "if what you say be true, he verily is a Prophet. I verily knew of his coming forth; but I did not imagine that he would have come from you; and if I could reach him, verily, I should love his religion; and if I were with him, I verily would wash his feet. Verily, he will get the kingdoms which are in my possession, Greece and Syria." After that, HIRKAL called for the Prophet's letter and read it.

CHAP. VII.---PART I.

IN EXPLANATION OF MÎRÂJ.*

KUTÁDAH relates from ANAS, and he from MALIC-BIN-SAS'AH,† who said, 'his majesty informed his companions of the particulars of the night in which he was carried up, saying, 'whilst I was sleeping upon my side, in *Hat'im*,‡ GABRIEL came to me, and cut me open, from my breast below my navel; and took out my heart. After that, a golden vessel was brought near me, full of *Imàn*; and my heart was washed, and filled with it and knowledge, and then put into its place.' (And in one tradition it is thus, 'my belly was washed with *Zemzem* water, and then filled with *Imàn* and science.') After that, an animal was brought for me to ride, its size between a mule and an ass, called BUR'AK;§ it stretched as far as the eye could reach. Then I mounted it, and GABRIEL set off with me, till we arrived at the lowest region: and he asked the door to be

GABRIEL
washes MU-
HAMMED'S
heart.

He is mount-
ed on BU-
R'AK.

* The word signifies a ladder, stair, or any instrument whereby one ascends. It is here used to signify MUHAMMED'S nocturnal journey to heaven; into which he is said to have mounted, by a ladder which is used by the angels.

† One of the *Sak'abah*, from whom few traditions have been received; but this one, which he related to ANAS, is esteemed the fullest and most authentic narrative extant, regarding the *Miraj*.

‡ A place in the court of the *Cabah*.

§ So named from its whiteness; or from its speed, like that of lightning.

BOOK XXIV.

MUH'AM-
MED's inter-
view, in pa-
radise, with
ADAM,

opened, and it was said to him, "who is it?" He said, "I am GABRIEL." They said, "who is with you?" He said, MUH'AMMED." They said, "has MUH'AMMED been called?" He said, "yes." They said, "welcome MUH'AMMED, his coming is well." Then the door was opened; and when I arrived in the region, behold, I saw ADAM. And GABRIEL said to me, "this is your father ADAM, salute him." Then I saluted ADAM, and he answered it, and said, "you are welcome, O good son, and good Prophet!" After that, GABRIEL took me above, and we reached the second region; and he asked the door to be opened, and it was said, "who is it?" He said, "I am GABRIEL." It was said, "who is with you?" He said, "MUH'AMMED." It was said, "was he called?" He said, "yes." It was said, "welcome MUH'AMMED; his coming is well."

JOHN the
Baptist, JE-
SUS,

Then the door was opened; and when I arrived in the second region, behold I saw YAHYA* and JESUS, (sister's sons;) and GABRIEL said, "this is YAHYA, and this is JESUS; salute both of them." Then I saluted them; and they answered it. After that they said, "welcome good brother and Prophet." After that, we went up to the third region, and asked the door to be opened; and it was said, "who is it?" GABRIEL said, "I am GABRIEL." They said, "who is with you?" he said, "MUH'AMMED." They said, "was he called?" GABRIEL said, "yes." They said, "welcome MUH'AMMED; his coming is well." Then the door was opened, and when I entered the third region, behold I saw JOSEPH. And GABRIEL said, "this is JOSEPH, salute him." Then I did so; and he answered it, and said, "welcome good brother and good Prophet." After that, GABRIEL took me to the fourth region; and asked the door to be opened: it was said "who is that?" He said, "I am GABRIEL." It was said, "who is with you?" He said, "MUH'AMMED." It was said, "was he called?" He said, "yes." They said, "welcome MUH'AMMED; his

JOSEPH,

* JOHN the baptist.

CH. VII.
PART I.

coming is well." And the door was opened, and when I entered the fourth region, behold I saw ENOCH. And GABRIEL said, "this is ENOCH, salute him;" and I did so; and he answered it, and said, "welcome good brother and Prophet." After that, GABRIEL took me to the fifth region, and asked the door to be opened; and it was said, "who is there?" He said, "I am GABRIEL." It was said, "who is with you?" He said, "MUHAMMED." They said, "is he called?" He said, "yes." They said, "welcome MUHAMMED; his coming is well." Then the door was opened; and when I arrived in the fifth region, behold I saw HAR'UN.*

And GABRIEL said, "this is HAR'UN, salute him." And I did so; and he returned it, and said, "welcome good brother and Prophet." After that, GABRIEL took me to the sixth region, and asked the door to be opened; and they said, "who is there?" He said, "I am GABRIEL." They said, "and who is with you?" He said, "MUHAMMED." They said, "is he called?" He said, "yes." They said, "welcome MUHAMMED; his coming is well." Then the door was opened; and when I entered the sixth region, behold, I saw MOSES. And GABRIEL said, "this is MOSES, salute him." And I did so; and he returned it, and said, "welcome good brother and Prophet." And when I passed him, he wept. And I said to him, "what makes you weep?" He said, "because a boy was sent after me, of whose sects more will enter into paradise than of mine." After that, GABRIEL took me up to the seventh region, and asked the door to be opened; and it was said, "who is it?" He said, "I am GABRIEL." And it was said, "who is with you?" He said, "MUHAMMED." They said, "was he called?" He said, "yes." They said, "welcome MUHAMMED; his coming is well." Then I entered the seventh region, and behold I saw ABRAHAM. And GABRIEL said, "this is ABRAHAM your father, salute him;" which I did, and he returned it,

ENOCH,

AARON,

MOSES,

and ABRAHAM.

* AARON, the brother of MOSES.

BOOK XXIV.

He sees *Sidrat-ul-Muntahà*,and *Bait-ul-Mâmûr*.

MUH'AM-MED, by the advice of MOSES, obtains a reduction of the number of prayers prescribed to his followers.

and said, "welcome good son and good Prophet." After that, I was taken up to *Sidrat-ul-Muntahà* :* and behold its fruits were like water pots, and its leaves like elephant's ears. And GABRIEL said, "this is *Sidrat-ul-Muntahà*." And I saw four rivers there ; two of them hidden, and two manifest. I said to GABRIEL, "what are these?" He said, "these two concealed rivers are in paradise ; and the two manifest are the *Nile* and *Euphrates*." After that, I was shewn *Bait-ul-Mâmûr* .† After that, a vessel full of wine, another full of milk, and another of honey, were brought to me ; and I took the milk and drank it. And GABRIEL said, "milk is religion ; you and your sects will be on it." After that, the divine orders for prayers were fifty every day. Then I returned, and passed by MOSES ; and he said, "what have you been ordered?" I said, "fifty prayers every day." Then MOSES said, "verily, your sects will not be able to perform fifty prayers every day ; and verily, I swear by GOD, I tried men before you, I applied a remedy to the sons of ISRAEL, but it had not the desired effect. Then return to your LORD, and ask your sects to be eased." And I returned ; and ten prayers were taken off. Then I went to MOSES ; and he said as before : and I returned to GOD's court, and ten prayers more were curtailed. Then I went to MOSES ; and he said as before. Then I returned to GOD's court ; and ten more were taken off. And I went to MOSES, and he said as before ; then I returned to GOD, and ten more were lessened. Then I went to MOSES, and he said as before. Then I went to GOD's court ; and was ordered five prayers every day. Then I went to MOSES, and he said, "how many have you been ordered?" "I said five prayers every day." He said, "verily, your sects will not be able to perform five prayers every day ; for verily, I tried men before you, and applied the severest remedy to the

* A tree in the seventh heaven ; having its roots in the sixth.

† The name of a house in the seventh region. BUKHARÎ has said, if the falling of it upon the earth were admitted of, it would fall right upon the *Câbah*.

sons of ISRAEL; then return to your cherisher, and ask them to be lightened." I said, "I have asked him till I am quite ashamed; I cannot return to him again, but I am satisfied, and resign the work of my sects to God." Then, when I passed from that place, a crier called out, "I have established my divine commandments, and have made them easy to my servants." THABIT-BUNYANI* relates from ANAS, who said, 'verily, the messenger of God said, BUR'AK was brought to me, a grey quadruped, long, above the size of an ass, but under that of a mule; he took a stretch as far as eye can see: and I mounted him, till I arrived at Jerusalem, and tied him to a ring of the door of the Masjid, to which all the Prophets tied him.' Then I went into the Masjid, and performed two *Racâts* of prayers. Then I came out, and GABRIEL brought me a cup of wine, and of milk; and I chose the milk, and drank it; and GABRIEL said, "you have chosen religion." (Here follows MUHAMMED'S excursion, as before related.) And God said, "he who intended to do good, but did not, shall have one good written for him; but if he intended good and did it, then ten goods shall be written for him. And he who intended doing evil, but did not, nothing shall be written for him; but if he practised evil, then one evil shall be written for him." IBN-SHAH'AB relates from ANAS, who said, AB'UD'HAR was relating that, 'verily, his majesty said, "the roof of my house was opened, when I was in Mecca, and GABRIEL came down, and opened my breast, and washed my heart with *Zemzem* water: after that brought a golden vessel, full of *Imân* and knowledge, and poured it into my breast; then covered my breast, took me by the hand, and carried me towards the heavens. And when I came to the lowest region, he said to the door-keepers, "open the door;" and they said, "who is it?" He said, "I am GABRIEL;" They said, "is there another with you?" He said, "yes, MU-

ADAM HAS
aid to write
Description
of BUR'AK.
for him
of his
of his
of his

Men will be rewarded for good intentions; but evil designs, not carried into effect, will not be punished.

* One of the *Tâbî'in*, of considerable celebrity; and one of the lawyers of Basrah. He was in the society of ANAS for forty years.

BOOK XXIV.

ADAM has a
view of his
posterity,
part des-
tined for
paradise, &
part for
hell.

HAMMED." They said, "has he been called?" He said, "yes." Then, when the door was opened, we went above it, and behold, a man sitting with black men on his right and left; and when he looked to his right, he laughed, but wept when he looked to his left. And he said, "welcome good Prophet and son." And I said to GABRIEL, "who is this?" He said, "it is ADAM, and those black appearances, on his right and left, are the spirits of his children, in the shape of men; then those on his right are of paradise, and those on his left the infernals; so that when ADAM looks to his right, he laughs; but weeps on looking to his left." After that, I was taken up to the second region. (Here follows as before recited, with little variation.) AB'UHURAIRAH. 'A. G. S. "Verily, I know that I was in *Hijr** when the polytheists asked me about *Jerusalem*, which I did not remember, and was sorry. Then God brought it near to me, and I saw it; and whatever they asked me I described. And verily, I saw myself near *Jerusalem*, in a party of the Prophets, and MOSES standing up at prayers; a thin man, like the men of *Shanúah*: and I saw JESUS standing at prayers, and ABRAHAM also. Then the time for prayers came again, and I acted as *Imám* to the Prophets. And when I had finished, a speaker said to me, "O MUHAMMED, this is the keeper of hell, salute him." Then I looked at him, and he saluted me first.

Part Third.

JÁBIR said, 'I heard the Prophet say, "when the polytheists of the *Koraish* taxed me with lying, and asked me about *Jerusalem*, I was standing in *Hijr*, and God brought *Jerusalem* before me; and I informed the polytheists about it, looking at it all the time."

* The name of a place in the *Cábah*.

med W. Then I went to his majesty, and he was asleep, and I did not like to awaken him, and went to sleep also, till he awoke. Then I

~~pointed a little water from the milk, which he drank, and he was pleased; and he~~

O messenger of God! And he drank: at which I was pleased; and he said, "is it not time to march?" I said, "yes, it is." Then we march-

ed off, at the sun in the sky. Then we came up to the people of Mecca, to look for us, came up

with us; and I said, "O messenger of God! somebody is come to take us." And his majesty said, "be not sad: verily, God is with us." Then

IN EXPLANATION OF THE MIRACLES OF

THE PROPHET.

"verily, I see that you have cursed me; then pray for my father, God is your protector and guard, so that I shall put a stop to the infidels."

ANAS-BIN-MALIC said, "verily, when **AB'U-BACR-SIDDIK** related the flight, he said, 'I saw the polytheists' feet that were seeking for us, whilst we were in a cave; and I said, 'O messenger of God! should one of them look down at his feet, he will see us.' His majesty said, 'what do you imagine? God is our assister and support.' **BARA'A-IBN-AZIB** said, 'my father said to **AB'U-BACR**, 'tell me what you did when you were hid in the cave.' He said, 'we passed the whole night, and next day till noon; when not a soul was passing on the road, and a shady stone appeared, on which the sun had not come; and we went to it, and I smoothed a place for his majesty to sleep upon with my hands; and I spread a skin upon it; and said, 'sleep, O messenger of God! and I will keep watch.' Then his majesty slept; and I came out to look about, and met a shepherd, and said to him, 'have your goats any milk?' He said, 'yes.' I said, 'do you milk them?' He said, 'yes.' Then he took a goat, and milked her into a wooden cup; and I had a leather bason, out of which his majesty drank water, and perfor-

BOOK XXIV.

BARA'A-IBN-AZIB
related the
history of
the flight
from Meca.

The Pro-
phet re-
solves three
questions
proposed
by ABU-
BARA'A-IBN-
AZIB. He
relates the
history of
the flight
from Meca.

BOOK XXIV.

SURA'KAH
miraculous-
ly withheld
from pur-
suing MU-
HAMMED.

The Pro-
phet re-
solves three
questions
proposed
by ABDUL-
LAH BIN A-
SALAM;
to which the
Prophet an-
swers.

med *Wadû*. Then I went to his majesty, and he was asleep, and I did not like to awaken him, and went to sleep also, till he awoke. Then I poured a little water upon the milk, which cooled it: and I said, "drink, O messenger of God!" And he drank: at which I was pleased; and he said, "is it not time to march?" I said, "yes, it is." Then we marched off, at the sun's inclining to the west: and SURAKAH-BIN-MALIC, who had been sent by the people of *Mecca*, to look for us, came up with us; and I said, "O messenger of God! somebody is come to take us." And his majesty said, "be not sad; verily, God is with us." Then his majesty pronounced an imprecation against SURAKAH, and his horse sunk up to its belly with him on hard ground. And SURAKAH said, "verily, I see that you have cursed me; then pray for my relief, God is your protector and guard, so that I shall put a stop to the infidels' looking for you." Then the Prophet prayed for him, and he was relieved. And SURAKAH stood up, and said to every one that came to look for his majesty, "he whom you want is not here." ANAS said, 'ABDULLAH BIN-SALAM heard of his majesty's arrival at *Medinah*, when he was in his orchard, gathering his fruit: and he came to the Prophet, and said, "verily, I ask three things of you, which none but Prophets know. What is the first token of the resurrection? and what thing will those eat first, who go to paradise? and what is it that makes a child sometimes like to its father, at other times to its mother?" His majesty said, "GABRIEL has just now informed me, regarding these three things. The first token of the resurrection will be a fire, driving men from the east towards the west: and the first food the people of paradise will eat, is an excrescence of a fishes liver; and the cause of a child's resemblance to father or mother is this; when the man's semen is before the woman's in the womb, the child resembles the father, but when the woman's semen is before the man's, then the child resembles the mother." ABDUL-

LAH-BIN-SAL'AM said, after hearing the answer, "I bear witness there no God but God, and verily, that thou art the messenger of God:" and he said, "O messenger of God! verily, the *Jews* are great liars: and if they knew of my embracing *Islàm*, before your asking them about me, they would tell lies." Then some *Jews* came to his majesty, who said, "what kind of a man is ^AABDULLAH-BIN-SAL'AM amongst you?" They said, "he is of the best of us, and the son of the best of us; he is our chief and the son of our chief." His majesty said, "tell me, if he embraces *Islàm*, will all of you do the same?" They said, "God preserve him from embracing *Islàm*." Then ^AABDULLAH came out from a private place, and said, "I bear witness there is no God but God, and that MUHAMMED is the messenger of God." And after this, the *Jews* said, "he is the worst of us, and the son of the worst of us;" and they treated him contemptuously. And ^AABDULLAH said, "this is what I was afraid of from them." ANAS said, "his majesty consulted with his companions, when we heard of AB'U-SUFIAN'S coming from *Syria* to *Mecca*; and ^ASAD-IBN-UBA'DAH* stood up, and said, "O messenger of God! I swear by God, if you order me to ride into the sea, verily I will do it; and if you order me to go hastily to *Barc-ul-Ghimad*,† I will go." Then his majesty ordered the people to move out; and they did so, till they reached *Bedr*. Then his majesty said, (putting his hand upon the ground,) "such a one of the polytheists will be slain here, and such another on this spot." ANAS says, that "not one of them passed the spot marked out by the Prophet for him to be killed upon, but was so." IBN-ABB'AS. "A. G. S. when he was in his tent on the day of the battle of *Bedr*, "O LORD! I supplicate thee for the performance of the promise thou madest me, that I should conquer the enemies of religion. O LORD! if this body

CH. VIII.
PART I.

who em-
braces his
religion.

The Pro-
phet mar-
ked out, at
Bedr, the
spot on
which each
of the idola-
ters should
be slain.

* Called also AB'U-THA'BIT, one of the chiefs of the *Ansárs*. He died in *Syria*, A. H. 15; or according to others, A. H. 11.

† A city of *Yemen*.

BOOK XXIV,
1. 1. 1.

who
said
religion

The idolaters at *Bedr* slain by angels.

The
first
of
the
idolaters
which
each
of
the
idolaters
saw
be slain.

of *Muslemans* should be killed, then who will worship thee?" Then AB'U-BACR took hold of his majesty's hand, and said, "O messenger of God! you have sufficiently supplicated your cherisher." Then, when AB'U-BACR said this; his majesty came out from the place he was praying in, and jumped about in his armour, with excessive pleasure, and said, "it is near, that this body of infidels shall be discomfited, and made to turn their backs." IBN-ABB'AS: "A. G. S. "GABRIEL is holding his horse by the head, dressed in armour." IBN-ABB'AS said, 'whilst a *Muslemàn* attacked a polytheist at the battle of *Bedr*, all on a sudden, he heard the whipping of some body above him, and the voice of a horse-man saying, "come, O GABRIEL!" And behold, he looked at the polytheist his antagonist, fallen upon his back on the ground, and on looking at him again, saw the marks of a whip upon his nose, and his face much cut, and the places whipped black and white. And the *Muslemàn* who had seen the polytheist in this condition, came to his majesty, and informed him of what he had heard and seen: and his majesty said, "you speak true; this is from the assistance of the angels of the third region." Then on that day, the angels slew seventy of the polytheists, and took seventy prisoners.' SAD-IBN-AB'U-WAKK'AS said, 'on the day of the battle of *Oh'ud*, I saw two men, one on the right and one on the left of his majesty, dressed in white, fighting desperately: I never saw them before nor afterwards; I mean GABRIEL and MICHAEL.'

BAR'AA-IBN-AA'ZIB said, 'his majesty sent some persons to AB'U-RA'FI, the *Jew*; and ABDULLAH-BIN-ATIK* entered his house, at night, when he was asleep, and killed him; and ABDULLAH said, "I struck him across the belly, through his back, and then was certain of having him, and got up to open the doors of his castle, to let my friends in, till I reached some

* One of the principal *Ans'ars*.

steps, and putting my foot upon them, fell down to the ground, in a moon light night, and broke my leg, and tied it up with my turban, and came to my friends, who were standing without. Then I reached the Prophet, and informed him of it, and he said, "stretch out your leg;" which I did, when he passed his blessed hand over it, and it was cured; you might say that I never had felt any pain in it.' JA'BIR said, 'we were digging a trench, on the day of the battle of *Ah'zàb*, and came to hard ground, which it was not easy to dig; and the companions went to his majesty, and said, "there is hard ground in the trench." Then his majesty said, "I am coming down." And he stood up, and his belly had a stone tied upon it, from hunger: and he had remained hungry three days, without tasting any thing. And his majesty took up an axe, and struck the hard ground, which became a heap of sand.' JA'BIR says, 'when I saw hunger on his majesty, I went to my wife, and said, "have you got any thing to eat? Because I have seen the marks of great hunger on his majesty." Then she brought out a *Sád* of barley; and I had a kid, which had been bred in the house; and I killed it, and my wife made flour of the barley; and when I put the meat into the kettle, I went to the Prophet, and whispered to him, "O messenger of God! I have killed a kid, and my wife made flour; come and the party with you." Then his majesty called out saying, "O people of the trenches! hasten and come; for verily, JA'BIR has prepared an entertainment." And his majesty said to him, "do not take off your kettle, nor bake your flour, till I come." Then his majesty came; and my wife brought out to him the flour which she had; and his majesty spit into it, and prayed for blessings on it, and increase. After that, he came to the kettle, and spit into it, and prayed for blessing on it, and increase; and said to my wife, "call another woman to take along with you, and take the meat out of the kettle with a spoon; but do not take off the kettle." JA'BIR says, 'the people of the trenches were one

CH. VIII.
PART I.

MUH'AM-
MED cured
a broken leg
by a single
touch.

He conver-
ted hard
ground into
sand, by one
stroke of an
axe.

One thou-
sand men
miraculous-
ly fed, with
one kid and
one *Sád* of
barley.

BOOK XXIV.

MUH'AM-
MED fore-
tells the
death of
AMM'AR-
BIN-YA-
SIR.

MUH'AM-
MED under-
takes the ex-
pedition a-
gainst the
*Beni-Ku-
raidhah*, by
direction of
GABRIEL.

thousand; and I swear by God, they ate, and went away leaving; and verily, my kettle boiled as it was, and my dough continued baking, as at first.' AB'U-KUTA'DAH said, ' verily, the messenger of God said to AM-MA'R-BIN-YA'SIR, when he was digging a trench, putting his hand upon him, and rubbing off the dust; " verily, a multitude of the rebellious from the true *Imàm* will kill you."* SULA'IM'AN-BIN-SURAD.† ' A. G. S. (When bodies of the polytheists were discomfited in the battle of the ditch,) " now I will fight with them, but they will not be able to fight with me; and I will advance upon them, but they will not be able to come near me."‡ AA'YESHAH said, ' when his majesty returned from the battle of the ditch, and took off his armour and bathed; GABRIEL came to him, knocking the dust off his head, and said to him, " you have put off your armour; but by God, I have not; come out to these infidels." Then his majesty said, " where shall I go? towards whom?" And GABRIEL made a sign to the *Beni-Kuraidhah*. Then his majesty went out, towards them.' And in one tradition it is thus. ANAS said, ' you might say, I behold the dust raised in the streets of *Beni-Ghanm*, by the multitudes of cavalry, which were along with GABRIEL; and his majesty went towards the *Beni-Kuraidhah*.' JA'BIR said, ' on the day of the battle of *Hudaibiah*, the men were thirsty: and there was a leathern bottle near his majesty; and he did *Wad'ù* from it. After that, the men turned themselves to him, and said, ' we have no water to drink, or for *Wad'ù*; except that which is in your bottle." Then his majesty put his hand into it, and water spouted from between his fingers, like fountains.' JA'BIR says, ' then we all drank, and performed *Wad'ù*; and I was asked, " how many of you were there?"

* The allusion here is to MUA'WIAH and his party; and the true *Imàm* is ALI-IBN-ABU'TA'LIB. ABD-UL-HAK.

† One of the *Sah'abah*, of *Cufah*, of the tribe *Khuzad*, named also ABU'L-MUT'REF. He was a very learned, wise and pious man, and of high rank in his tribe.

‡ So it was, that after this battle, the polytheists did not come to *Medinah*, to fight with the *Muslemans*; but the *Muslemans* went towards them, and gained many victories. ABD-UL-HAK.

I said, "how many were you indeed! There was so much water, that had we been a hundred thousand, it would have been sufficient; and we were five hundred." BARA'A-IBN-AA'ZIB said, 'on the day of the battle of *Hudaibiah*, we were fourteen hundred men, and we drew up every drop of its water; and the Prophet was informed of it, and came to the top of the well, and sat down by its side, and called for a pot of water, and performed *Wadu'*; after washed out his mouth, and poured water from it into the well, and prayed for abundance; then said, "leave it for an hour, that it may fill." Then the men and their horses drank at it, till they marched away; and they halted there near twenty days.' IMR'AN-BIN-HUS'AIN said, 'we were travelling with the Prophet, and people complained to him of thirst; and he alighted, and called to a person, and to ALI-IBN-ABUTALIB, and said, "go both of you and look for water." Then they went, and saw a woman riding upon a camel, between two large bags of water, and brought her to his majesty; and took her, and the bags of water, off the camel; and his majesty called for a pot, and ordered that water should be poured into it from both the bags; and called out to the people to take and drink water, which they did: and forty of us that were thirsty, drank, till we were satiated: then we filled every bag and vessel that we had: I swear by God, verily, the two bags remained full as at first.' JABIR said, 'we were going with his majesty, till we entered a spacious valley, and he went to ease himself, but did not see any thing to cover himself from the people, but two trees on the side of the valley; and he went towards one of them, and took hold of one of its branches, and said, "obey me, by the command of God." Then the tree obeyed his majesty, like a camel led along with a rope in its nose, till his majesty came near another tree, and took hold of one of its branches, and said, "obey me by the order of God." Then the tree obeyed him like the other; and his majesty

CH. VIII.
PART I.

Miraculous
supply of
water at
Hudaibiah.

Two trees
miraculous-
ly moved,
to form a
shade for
the Prophet.

BOOK XXIV,

M. M. M.

M. M. M.

M. M. M.

M. M. M.

M. M. M.

MUH'AM-
MED healed
a severe
wound, by
blowing on
the part.

said, "unite, by the order of God, as a covering for me; and the trees joined." JABIR says, "then I was sitting, talking to myself, and looked, and behold I saw his majesty with his face turned towards me, and the trees separated, and standing upon their places." YEZID-BIN-UBAID,* said, "I saw the mark of a cut in SALMAH's leg; and I said, "O AB'U-MUSLIM; what is this mark of a stroke?" He said, "it is one I got in the battle of Khaiber; and they thought I had died; then I came to his majesty, and he blew upon the part three times, and I felt no pain from it, from that time to this." ANAS said, "his majesty informed the people of the deaths of ZAID-BIN-HARITHAH and JAFIR-BIN-ABUTALIB, and ABDULLAH-BIN-RAWAHAH, before the news of it arrived; and his majesty said, in explanation of the nature of their martyrdom; "ZAID-BIN-HARITHAH took the colours first, and was killed; then JAFER-BIN-ABUTALIB took them, and he was slain; then ABDULLAH-BIN-RAWAHAH bore them; and he was killed;" (ANAS says, "his majesty related this with tears running from his eyes,) "till at last he took the colours whose title is Saif-Ullahi,† KHALID-BIN-WALID: and God gave them victory over Greece." ABBAS said, "I was present with his majesty at the battle of Hunain; and when the Muslemans and infidels fronted each other, the Muslemans turned their backs on the infidels. And his majesty was driving on his mule towards them, and I was holding the bridle, that he might not go fast; and AB'U-SUFIAN was holding his stirrup: and the Prophet said, "O ABBAS! call to the companions of Samurah." Then I called out with a loud voice, and I said, "where are they?" Then they came, like cows to their calves; and they said, "Labbaic! Labbaic!" Then I said, "fight the infidels;" and they asked aid from the assistants, saying, "O body of assistants! O body of assistants!" Then the com-

* One of the Tabi'in, the slave of SALMAH-BIN-UL-ACWA.

† The sword of God.

panions fought, and his majesty stretched out his neck, looking at them from his mule, and said, "this is the heat of the action." Then he took up some pebbles; and threw them at the faces of the infidels, and said, "I swear by the cherisher of MUHAMMED, the infidels are defeated." ^AABB'AS says, 'I swear by God, their discomfiture was entirely from his majesty throwing pebbles at them; and I saw their swords blunted; and they ran away.' AB'U-IS'H'AK, said, 'a man said to IBN-^AAA'ZIB, "did you run from the infidels, on the day of *Hunain*?" He said, "no, by God, the Prophet did not retreat; but this happened, the youths of his majesty's companions came out, short of arms, and the body of infidels came before them, who were archers, and their arrows never missed: and they threw their arrows at those youths, till they were nearly destroyed: and they turned towards the Prophet, and he was upon his grey mule, and AB'U-SUF'IAN holding the stirrup: and his majesty alighted, and asked assistance from God, prayed and said, "I am a Prophet, there is no lie in it; I am the son of ^AABDUL-MUT'ALIB, who was famous for intrepidity and bravery." After that, his majesty drew up his companions.' (And in one tradition it is thus, that BAR'AA-IBN-^AAA'ZIB said, 'when the battle raged, we sought for shelter with his majesty: and verily, the bravest man amongst us was he who was standing near his majesty.)* SALMAH said, 'we fought the battle of *Hunain*, along with his majesty; and some of his companions turned their backs: and when the infidels came near his majesty, he alighted from his mule, and took up a handful of dust, and threw it in their faces, and said, "vile be their faces." And the dust went into every one of their eyes, and they ran away: and God defeated them, and gave victory to the *Muslemans*; and his majesty divided the plunder

CH. VIII.
PART I.

The victory at *Hunain* was obtained by the Prophet's throwing pebbles in the faces of the infidels.

* On this occasion, the *Muslemans* were punished, for their presumption and contempt of the enemy, by falling into an ambuscade, whereby they were near being totally defeated. See ABULFEDA, p. 112—115. *Mod. Univ. Hist.* Vol. 1. p. 86. fol. ed.

BOOK XXIV.

The Prophet announces the perdition of a man, who was apparently very zealous in the cause of religion.

The Prophet is instructed, in a vision, how to free himself from enchantment.

amongst the *Muslemàns*. AB'UHURAIRAH said, ' we were present with his majesty, at the battle of *Hanain*, and he said, of a man who was along with him and claimed *Islàm*; " this person is of the people of the fire." And when the battle commenced, the man fought desperately, and received a number of wounds: and a man came and said, " O messenger of God! inform me of that man's condition, who you say is of the people of fire; verily, he fought most desperately in the road of God, and received many wounds." His majesty said, " beware, he is of the people of fire." Then some people were near about doubting it; and at this time the man felt great pain from his wounds, and stretched out his hand towards his quiver, and took out an arrow, and pierced his own breast with it, and killed himself. Then the *Muslemàns* ran to his majesty, and said, " O messenger of God! God has made your words true, when you said, he is of the people of fire: verily, he has pierced his own breast, and killed himself." Then his majesty said, " *Alláho-Acber!* I bear witness that I am God's servant and sent by him." And he added, " O BILL'AL! get up, and give notice that none will enter paradise, but *Muslemàns*." AA'YESHAH said, ' his majesty was bewitched, while he was with me, and he prayed to God, and then said, " O AA'YESHAH! do you know, that verily, God gave me what I asked him. Two men came to me, one sitting at my head the other at my feet; and one of them said to the other: " what is the cause of his majesty's pain and illness?" The other said, " the man has been bewitched." The other said, " who did it?" he said, " LABID-BIN-ÂS'AM, the Jew." The first said, " in what thing?" The other said, " in a comb; and in the hair which falls from it; and in the film of the male date bud." And one of them said, " where has he put them?" The other said, " in the well *Dharwàn*." Then his majesty went, with some of his companions, to the well, and said, " this is a well which has been shewn me," and the water of it,

you might say, had been changed with *Hina*. Then his majesty brought out of the well, the things they had charmed him with: (And in one tradition it is said, that 'his majesty sent *Âli* and *Ômer*, to bring the things out of the well; and they found, in the bud, an image of his majesty, made with wax, with needles stuck into it, and a thread tied upon it, with eleven knots in it. Then *GABRIEL* brought the chapters imploring protection,* every verse of which repeated opened one of the knots: and his majesty received ease from every needle that was pulled out of it.') *AB'UHURAIRAH* said, 'I used to invite my mother to *Islâm*; and she was of the polytheist's religion; and one day I invited her, and she said a thing, concerning his majesty, which I dislike to repeat. Then I went to him, crying at my mother's condition; and said, "O messenger of God! pray to God, to shew the right road, to the mother of *AB'UHURAIRAH*." His majesty said, "O LORD! shew the straight road to *AB'UHURAIRAH*'s mother." Then I left his majesty, much pleased; and when I came to the door of my house, behold I saw it shut, and my mother, having heard my steps, said, "do not come in, O *AB'UHURAIRAH*." Then I heard the noise of the water, with which my mother was bathing herself: and she bathed, and put on her shift, in a hurry, without putting a cloth over her head, and opened the door, and then said, "O *AB'UHURAIRAH*! I bear witness there is no true beloved but God, and verily, *MUHAMMED* is his servant and messenger." Then I returned to the messenger of God, crying with joy; and he praised and thanked God, for my mother's embracing *Islâm*, and prayed for her good.' *ABU'HURAIRAH* said, "Verily, ye say that *AB'UHURAIRAH* has related many traditions from his majesty; but if I have related more or less, God will reward me for it, at the day of resurrection. Verily, my brethren, the refugees, were prevented from attending his majesty, by traffick; and

The mother
of *AB'UHURAIRAH*,
converted
from idolatry,
by the
Prophet's
prayers.

* Kor. Ch. 113, 114. See SALE, Vol. 2. p. 518. Note x.

BOOK XXIV.

I. 111. 112.

THE GRAVE

REJECTED AN

APOSTATE, IN

CONSE-

QUENCE OF

THE PRO-

PHET'S MALE-

DICTION.

The grave

rejected an

apostate, in

conse-

quence of

the Pro-

phet's male-

diction.

The grave

rejected an

apostate, in

conse-

quence of

the Pro-

phet's male-

diction.

verily, my brethren, the assistants, were prevented attending his majesty by tillage, and their gardens, and by driving out their camels and goats; and I was a poor man, always waiting upon his majesty, and contented myself with that which assuaged my hunger. And I heard his sayings, and saw his actions. His majesty said one day, "whoever spreads his cloth for me, to pray for my sayings being remembered, and after that takes it, and presses it to his breast; never will forget any part of them." AB'UHURAIRAH says, 'then I spread a blanket, which was the only thing I had upon my body: and his majesty prayed upon it; after which I put it to my breast: and, by GOD, who sent MUHAMMED on truth, I have not forgot, to this day, what I heard his majesty say.' JARIR-BIN-ABDULLAH said, 'the messenger of GOD said to me, "will not you comfort me, by breaking Dhu'l-Khalas'ah?"* I said, "yes, I will comfort you, I will break it." I was not able to ride on horse back very well, and used to fall off; and I mentioned the case to the Prophet; and he struck his hand upon my breast, the mark of which I perceived; and he said, "O LORD! keep him firm upon his horse! and O LORD! make him a shewer of the right road, and a finder of it." Then I never fell from my horse afterwards: and I set off towards Dhu'l-Khalas'ah, with one hundred and fifty cavalry, in order to break it; and I broke it, and burnt it.' ANAS said, 'verily, there was a man, who used to write, for his majesty, the instructions from above; and apostatized, and joined the polytheists. And his majesty said, "verily, the earth will not receive him." Then ABU-TALHAH-AN-SARI, informed me, saying, "I went to the land where he died, and was buried; and found him thrown out of his grave, and asked about his condition: and they said, "we have buried him several times, but the earth will not receive him; every time we bury him, he is thrown out." ABU-AYUB said, his majesty came out, at sun set, and heard

* The name of an idol.

a voice, and said, "this noise proceeds from *Jews* being punished in their graves." JA'BIR said, "his majesty returned from a journey, and when he came near *Medinah*, a violent wind arose, which was near overwhelming a man on horse back. His majesty said, "this wind has been raised on account of the death of an hypocrite." Then his majesty reached *Medinah*, and behold the greatest hypocrites dead." AB'U-SA'ID KHUD'HRI said, "we came out with his majesty, from *Mecca* towards *Medinah*, till we arrived at *Uṣfān*;^{*} and his majesty halted there some nights; and his people said, "we have nothing to do here, and verily, our wives and children are absent, we are not secure: peradventure our enemies may attack and plunder them." And this reached the Prophet, who said, "I swear by God, there is not a road or hole in *Medinah*, but two angels are appointed to guard, until ye shall arrive there." After that, his majesty said, "march from hence." Then we marched towards *Medinah*; and I swear by God, we had not as yet put down our baggage, after entering *Medinah*, when the sons of ABDULLAH-BIN-GHA'TF'AN plundered us; but before this they had not taken any thing. Then the words of his majesty were verified, in saying the angels guarded *Medinah*, till our arrival." ANAS said, "a dearth happened in the time of his majesty; and whilst he repeated the *Khutbah*, on a Friday, an *Ārābī* stood up, and said, "O messenger of God! our properties are destroyed, and our children hungry; then pray to God for us." Then his majesty raised up both his hands, when there was not a bit of a cloud to be seen in the heavens: and I swear by God, he had not put them down, when clouds like mountains appeared: and after that, he had not come down from his pulpit, when we saw rain pouring down, and trickling down his noble beard. Then we were given rain on the day his majesty prayed for, and the following day, and so on, till the next Friday. And the *Ārābī* and

The city of *Medinah* guarded by angels, during the absence of the Prophet & his followers.

Abundant rain produced by the Prophet's prayers, in a season of drought.

* A village two stages from *Mecca*, on the road towards *Medinah*.

BOOK XXIV.

A wooden pillar wept, when the Prophet desisted from leaning on it, while repeating the *Khut bah*.

Punishment of a man who, through affectation, used his left hand instead of the right.

A sluggish horse became swift from being ridden by the Prophet.

another person stood up, and said, "O messenger of God! our houses are in ruins, and the water has drowned our gardens;" Then his majesty said, "O God! rain down upon our fields, and cultivation, but do not rain upon us;" and his majesty did not make a sign to any cloud but it stopped raining; but rained on every other part except *Medinah*; and water ran through the valley *Kanât* for a month; and not a person came from any quarter but informed of the falling of a great deal of rain.' JABIR said, 'when his majesty was repeating the *Khut bah*, he would lean against one of the pillars of the *Masjid* of date wood: and this was before the making of the pulpit: but when the pulpit was made, he went upon it, and repeated the *Khut bah*; and the pillar complained of it, and wept, to such a degree, that it was near rending in two parts. Then his majesty came down from the pulpit, and embraced the pillar; and it became like the blubbering of a child, which could not be pacified; till at length it became silent, and his majesty said, "the pillar cried at losing what it used to hear me repeat." SALMAH said, 'verily, a man ate with his left hand, near his majesty; and he said, "eat with your right." The man said, "I am not able." His majesty said, "you never will be able to eat with your right hand." (SALMAH says, 'nothing but pride prevented him from eating with his right hand; and afterwards he never was able to raise it up to his mouth.) ANAS said, 'verily, once, the people of *Medinah* were alarmed, and made a noise, about thieves or enemies; and when his majesty heard it, he mounted a sluggish horse, belonging to AB'U-TALHAH-ANSARI, which used to step short; and, when his majesty returned, he said, "I found this horse of yours swift as a river." And after his majesty's riding him, he became such, that no other horse could keep up with him.' JABIR said, 'my father died, and I asked his creditors to take dates, in lieu of his debts to them; but they refused, on account of the fewness of the dates. Then I went to his majesty, and

said, "you certainly know, that my father became a martyr on the day of the battle of *Ohud*, and has left many debts; and I wish you to see his creditors." Then his majesty said to me, "go away, and pile up your different kinds of dates separately." Then I did so, and called his majesty. And, when the creditors looked at him, they stuck close to me. And, when his majesty heard what they said, he walked round the largest pile of dates, three times: after that, sat down upon it and said, "call the creditors." Then, his majesty weighed out dates for them, till God discharged my father's debts; whilst I was satisfied that my father's debts should be discharged, without any thing being left for myself. But God left all the debts secure, by the miracle of his majesty; till verily, I looked at the pile he sat on; you might say, not a single date was deficient. JA'BIR said, "OMM-MALIC sent butter for his majesty, in a dish; and her sons came, and asked for bread and butter, when she had none. Then she went to the dish, in which she had sent butter to his majesty, and found some in it, and it always had butter in it, ever after, until OMM-MALIC took the whole of it out, after which no more butter was produced. And she went to his majesty, and represented the case; (and he said, "perhaps you took the whole out?" She said, "yes." He said, "had you not done so, there would always have been butter in it." ANAS said, "ABU-TALHAH said to OMM-SULAIM, "verily, I heard his majesty's voice low, I know he must be hungry; have you any thing to eat?" She said, "yes." Then she brought out some barley loaves, and then her cloth for her head: and she tied up the loaves in a corner of it, and then put it into my hand, and tied one corner of the cloth round my head; after that, sent me to his majesty; and I carried it, and found him in the *Masjid*, with people; and I made a *Salâm* to them, and they said to me, "did ABU-TALHAH send you?" I said, "yes." He said, "has he sent any victuals?" I said, "yes." Then his majesty said to the people near

Miraculous
increase of
a heap of
dates.

Butter, a
part of
which had
been used
by the Pro-
phet, super-
naturally
augmented.

A well known place in Medina, near the market.

BOOK XXIV.

Seventy or eighty people miraculously fed, on a few barley loaves and a little butter.

him, "rise up, and we will go to AB'U-T'ALH'AH's house." Then, his majesty set off, towards AB'U-T'ALH'AH's house, and I before them, till I came to AB'U-T'ALH'AH, and told him, his majesty and companions were coming; and he said, "O OMM-SULAIM! verily, the Prophet is come with a great many men, and we have nothing for them to eat." And OMM-SULAIM said, "God and his messenger know best, what his majesty is come for." Then AB'U-T'ALH'AH set off, to meet his majesty; and they came to the house, and his majesty said, "come quickly, and bring what you have ready." Then she brought the loaves; and his majesty ordered them to be broken; and they were broken; and OMM-SULAIM gave butter, to eat with it. After that, his majesty prayed for blessings on it, and increase, and said, "call ten people," and ten were called, and ate their full, and then went out; and in this way, ten were brought at a time, and given to eat as much as they could, till seventy or eighty had eaten." (And in one tradition it is thus, 'his majesty said, "call ten people," till forty were called; after which he ate himself.' ANAS says, 'then I looked, and saw that it was not in the least diminished.'): And in one tradition it is thus, 'his majesty took and put the fragments together; and prayed for increase, and it became as at first. And his majesty said, "take and eat this." ANAS said, 'a platter was brought to his majesty, when he was at *Zawràa*,* and he put his hand into it, and water ran from his fingers; and the people performed *Wad'u* with it; and KUTADAH asked me, "how many of you were there?" I said, "about three hundred." ABDULLAH-BIN-MASU'UD said, 'although the miracles of his majesty are to frighten the infidels, still they are for joy to us: I was travelling with him, and water became scarce, and he said, "call for a little water in it;" and I did so, but he put his blessed hand into it, and said, "come to purifying water, which has been blessed;

* A well known place, in *Medinah*, near the market.

and increase is from God." And verily, I saw the water, issuing from the Prophet's fingers: And verily, we used to hear the victuals say *Subhàn-Allah!* when it was eating.' AB'U-KUTADAH said, 'his majesty repeated the *Khutbah* for us, and said, "walk in the afternoon and night; and you will find water to-morrow, if God will?" Then the people went on, without paying any attention to each other, and his majesty continued walking, till midnight. When he went on one side of the road, he lay down his head to sleep, and said, "watch the time for prayers." Then all went to sleep, and not one remained awake to watch the time for prayers; and the first person that awoke, was the Prophet of God, when the sun came upon his back. After that, he said, "mount;" and we mounted, and moved on, till the sun got high; when his majesty alighted, and called for the pot which was along with me, in which there was a little water, and he performed *Wadû* with it, but inferior to an usual *Wadû*, and a little water remained in it; and his majesty said, "keep this water for me, for there will soon be occasion for it." After that, BILL'AL called the time for prayers; and his majesty performed two *Racâts* of extraordinary morning prayers, and then performed two *Racâts* of divine prayers, with his companions. Then he mounted, and we along with him; and we came up with people that had gone on before; when the sun was high, and every thing hot; and people saying, "we are dead, we are thirsty, O messenger of God." And he said, "you will not die." And he called for the pot, and began pouring water from it, which I gave the people to drink; and, when they saw this, they crowded up, and his majesty said, "gently, gently." Then they did as he ordered them; and he continued pouring water from the pot, and I handed it to the people, till not one remained, but the Prophet and myself. Then he poured water, and said to me, "drink." But I said, "I will not drink before you, O messenger of

hundred of
hundred of
hundred of
hundred of
hundred of

Miraculous
increase of
water.

BOOK XXIV.

An hundred
thousand
men fed
with a few
fragments.

Three hun-
dred fed
from a sin-
gle cake.

GOD!" Then his majesty said, " verily, he who gives water to others, drinks last himself." Then, I drank; and his majesty after me.' AB'U-KUTADAH says, ' then the people got water, drank, and we were satiated.' AB'UHURAIRAH said, ' On the day of the battle of *Tabûc*, the men were hungry; and ÔMER said, " O messenger of God! order the men to produce what remains of their necessities, and pray to God for increase." His majesty said, " yes, I will." Then he called for a leathern tray, and it was spread. After that, he called for the men's necessities that remained, and some brought a handful of millet, others of dates, and others bits of bread, till a few things were collected, and his majesty prayed for increase, and said, " fill your dishes;" and the men filled their dishes; and every one that was in the camp, and the whole army, ate their fill, and a great deal remained. (They say, that the army was a hundred thousand.) Then the Prophet said, " I bear witness, there is no truly beloved but God; and I bear witness, that I am the Prophet of God. Then every servant who shall meet God with these two evidences, having no doubt, will go to paradise." ANAS said, ' his majesty was newly married to ZAINAB-BINT-JAHASH, and my mother OMM-SULAIM made a wedding cake, and put it into a dish, and said to me. " O ANAS, take this to the Prophet, and say, your mother sent it, who is OMM-SULAIM; and she sends you her *Salâm*, and says this is a trifle from her to you, O messenger of God!" Then I went to his majesty, and told him what my mother had said. And he said, " put it down;" and then said, " go, and call such a one and such a one, and all you meet." Then I called those whose names his majesty had mentioned, and all I met with; and I returned to his house, and found it full of his family.' (It was asked, ' how many were there on that day?' I said, ' about three hundred.') ANAS says, ' Then I saw his majesty put his hand upon the cake, and he prayed for blessings on it, and then began calling ten men at a

time to him, giving them to eat of it, and said to them, "repeat God's name, and eat from before you." Then they ate, till they were satiated; and one party came in, and another went out, till the whole had eaten. And his majesty said to me, "take up the remains," which I did, and I do not know whether there was more when I put it down, or when I took it up.' JA'BIR said, 'we accompanied his majesty on an expedition, and I was riding upon a tired camel, and which could hardly move: and his majesty came near me and said, "what is come to your camel, that he does not go on?" I said, "verily, he is tired." Then his majesty stood behind me, and drove on the camel; after which he went faster than any other. Then his majesty said, to me, "how does your camel go?" I said, "he goes remarkably well; verily, your blessing has come to him:" His majesty said, "then will you sell him to me for forty *Dirhems*?' I said, "I will sell him, by the agreement of riding him to *Medinah*." Then, when his majesty arrived at *Medinah*, I took the camel to him in the morning, and he gave me his value, and returned him to me.' AB'U-HUMAYD-SA'ADI said, 'we came out, with his majesty, to the battle of *Tabuc*, and arrived at the valley *Kura*,* at a garden belonging to a woman: and the messenger of God said, "compute the quantity of fruit in this garden;" and we did so, agreeably to our conjecture: and his majesty computed ten *Wasks*;† and said to the woman, "when you weigh them, recollect the number of *Wasks*, till we return this way, please God." Then we marched on, till we reached *Tabuc*; and his majesty said, "it is near that a strong wind will blow on you to night; but do not one of you stand up: and whoever has a camel, let him tie its heel ropes firm." Then a strong and violent wind blew; and a man stood up, and was raised up by the wind, and thrown upon the two hills of *Tai*;

The Prophet infuses fresh vigour into a tired camel.

The Prophet estimates truly the produce of an orchard.

* A place distant from *Medinah* three day's journey, towards *Syria*.

† A measure of sixty *Sáás*.

BOOK XXIV.
A. 1289

The conquest of Egypt foretold; & clemency towards its inhabitants enjoined.

afterwards we returned towards *Medinah*, till we arrived at the valley of *Kura*; when his majesty asked the woman what number of *Wasks* her fruit amounted to; and she said, ten, as his majesty had computed. AB'UD'HAR. A. G. S. "Verily, it is near, that you will conquer *Egypt*; and when you do, treat the inhabitants well; because the people of *Egypt* are safe, on account of ABRAHAM'S mother being of them; and there is a nearness of kin with the people of *Egypt*, on the side of HAJIRAH the mother of ISMAEL, for she was also of them. When you see two people fighting about a trifle, leave the place." AB'UD'HAR says, "then I saw ABDUL-RAHM'AN and his brother RABIAH, quarrelling about the value of a brick; and I left *Egypt*." HUDHAIFA. A. G. S. "There are twelve hypocrites among my companions, who will not enter into 'paradise,' and will not find the smell of paradise, till a camel shall go through the eye of a needle. Eight of these hypocrites *Dubailah** will destroy."

Part Second.

ABU-MUSA-ASHARI said, ABUTALIB, his majesty's uncle, went towards *Syria*, to trade; and the Prophet accompanied him, with some old men of the *Koraish*. (At this time the Prophet was twelve years of age.) And when they arrived at the habitation of a monk, named BUHAIRA;† they alighted, and opened their loads. Then the monk came to see them (and many of them had passed him before, but he did not come to them) and took the Prophet by the hand, and said, "this is the chief of men, this is the messenger of the LORD of the universe; God will send him, as a mean of mercy and affection to the inhabitants of the

The monk BUHAIRA recognises the Prophet's divine mission.

* A boil or abscess, especially an internal one; or according to others, a plague.
† He lived at *Busra* in *Syria*. See SALE'S *Koran*. Vol. 2. p. 90. note.

world." Then the old men of the *Koraish* said to the monk, "whence do you know this?" He said, "when you came through that road, between the two hills, there was not a tree or stone but prostrated itself to him; and they do not prostrate to any but Prophets: and verily, I know him by the seal of prophecy, which is under the bones of his shoulder, like an apple." After that, the monk returned, and made dinner for them: and when he brought it, the Prophet was driving the camels to forage: and the monk said, "send a person to him." And his majesty came, with a cloud shadowing him; and when he came near the people, who had seated themselves under the shade of a tree, he also sat down, and the shade of the tree inclined towards him: and the monk said, "look at the shade of the tree inclining towards him." Then the monk said, "I ask you by God: who is his nearest relation and friend?" They said, "AB'UT ALIB." Then the monk repeatedly said to him, "take MUHAMMED back to *Mecca*, and guard him from the snares of his enemies;" till AB'UT ALIB sent his majesty back to *Mecca*, and AB'U-BACR and BILL'AL along with him; and the monk gave to the Prophet a cake. ALI-IBN-AB'UT ALIB said, "I was with the Prophet at *Mecca*, and we came out to some of the environs of *Mecca*; and his majesty did not go near a hill or tree, but said, "peace be to thee, O messenger of God!" ANAS said, "on the night of *Miraj*, BUR'AK was brought, saddled and bridled, and was unruly; and GABRIEL said to him, "what! are you unruly to MUHAMMED? No one greater than he, near God, ever rode you." ANAS says, "then BUR'AK sweated." BUR'IDAH-ASLAMÌ. A. G. S. "When we arrived at *Jerusalem*, GABRIEL made a sign with his finger to a stone, which made a hole in it, and he tied BUR'AK to it." YALI-BIN-MURRAH said, "there are three things which I saw from his majesty; whilst we were walking with him, behold we passed by a camel carrying water; and when it saw his majesty, it made a noise, and complained, and put its

The Prophet was saluted by the hills and trees.

BUR'AK reproved by GABRIEL, for being unruly.

BOOK XXIV.

The Prophet recommends clemency towards a camel that complained of hard treatment.

A tree moved from its place, to shade the Prophet while he slept.

The Prophet cured a maniacal boy, by a word.

neck to the ground. Then the Prophet stood up, and said, "where is the master of the camel?" And the master came, and his majesty said, "sell this camel to me." The man said, "what is selling? I would give it to you, O messenger of God! but verily, this camel belongs to the people of a house, who have no other means of livelihood." His majesty said, "since you have mentioned this matter, I do not wish to purchase it; but I advise you to take care of it; for verily, it complained of much work and little forage; then attend well to it." BURAIDAH says, 'after that, we walked on, till we reached a place, where his majesty went to sleep; and a tree came, ploughing the ground, and covered him from the sun; after that, it returned to its place. And when his majesty awoke, I mentioned the circumstance to him; and he said, "this is a tree, which asked God's permission to make a *Salâm* to his Prophet; and God granted it." Then we walked, and passed by a brook; and a woman came to his majesty, with a boy who was mad; and his majesty took the boy by the nostril, and said, "come out; for verily, I am MUHAMMED, the messenger of God." Then we walked on; and on our return passed by the brook; and his majesty asked the woman about the boy who had been mad; and she said, "I swear by God, who has sent you on truth; I have never seen any thing extraordinary in the boy, after you left him." IBN-ÂBBÂS said, 'verily, a woman brought her son to the Prophet, and said, "my son is mad; verily, he is outrageous in the morning and evening." Then his majesty rubbed his blessed hand over the boy's breast, and prayed; and the boy vomited; when a thing came out of his belly, like a black puppy, jumping about.' ANAS said, 'GABRIEL came to his majesty, when he was sitting, sorrowful, and verily, coloured with blood, from the actions of the people of Mecca: and GABRIEL said, "do you wish me to shew you a miracle?" His majesty said, "yes." Then GABRIEL looked at a tree, which was behind

his majesty; and said, "call that tree." And he did so; and it came, and stood in front of him. Then GABRIEL said, "order it to return;" which his majesty did; and it returned. Then his majesty said, "this honour, done me by my LORD, is sufficient to remove my sorrow." IBN-ÔMER said, 'we were on a journey, with his majesty, and an *Aârabî* presented himself, and when he came near, his majesty said to him, "do you bear witness to the unity of God?" He said, "who gives evidence to what you say?" His majesty said, "that *Salmah** tree does." Then the Prophet called the tree (and he was in the side of a valley) and it advanced to him, ploughing the ground, and stood before him; and he asked it thrice to bear witness; and it bore witness three times; in this way; "it is as his majesty said." After that, the tree returned to its place." IBN-ÂBB'AS said, 'an *Aârabî* came to his majesty, and said, "by what proof am I to know, that you are a Prophet?" His majesty said, "know by this proof; I will call to that bunch of dates, which will bear witness that I am the Prophet of God." Then his majesty called to the bunch, and it came down from the tree, and fell on his side, and gave evidence of his majesty's prophecy. Then his majesty said, "return to your place," and it did so, and the *Aârabî* embraced *Islâm*.' AB'UHURAIRAH said, 'a wolf came to a goat-herd, and seized a goat; and the goat-herd went in search of the wolf, and drew the goat away from it. Then the wolf went to a sand hill, and sat upon it, and said, "verily, I took the sustenance which God gave me; afterwards, you took it from me." Then the goat-herd said, "I swear by God, I never saw a wonder like this day, a wolf's speaking." Then the wolf said, "the condition of that man, who is in *Medînah*, is more wonderful than this; he informs you of things past and to come." AB'UHURAIRAH says, 'the goat-herd was a

A tree gives its testimony, by command of the Prophet.

A bunch of dates testifies the truth of the Prophet's mission.

A wolf supernaturally endowed with speech.

* Name of a thorny tree; perhaps the *Mimosa Nilotica*, which FORSKAL calls *Salâm* or *Sallm*. *Flor. Egypt. Arab.* p. CXXIII.

BOOK XXIV.

The Prophet super-naturally discovers poison in a shoulder of mutton.

Jew, and he came to the Prophet, and told him the circumstance, and became a *Muslemān*. And his majesty said, "you speak true." After that, he said, "these matters are tokens of the resurrection; and verily, it is near, that a man will come out of his house; and before he returns, his shoes and whip will inform him new things done by his family in his absence." AB'U'L-UL'AA* relates, from SAMURAH-BIN-JUNDUB, who said, 'we were along with his majesty, and we ate alternately out of one dish, from morning to night; ten men at a time; and we said to his majesty "what is it that replenishes this dish?" His majesty said, "what are you surprized at? there is no assistance but from them," (making a sign with his hand to the heavens.)' ABDULLAH-BIN-AMER said, 'verily, the Prophet came out, on the day of the battle of *Bedr*, with three hundred and fifteen men; and he said, "O LORD! they are bare footed; mount them: O LORD, they are naked of body; clothe them: O LORD! they are hungry, fill them." ABDULLAH says, 'then God gave him victory; and after it they returned, and every man had one or two camels, they were clothed, and satiated.' IBN-MAS'UD. 'A. G. S. "Verily, you will be given victory from your cherisher; and property; and countries and cities will be conquered for you; therefore, whoever of you shall get them, must abstain from God's punishment, and must order in the lawful, and prohibit the unlawful." JA'BIR said, 'verily, a *Jewess* of *Khaiber* poisoned fried mutton, and sent it in a present to his majesty; and he took a shoulder of it, and ate it; and a party of his friends ate with him: and he said to them, "refrain from eating this meat." Then his majesty sent for the *Jewess*, and called her, and said, "have you poisoned this mutton? She said, "who told you?" He said, "this:" (pointing to the shoulder.) The *Jewess* said, "yes, I poisoned it; saying, if he is a Prophet, it will not hurt him: but if not, we shall get rid of him." Then his majesty forgave

* One of the *Tābī'in*.

her, and did not punish her. But of his majesty's friends, who had eaten of it, some died; and his majesty was bled, between his shoulders, on account of the poison he had eaten in the mutton; and AB'U-HINDA, who was a freedman of the *Beni Bayâz*, bled him with a knife and horn. SAHAL-BIN-HAND'HALIAH said, 'verily, on the day of the battle of *Hunain*, the companions accompanied his majesty; and went a long way, till it was evening; when a horse-man came, and said, "O messenger of God! verily, I went upon such and such mountains; and behold I saw the *Harwâzin** come, upon the camels of their fathers, with *Howdahs* upon them, and other quadrupeds: Then the Prophet smiled, and said, "that is plunder for *Muslemâns* to-morrow, please God." After that, his majesty said, "who will keep watch over me to night?" ANAS-BIN-AB'U-MARTHAD-GHANAWI† said, 'I will; O messenger of God!' His majesty said, "mount:" And he mounted his horse. And his majesty said to him, "go into that road, in the hills, and stay in a high part of it." Then, when we got up in the morning, his majesty came out, to the place which had been made for prayers, and performed two *Racâts* of extra morning prayers, and said, "have you seen your videt?" A man said "no; O messenger of God." Then the call was given for the divine morning prayer; and his majesty began the prayers, looking towards the road in the hill, till, when he had finished, he said, "be joyful, your videt is come." Then we looked, through the opening of trees, and saw verily that the videt was coming; till he stood near the Prophet and said, "verily, I moved on, to a high place in the road, where you ordered me; and in the morning left it, without seeing a soul." Then his majesty said, "did you dismount during the night?" He said, "no, except to say my prayers, and perform the needs of man." Then his majesty said, "there

* Name of a tribe.

† One of the *Sahâbah*: he was present at the conquest of *Mecca*, and the battle of *Hunain*. Some authors say, his name was UNAIS. He died, A. H. 20.

BOOK XXIV.

A few dates
miraculous-
ly augment-
ed, by the
Prophet's
prayers.

is no fear of you after this night, if you do not any *Sunnat* act." AB'UHURAIRAH said, ' I brought a few dates to his majesty, and said, " pray to God for an increase of these dates, O messenger of God!" Then the Prophet put them together, and prayed for increase: and said, " take them, and put them into your knapsack, and when you want to take any thing out of it, put in your hands, and take from it. AB'UHURAIRAH says, ' then verily, I gave many *Wasks* from them in the road of God, and I ate of them myself, and gave to others: and I never took it off my middle, till the day of OTHMAN'S being killed, when it broke, and was lost.'

Part Third.

The idolaters, who intended to murder MUHAMMED, deceived, by ALI taking his place.

IBN-ABBAS said, ' one night, in *Mecca*, the polytheists consulted about the Prophet; and some of them said, " bring him in the morning, and confine him;" and others said, " we must kill him," and others, " let us turn him out of the city." Then God informed the Prophet of the consultation of the polytheists; and in that night, ALI slept upon his majesty's bed. And the Prophet came out from his house, till he reached a cave, in which he passed some nights: and the polytheists spent the night in watching ALI, supposing that his majesty was sleeping in the house; and in the morning, they rushed into the house, and when they saw ALI, God defeated their stratagem, and they said to him, " where is your friend?" He said, " I do not know." Then, they went in pursuit of his majesty, by the mark of his feet; and when they reached the hill, they were at a loss, and went upon it. And they passed by the cave in which his majesty was; and saw, at the entrance of it, the web of a spider; and said, " had MUHAMMED entered here, there would not be a spider's web." Then his

* Compare ABULFEDA p. 50. 51.

majesty staid three nights in the cave.* AB'UHURAIRAH said, "when the fort of *Khaiber* was taken, baked mutton, with which poison was mixed, was sent to his majesty: and he said, "bring all the *Jews* that are here to me," and they were all brought; when his majesty said, "verily, I am asking you about a thing; will you tell me the truth?" They said, "yes, O AB'U'L-KA'SIM!" Then his majesty said, "who is your father?" They said, "such a one." His majesty said, "you lie; it is such a one." The *Jews* said, "you spoke well and true." His majesty said, "will you tell the truth, if I ask you about a thing?" They said, "yes, O AB'U'L-KA'SIM; and if we tell you a falsehood, you will know it, as you did about our father." Then his majesty said to the *Jews*, "who are the infernals?" They said, "we shall stay a few days in the fire; and after our coming out, the *Muslemans* will go into it." His majesty said, "get away, do not speak about it; by God we shall not enter the fire, after you." After that, his majesty said, "will you tell me true if I put a question to you?" They said, "yes, O AB'U'L-KA'SIM." His majesty said, "did you put poison into this mutton?" They said, "yes." His majesty said, "what induced you to do so?" They said, "to be delivered from you, if you are a liar; and if a teller of truth, the poison would do you no harm." AMER-IBN-AKHT AB† said, "his majesty performed morning prayer with us, and ascended the pulpit, and repeated the *Khutbah* till the time of noon-day prayer came; when he came down from the pulpit, and performed the noon-day prayer; after which, he went into the pulpit and repeated the *Khutbah*, till the afternoon, then descended, and performed afternoon prayers; after which, he went into the pulpit, till sun set, and informed us of every occurrence unto the day of resurrection." AMER-

The Prophet examines the *Jews* of *Khaiber*, about the poisoned shoulder of mutton which was given to him.

* See ABULFEDA p. 92.

† One the *Sah'abah*, of the class of *An'sars*. He is said to have accompanied the Prophet in thirteen battles. The Prophet touched his head and blessed him. He lived to the age of one hundred; and had only a very few grey hairs in his head or beard.

BOOK XXIV.

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The punish-
ment of
hell, de-
nounced a-
gainst those
who falsify
traditions of
the Prophet.

IBN-AKHTAB says, 'then the cleverest of us was he who remembered best.' MĀN-BIN-ĀBDUL-RAHMAN* said, 'I heard my own father say, "I asked MASR'UK, who gave notice to the Prophet of the genii coming at night to hear the *Korān*?" He said to my father, "your father informed me: that a tree told his majesty of the genii's coming: I mean a tree announced it, saying, O messenger of God! the genii are come to embrace *Islām* and hear the *Korān*. Then his majesty went out, saw the genii, and read the *Korān* to them." UNAISAH-BINT-ZAID-IBN-ARKUM† relates from her father, who said, 'verily, the Prophet came to visit me, when I was sick, and said, "there is no fear of you; but what will your condition be, should your life be long after me, and be blind?" He said, "I shall hope for rewards and be patient." His majesty said, "now you will enter into paradise without account." Then ZAID became blind, after the decease of his majesty; after which, God made his sight to return to him; then he died. USA'MAH-BIN-ZAID † A. G. S. "Whoever shall relate, as from me, a saying which is not mine, may prepare a sitting place for himself in hell-fire." His majesty sent a man to some place, who told a lye in his name; and his majesty cursed him; and he was found dead, with his belly cut open, and the earth would not receive him.' JĀBIR said, 'a man came to his majesty, and asked him for victuals, and he gave him half a *Wask* of barley; and the man, his wife and guests ate of it always, until he measured it, when it ended. And the man came to his majesty, and represented the case; and he said, "verily, had you not measured it, you would always have eaten of it, and some would have remained." ĀA'SIM-BIN-CULAIB‡ relates from his father, and he from a man of the assistants, who said, 'we went with his majesty, for prayers over a bier, and saw the Prophet, when sitting near the grave-digger, saying to him,

* One of the *Tabī'in* of good authority; the grandson of ABDULLAH-BIN-MAS'UD.

† One of the *Tabī'yāt*.

‡ One of the *Tabī'in*, of good authority.

"make the grave wide at the foot, and at the head." Then, when his majesty returned, after burying the corpse, an invitation came to him, from the wife of the deceased, which he accepted of, and went to her house, and we along with him. Then victuals were brought, and his majesty put his hand, to take of it, and we also; and we ate, and saw his majesty masticating a mouthful, which he could not swallow: when he said, "I find that this goat has been taken without the consent of its proprietor." Then the woman sent a person to his majesty, saying, "O messenger of God! verily, I sent a servant to *Nakid*, to buy a goat for me; but one was not to be met with. Then I sent a person to my neighbour, to send the goat he had purchased to me, and I would pay for it: but my neighbour was not at home. Then I sent to his wife; and she sent the goat, without her husband's permission." Then his majesty said, "give these victuals to the prisoners, who are infidels." HIZ'AM-BIN-HISH'AM relates, from his father, and he from his grandfather, that "when his majesty left *Mecca*, he fled towards *Medinah*, with AB'U-BACR, and AB'U-BACR's freedman, AA'MIR-BIN-FUHAI-RAH,* and his guide ABDULLAH-LAITHI. They passed by two tents, in a valley belonging to OMM-MABID, and they asked her to sell them meat; but she had not any: and they were famished, and without a single thing; and his majesty looked at a goat, which was beside the tent, and said, "what is the matter with this goat, O OMM-MABID?" She said, "it is a goat, which from emaciation and weakness was not able to go out to pasture with the rest." Then his majesty said, "has she any milk?" She said, "she is a miserable goat." His majesty said, "do you permit me to milk her?" She said, "(may my father and mother be sacrificed for you,) if you see any milk, milk her;" Then his majesty prayed, and

CH. VIII.
PART III.

The Prophet discovers that the animal whose flesh was served up to him had been procured without the proprietor's consent.

* He embraced *Islām* at the time when the Prophet entered *Dār-ul-Arkum*; and was slain at the battle of *Bir-Mā'ūnah*. See ABULFEDA, p. 70. not. a.

BOOK XXIV.

The Prophet obtains milk in abundance, from a goat that was sickly, and had not lately yielded any.

The goat was served up to him had been procured without the proprietor's consent.

touched the teats with his blessed hand, and bore God's name, and prayed for OMM-MABID also; and the goat opened her legs and gave milk, and ruminated. Then his majesty called for a pail, to hold enough for several to drink; and milked it full; after that gave OMM-MABID to drink of it, till she was satiated and his friends also; then drank himself; then milked the goat a second time, and filled the pail, and left milk with OMM-MABID; and she confessed *Islâm* to him, and they marched away.

Then the woman sent a person to his majesty, saying, "O messenger of God, verily I sent a servant to Mecca, to buy a goat for me, but one was not to be met with. Then I sent a person to my neighbour, to send the goat he had purchased to me, and I would pay for it, but my neighbour was not at home. Then I sent to his wife; and she sent the goat, without her husband's permission." Then his majesty said, "Give these victims to the prisoners, who are infidels." His am-in-Allah relates, from his father, and he from his grandfather, that when the majesty left Mecca, he fled towards Mecca, with Abo-Baer, and Abo-Baer's freedman, AAMIR-BIN-FUHAIR, and his guide ABOU-AN-NAJIN. They passed by two tents, in a valley belonging to OMM-MABID, and they asked her to sell them meat; but she had not any, and they were tamished, and without a single thing; and his majesty looked at a goat, which was beside the tent, and said, "What is the matter with this goat, O OMM-MABID?" She said, "It is a goat, which from timidity and weakness was not able to go out to pasture with the rest." Then his majesty said, "Has she any milk?" She said, "She is a miserable goat." His majesty said, "Do you permit me to milk her?" She said, "(May my father and mother be sacrificed for you,) if you see any milk, milk her." Then his majesty prayed, and

He embraced him at the time when the Prophet entered Mecca, after the battle of the battle of al-Munadhi. See Abo-Baer, p. 100, vol. II.

CHAP. IX.---PART I.

ON THE SUPERNATURAL POWERS OF
THE FRIENDS OF GOD.

ANAS. ' Verily, **USAID-BIN-HUD'AIR** and **ABB'AD-BIN-BISHR** spoke to the Prophet, about something they wanted; till a little of the night had elapsed: and it was extremely dark: after that, they left him, returning to their houses; and each had two staves in his hand; and one of the staves gave the light, by which they walked, till they came to the place of their separation; when the other staff became light; and each went by the light of his own staff, till they got home." **JA'BIR** said, ' at the battle of *Ohud*, my father called me, in the beginning of the night, and said, " I do not suppose but that I shall be the first slain of his majesty's friends; and verily, I shall not leave behind me one more beloved by me than you, except the Prophet of God: and verily, I am in debt; do you discharge it, and take my advice, in your duty to your sisters; behave well to them." **JA'BIR** says, ' then we rose in the morning; and he was the first man that fell. And I buried him, with another companion, in one grave.' **ABDUL-RAH'M'AN-BIN-AB'U-BACR** said, ' the *As'hàb-Suffah* were poor people, and his majesty said, " whoever has victuals

Two of the Prophet's followers supernaturally light-ed home, by their walking staves.

The father of **JA'BIR** foretells his own death.

BOOK XXIV.

The Prophet enjoins his followers to entertain the *As'h'ab-Suffah*.

Miraculous increase of AB'U-BACR's provisions.

for two, must make a third person from the *As'h'ab-Suffah*: and whoever shall have victuals for four, must take a fifth or sixth, from the *As'h'ab-Suffah*.* Verily, AB'U-BACR brought three persons of the *As'h'ab-Suffah*, and his majesty entertained ten of them; and verily, AB'U-BACR supped with his majesty, and stayed with him, till afternoon prayers were said. Then AB'U-BACR came to his house, after the lapse of that part of the night which God willed; and his wife said to him, "what delayed you?" He said, "have you not entertained your guests?" She said, "they refused till you came." Then AB'U-BACR was angry, and said, "I swear by God, I never will partake of it." Then his wife swore also, that she would not eat of it; and the guests that they would not: and AB'U-BACR said, "this anger and swearing of mine is from the devil." Then he called for the victuals, and himself and the guests ate; and it increased by every mouthful they took up. And he said to his wife, "O sister of *Beni Firàs*!† what is this increasing of the victuals?" She said, "I swear by the Prophet; this food is three times as much as it was." Then they all ate of it, and AB'U-BACR sent some to the Prophet, and he ate also.

Part Second.

ĀĀYESHAH said, 'when NAJA'SHĪ died, we were conversing together, that verily, a light is always seen upon his grave.' ĀĀYESHAH said, 'when the companions were about washing his majesty, after his death, they said, "we do not know whether to strip him all but his trowsers, as we do our own dead, or wash him with his clothes on." Then, when they differed about how it was to be done, God overcame them

* For an account of them see ABULFEDA, p. 157.

† Name of a tribe.

with sleep; so that there was not a man of them but with his chin upon his breast. After that, a speaker spoke to them, from a corner of the house, when they did not know who was speaking; saying, "wash the Prophet of God with his clothes on." Then the companions awoke, and washed his majesty with his shirt on; and they poured water upon it, and rubbed it.' IBN-AL-MUNCADIR said, 'verily, SAFINAH, a freedman of his majesty, lost the army, in the land of Greece; or he had been imprisoned by the infidels, and had made his escape, searching for the army: and behold, he met a lion, and he said, "O AB'U'L-HARITH! verily, I am a freedman of the Prophet of God; and so and so has been the case." Then the lion came to him, fawning upon him; and stood close to his side: and when the lion heard an alarming noise, he went towards it, and returned to SAFINAH, and walked close to his side, till they reached the army, and then returned." AB'U'L-JAWZ'AA* said, 'there was a famine in *Medinah*, and the people complained to AA'YESHAH, that she might pray for them; and she said, "watch the Prophet's sepulchre, and take off the roof, so that there be nothing between it and the heavens." And they did what AA'YESHAH said; and heavy rains were given, so that the dry grass grew, and the camels got so fat as to burst with it.' SA'ID-IBN-ABDUL-AZIZ said 'when it was *Yom-ul-Harrat*,† the call to prayers was not given in the Prophet's *Masjid*, for three days; nor did SA'ID-IBN-AL-MUSAIB go out of it; and he did not know when the time came, but from a low voice which he heard from within the room, where his majesty lay.' AB'U-KHALDAH‡ said, 'I said, to AB'U'L-ALIAH,§ "did ANAS hear the Prophet relate any thing?" He said, "what do you talk about hearing? why ANAS served his majesty ten years, and his

CH. IX.
PART II.

The Prophet's followers are instructed, in a vision, how to wash his dead body.

SAFINAH guarded, on a journey, by a lion.

* One of the *Tabi'in*, of considerable celebrity.
† The day on which YEZID-BIN-MUAWIAH, sent an army to *Medinah*, and laid it in ruins. ABD-UL-HAK.
‡ One of the *Tabi'in*; his name was KHA'LID-BIN-DI'N'AR.
§ One of the greater *Tabi'in*.

BOOK XXIV.
PART II.

majesty prayed for him; and ANAS had an orchard, which bore him fruit twice a year, and there were plants in it which smelt like musk."

Part Third.

URWAH-BIN-ZUBAIR said, that AR'WAA-BINT-AWS was at enmity with SA'ID-IBN-ZAID, and took him to MERWAN-IBN-AL-HACAM and preferred a complaint against him, saying, "SA'ID-IBN-ZAID has taken my ground by force." And he said, with surprize, "would I take any of your ground, after hearing the Prophet say, whoever shall take oppressively one span of ground from another, it will be chained to his neck to the seventh earth?" Then MERWAN said, "I require no other evidence from you after this." Then SA'ID said, "O LORD, if this woman is a liar, blind her, and kill her on the ground which she claims, and bury her in her own house." Then the woman became blind; and whilst she was going over the ground she had claimed; behold, she fell into a pit, and died. IBN-OMER said, "Verily, OMER sent out an army, and gave SA'RIAH the command of it. And whilst OMER was repeating the *Khutbah*, a voice said, "O SA'RIAH! fight with a hill to your back." Then a person came from the camp, and said to OMER, "O prince of the faithful! our enemies met us, and defeated us. Then a voice said to us, put your backs to a hill; and we did so, and God defeated the infidels." NUBAIHAH said, "CAB AH'BAR came to AYESHAH, and they mentioned the Prophet; and CAB said, "there is no day but seventy thousand angels come down to his majesty's grave, and walk round it, clap their wings, and send up prayers for him, till the evening; when they go above: and seventy thousand others come down, for the night, and do like those of the day: and this will continue going on, till his majesty shall rise up from his grave, with seventy thousand angels, who will carry him to God's courts."

A woman who had borne false witness against one of the Prophet's followers, becomes blind, and dies, by the efficacy of that person's malediction.

The Prophet's sepulchre guarded by angels.

CHAP. X.---PART I.

ON THE DECEASE OF THE PROPHET.

BARAA-IBN-AAZIB said, 'the first persons of his majesty's companions, who arrived from Mecca, at Medinah; were MUS'AB-BIN-UMAIR* and IBN-OMM-MACT'UM, teaching us the Koran. After that, AMM'AR-BIN-YA'SIR came, and BILLAL-BIN-RUBA'H, and SA'AD-BIN-AB'U-WAKK'AS. After that, came OMER-BIN-AL-KHATT'AB, with twenty of the companions. After that, the Prophet came; but I never saw the people of Medinah rejoice so much at any thing, as at the coming of his majesty: and I heard the boys and girls saying, "verily, the messenger of God is come." And, at this time, I had learnt the chapter entitled, "praise the name of thy LORD the most high."† AB'U-SA'ID-KHUD'HRI said, "verily, his majesty sat upon the pulpit, and said, "there was a servant to whom God gave an option of whatever worldly goods he wished for, or the rewards of futurity, which are near God; and he chose the latter." And AB'U-BACR wept at hearing these words, and said, "may my father and mother be sacrificed for you, O messenger of God!" Then we were

* See ABULFEDA, p. 41.

† Kor. Ch. 87.

The Prophet declares his election of death, rather than prolonged life.

BOOK XXIV.

The Prophet announces his approaching death; and his apprehension of dissensions among his followers.

surprized at AB'U-BACR: and people said, "look at that old man: the Prophet informs him of an option given to a servant, of the world or futurity; and he says, "may my father and mother be sacrificed for you, O messenger of God!" that is, there is no room for weeping and saying so: ('his majesty alluded to himself being the servant given an option to by God; and AB'U-BACR was the wisest man amongst us, and supposed his majesty was about departing this life, which made him weep.') UKBAH-BIN-AA'MIR said, 'his majesty performed prayers over the slain, in the battle of *Ohud*, eight years after they were buried, like a taker of leave of living and the dead; after that, he went into the pulpit, and said, "verily, I am going before you, and will bear witness of your obedience and accepting *Islàm*; and verily, the promised place of our meeting is at the pond *Cawthar*; and verily, I behold it from hence, and verily, the keys of the earth have been given to me; and verily, I am not afraid of your polytheism after me; but I am afraid of your desire for the world, and your fighting one with another, and your being destroyed, like those that have gone before." AA'YESHAH said, 'verily, it is of God's benefits to me, that his majesty's soul was taken away in my house, and on the day of my turn; and he departed on my breast: and of the number of benefits which God gave me, is that he joined the water of my mouth with his majesty's, just before his death. ABDUL-RAHM'AN-BIN-AB'U-BACR came to me, with a *Miswàc* in his hand, and his majesty was resting upon me, and I saw him looking at the *Miswàc*, and understood that he would like to make use of it. And I said, "shall I take the *Miswàc* for you?" And his majesty made a sign, with his blessed head, to take it. Then I took it from the hand of ABDUL-RAHM'AN, and gave it to his majesty, who took it, and attempted to rub his teeth with it; but it was hard; and I said, "shall I soften it for you?" And he made a sign with his head, yes. Then I softened it, and his majesty rubbed it over

his mouth and teeth. And he had a pot full of water before him, and he dipped his hand into it, and applied it to his face, and said, "there is no truly beloved but God, verily, for death are hardships." After that, he fixed his noble hand, and said, "O LORD! take me to the people of the highest paradise." Then his majesty's soul was taken, when his hand fell down. ^AĀYESHĀH said, 'I heard his majesty say, "there is no Prophet, who gets sick, but is given a choice of the world or futurity;" and his majesty had a violent cough upon him, in the illness of which he died; and I heard him say, "O LORD! I chuse the society of those to whom you gave benefits; and they are the Prophets; the tellers of truth; the virtuous; those of good deeds, and the martyrs." Then I understood, from these words, that his majesty was given an option.' ANAS said, 'when his majesty's indisposition became severe, and made him delirious, FATĪMAH said, "O my sad father! how hard it is." Then his majesty said to her, "there will be no severity on your father after this day." Then, when his majesty died, FATĪMAH said, in mourning, "O my father! you have gone to the LORD, who called you to him: and O my father! *Firdaws* is your place: O my father! I will inform GABRIEL of your death." And when his majesty was interred, FATĪMAH said to me, "will you like to throw dust upon your Prophet."

CHAP. X.
PART I.

History of
the Pro-
phet's last
illness.

Part Second.

ANAS said, 'when his majesty arrived at *Medinah*, all the people were glad: even to the negroes, playing with their darts.' (And, in one tradition it is thus, ANAS said, 'I never saw any day so bright and good, as the day his majesty entered *Medinah*; and I never saw a darker or more dismal day than that on which he died.') ^AĀYESHĀH said, 'when

BOOK XXIV.

Dissentions
among the
Prophet's
disciples, a-
bout the
place of his
burial.

the soul of his majesty was taken, the companions disagreed about his place of interment; some said he must be carried to *Mecca*, some that he should be buried in *Medinah*, and others said, in *Bakiâ*, and others that he should be taken to *Jerusalem*, because the graves of the Prophets were there. Then AB'U-BACR said, "I heard the messenger of God say, God never took the soul of any Prophet but he wished should be buried where he died; bury him in his noble bed chamber."*

Part Third.

The Pro-
phet has an
option of
this world
or the next,
and chuses
the latter.

AA'YESHAH said, 'his majesty would say, when he was in health, "no Prophet's soul is ever taken till his sitting place in paradise is shewn him; after that, he is given an option, to go there, or stay in the world." AA'YESHAH said, 'when death came down upon his majesty, and his head was upon my lap, he became delirious; after that recovered, and looked up at the roof of the house, and said, "O LORD! I chuse the society of the high." And I said, "now, his majesty has made choice of futurity, and not of us." Then, I understood this as a signification of what his majesty had informed us of.† AA'YESHAH said, 'his majes-

His death
was caused
by the poi-
son which
he ate in
mutton at
Khaiber.

ty said, in the illness of which he died, "O AA'YESHAH; I have always felt pain from the victuals I ate at *Khaiber*, the poisoned mutton; and now I feel it cutting the artery of my heart.‡ IBN-ÂBB'AS said, 'when his majesty was near death, and men in his house, one of them ÔMER, his majesty said, "come, I will write for you a writing, by which you will never stray again." Then ÔMER said, "verily, his majesty is overcome

* See ABULFEDA p. 141. not. b.

† ABULFEDA p. 137. not. a.

‡ See ABULFEDA, p. 92, and note b. p. 133, note a.

with pain; and ye have got the *Koràn*, the book of God, which is sufficient for you." Then those in the house disagreed; and some of them said, "put the apparatus for writing near the Prophet, that he may write for you:" and others said as ÔMER had said. Then, when their voices got high, his majesty said, "get up, go away from me."* IBN-ÂBB'AS says, 'verily, all the misfortunes, which have occurred, were from their disagreement about the writing: would to God, they had not disagreed; his majesty would have written a thing, which would have been a means of direction to his sect.' (And in one tradition it is thus, that IBN-ÂBB'AS said, of the fifth day, 'what a calamity occurred on that day!') After that, he wept so much as to wet the pebbles: and it was said to him, "O IBN-ÂBB'AS! what misfortune happened on the fifth day?" He said, 'his majesty was in great pain, and said, "bring me the blade bone of a goat or a camel, and I will write for you a writing, by which you will never stray again." Then the people differed and disagreed; and it was unworthy of them to quarrell near the Prophet. Some of the companions said, "what is come to him? Is he delirious from his illness? Ask him what he orders, and what is his design." Then the companions went near his majesty, to ask him; but he said, "let me alone; the condition which I am in, is better than yours in disputation." Then, when they left off talking, his majesty ordered them three things: "turn the polytheists out of *Arabia*; the second, give to ambassadors, whether *Muslimans* or infidels, like as I give them: but his majesty remained silent, as to the third; or mentioned it, and I have forgotten it."† ANAS said, 'AB'U-BACR said to ÔMER, after his majesty's decease, "take me to OMM-AIMAN,‡ I will visit her, as his majesty used to do." Then, when we came to OMM-AIMAN, she wept; and AB'U-BACR and ÔMER said,

CHAP. X.
PART III.

MUH'AM-
MED on his
death-bed,
offers to
write in-
struction for
his disci-
ples; but is
prevented
by their dis-
sention and
noise.

* ABULFEDA, p. 146, and notes a. b.

† ABULFEDA, p. 135, note a.

‡ The wife of ZAID-BIN-H'A'RITHAH, and mother of USA'MAH-BIN-ZAID.

BOOK XXIV.

The Prophet's last exhortation from the pulpit.

The Prophet informs FA-TIMAH of his approaching death, and that she will soon follow.

" what makes you cry? do not you know, O OMM-AIMAN! that the rewards and dignities which are with God, are better for the Prophet?" She said, " I do not weep from my want of knowledge of things near God being better for the Prophet; but I weep from a stop being put to instructions from above." Then this speech of OMM-AIMAN caused them to weep.' AB'U-SA'ID-KHUD'HRÌ said, ' his majesty came out to us, in the illness of which he died, when we were in the *Masjid*; a cloth was tied round his blessed head; and he inclined towards the pulpit; and got upon it, and we accompanied him to it; and he said, " I swear by God, verily, I see the pond *Cawthar*, from the place I am standing on." After that, he said, " verily, a servant is shewn the ornaments of the world; but he chuses futurity."* Now no one comprehended this except AB'U-BACR, who wept, and said, " we sacrifice our fathers, our mothers, our lives and properties for you, O messenger of God." After that, his majesty came down from the pulpit, and did not stand upon it again, to the day of resurrection.' IBN-ABB'AS said, when the chapter commencing, " When the assistance of God shall come, and the victory,"† came down, his majesty called FA-TIMAH to him, and said, " the news of my death has reached me." Then she wept; and his majesty said, " do not weep, because you are the first that will arrive with me of the people of my house." Then she laughed; and some of his majesty's wives saw her, and said, " O FA-TIMAH! we saw you weep and then laugh; what was it?" She said, " verily, his majesty told me the news of his death was arrived; at which I wept; and he said to me, do not weep; you are the first of my house that will come to me: then I laughed.‡ IBN-ABB'AS says, ' when God's assistance came, and the taking of *Mecca*, and the people of *Yemen* came, his majesty said, " the hearts of the people of *Yemen* are tender, and soon impressed with the

* ABULFEDA, p. 135.

† *Koràn*. Chap. 110.

‡ ABULFEDA p. 134. note a.

orders of the law, and they are perfect in faith and philosophy." AA'YESHAH said, 'I said near his majesty, "O my head-ach." And the Prophet said, "if your death should happen, and I live, verily, I will pray for you, and ask pardon for you." Then I said, "alas upon my dying! I swear by God, I think you wish for my death; and if it happens, you verily will connect yourself with some of your wives in the latter part of the same day; I mean you will forget me."* Then the Prophet said, "O AA'YESHAH! leave off talking of your head-ach and death; and attend to my head-ach, and death; for I am going from this world;" and he said, "verily, I had intended sending a person to AB'UBACR, and his son, and appointing him *Khalifah*, fearful of others saying, we are more worthy of the government. After that, I said in my heart, God will forbid its being for any but AB'UBACR; and the *Muslemans* will repel all others." AA'YESHAH said, 'one day his majesty returned to me, after performing prayers over a corpse in *Bakid*, and found me with a head-ach; and I said, "alas on my head-ach." His majesty said, "I say, O AA'YESHAH! alas on my head-ach!" And he said, "what loss will it be to you to die before me AA'YESHAH? I will wash you, put you into your coffin, and say prayers over you, and put you into your grave." I said, "I swear by God, were you to do so, you would return to my house, and have connexion there with some of your wives." Then his majesty smiled; and his pains and illness commenced, by which he died.' IM'AM JAFER-SADIK relates from his father IM'AM-MUHAMMED-BAKIR, and he from IM'AM-ALI-ZAIN-UL-AA'BIDIN-BIN-HUSAIN, that 'a man of the *Koraish* came to me, and said, "shall I not relate to you from the Prophet of God?" I said "yes." He said, "when his majesty was ill, GABRIEL came to him, and said, verily, God hath sent me to you, to honour and venerate you; and this is especially for you; God asks you a-

CHAP. X.
PART III.

The Prophet informs AA'YESHAH of his approaching death.

* ABULFEDA p. 134.

BOOK XXIV.

GABRIEL
introduces
to the Pro-
phet, the
angels Is-
MAIL,

and AZRA-
IL;

into whose
hands MU-
HAMMED
voluntarily
resigns his
soul.

KHID'R sent
to comfort
the Pro-
phet's disci-
ples after
his death.

bout the thing which he knows better than you, and says, how do you feel yourself?" His majesty said, "O GABRIEL! I feel myself sorrowful and sad." After that, GABRIEL came a second day to his majesty, and said the same as on the first; and his majesty answered him as before. After that, he came a third day, and said, as on the first and second; and his majesty gave the like answer: and there was an angel along with him called ISMA'IL; who commands one hundred thousand angels, and every one of them commands one hundred thousand more: and ISMA'IL asked permission to come to his majesty: and his majesty asked GABRIEL about him: who said, "this is such and such an angel." After that, GABRIEL said, "the angel of death, AZRA'IL asks leave to come to you; and he never asked leave to come to any man before you, nor will he to any one after you." Then his majesty said, "give him leave." Then the angel of death came in, and made a *Salâm* to his majesty; and then said, "verily, God hath sent me to you, O MUHAMMED! and if you order me I shall take your pure soul; but if you order me to let it alone, I will do so." Then his majesty said, "do you take my soul, O angel of death?" He said, "yes, I have been ordered to do so, and also to obey you." Then his majesty looked at GABRIEL, who said, "O MUHAMMED! verily, God is desirous of meeting you." Then, the Prophet said to the angel of death, "do what you have been ordered." Then the angel took his soul.* And when his majesty died, an order of patience came: the companions heard a voice from the corner of the house, saying "peace be with you, O people of the house of the Prophet, and the compassion and blessing of God; verily, having hope in God's rewards, and bearing patiently every misfortune and loss, is beneficial to you; then put faith in God, and no other; and hope from him, and no other: and only the despairer of the rewards is the unfortunate." Then ALI-ZAIN-UL-AA BIDIN said, "do ye know who that man is? He is KHID'R."

* ABULFEDA p. 186. 137. not. c.

This Chapter has no second or third part.
 would love a sight of me better than your wives, children, and riches.
 not see me, on account of my passing from the world; after that, you
 I swear by God, verily, a day will come upon you, when you will

CHAP. XI.---PART I.

IN EXPLANATION OF THE FOREGOING CHAPTER.

^AÁYESHAH said, ' his majesty did not leave, at his death, a *Dínâr* of gold or silver *Dirhem*, goat or camel; nor did he make a will of property." ÁMER-IBN-AL-HÁRITH said, ' the Prophet did not leave, at his death, a golden *Dínâr*, or a silver *Dirhem*; a slave, or slave girl, nor any thing else, excepting his grey mule, called DALDAL, and his arms, and the ground which he bestowed upon the poor, his wives and children.' AB'UHURAIRAH. ' A. G. S. " My heirs must not divide one *Dínâr*: what I shall leave (after maintenance for my wives and the pay of my collectors,) is alms." AB'U-BACR. ' A. G. S. " No legacies will be got from us; what we Prophets leave is alms." AB'U-MU'S'A. ' A. G. S. " Verily, when God wishes to do a kindness to a multitude of his servants, he causes their Prophet to die before them, to be a goer before for them, and to prepare every thing: and when God wishes to punish or destroy a sect, he does it while their Prophet lives, and he is happy at it, when they tax him with lying, and disobey him." AB'UHURAIRAH. ' A. G.

The Pro-
 phet left no
 property at
 his death.

BOOK XXIV.

s. "I swear by God, verily, a day will come upon you, when you will not see me, on account of my passing from the world; after that, you would love a sight of me better than your wives, children, and riches."

This Chapter has no second or third part.

CHAP. XI---PART I.

IN EXPLANATION OF THE FOREGOING
CHAPTER.

AYESHAN said, 'his majesty did not leave, at his death, a Dinar of gold or silver, Dinar, goat or camel; nor did he make a will of property.' Amer-ibn-al-Harith said, 'the Prophet did not leave, at his death, a golden Dinar, or a silver Dinar; a slave, or slave girl, nor any thing else, excepting his grey mule, called Daldal, and his arms, and the ground which he bestowed upon the poor, his wives and children.' As'UNURAIHAN, A. G. S. "My heirs must not divide one Dinar: what I shall leave (after maintenance for my wives and the pay of my collectors) is alms." As'u-BACR, A. G. S. "No legacies will be got from us: what we Prophets leave is alms." As'u-MU'AL, A. G. S. "Verily, when God wishes to do a kindness to a multitude of his servants, he causes their Prophet to die before them, to be a goer before for them, and to prepare every thing: and when God wishes to punish or destroy a sect, he does it while their Prophet lives, and he is happy at it when they tax him with lying, and disobey him." As'UNURAIHAN, A. G.

The Pro-
phet left no
property at
his death.

CHAP. XII.---PART I.

IN EXPLANATION OF THE EXCELLENCE OF THE KORAISH.

ABÙHURAIRAH. ‘ A. G. S. “ Men are followers of the *Koraish* in religion and infidelity: the *Muslemàns* of *Arabia* are followers of the *Muslemàns* of the *Koraish*; and the infidels of *Arabia* are followers of the infidels of the *Koraish*.” JA’BIR. ‘ A. G. S. Men follow the *Koraish*, in *Islàm* and infidelity.” IBN-ÔMER. ‘ A. G. S. “ The *Khilâfat* should be in the *Koraish*, so long as there be two persons; one the *Khalifah* the other his subject.” MUAWIAH said, ‘ I heard his majesty say, “ verily, the *Khilâfat* is for the *Koraish*: and no one will be an enemy to them, but God will throw upon his face, as along as they support the religion.” JA’BIR-BIN-SAMURAH said, ‘ I heard his majesty say, “ *Islàm* will always be respectable, during twelve *Khalifahs*, every one of them of the *Koraish*.” (And in one tradition it is thus, “ the works of men will always be just, so long as twelve men of the *Koraish*, shall be *Khalifahs*.” And in one tradition it is thus, “ religion will be stable until the resurrecti-

The *Koraish* were followed by the other *Arabs*, both while idolaters and after they embraced *Islàm*.

The *Khilâfat* to continue with the *Koraish*, during twelve successions.

BOOK XXIV.

Several tribes enumerated, & their respective degrees of excellence assigned.

on.") IBN-^AOMER. ' A. G. S. " God pardon the tribes of *Ghifâr** and, *Aslam*; may God not distress them; and *Usaiyah†* disobeyed God and his messenger." AB'UHURAIRAH. ' A. G. S. " The *Koraish* and *Ansâr* and *Juhainah,‡* and *Muzainah§* and *Aslam* and *Ghifâr* and *Asjâ||* tribes are my friends and assistants; and they have no friend or assister, but God and his messenger." AB'U-BACRAH. ' A. G. S. *Aslam* and *Ghifâr*, *Juhainah* and *Muzainah* are better than the *Beni Tamim;¶* and better than *Beni Aámir,*** and better than *Beni Asad††* and *Ghatfân.†††* AB'UHURAIRAH said, ' I always loved the *Beni Tamim*, from the time I heard his majesty say three words from them. One, " they will be the hardest opposers to *DAJJ'AL*;" the second, their alms came, and his majesty said, " this is the alms of my tribe;" the third, there were some slave girls belonging to them, with *AA'YESHAH*, and his majesty said, " free them, O *AA'YESHAH*! because they are of the children of *ISMA'IL*."

Part Second.

SÂD-BIN-ABÛ-WAKKÂS. ' A. G. S. " Whoever wishes the destruction of the *Koraish*, may God destroy." IBN-^AABBÂS. ' A. G. S. " O LORD! thou hast given the first of the *Koraish* the taste of punishment! then favor the last of them." AB'U-^AÂMIR-^AASHÂRÎ§§ ' A. G. S.

The Prophet's prayer for the tribe *Koraish*.

* Pococke Spec. Hist. Arab. p. 49. SALE's genealogical table of the descendants of ISMAEL.

† This was the tribe which slew the readers of the *Korân* at *Bir-Mâünah*. ABD-UL-HAK. See ABULFEDA. p. 70.

‡ Pococke p. 41.

§ Descendants of TA'BIKHAH-BIN-AL-YA'S. Poc: p. 48.

|| Ib. p. 48.

¶ Pococke. p. 48.

** Ib. p. 49.

†† Descendants of ASAD-BIN-RABI'AH-BIN-NAZAR. Poc. p. 46.

††† Descended from KAIS-AIL'AN-BIN-MUD'R. Pococke. p. 48.

§§ He was one of the principal 'Sah'abah; and was slain at the battle of *Hunain*.

"*Asad* is a good tribe, and so are the *Ashâris* :* they do not run away in battle, nor purloin plunder ; they are of me and I am of them."

ANAS. 'A. G. S. "The tribe of *Azd*,† are the strength of God in the earth ; people desire to lower them in eminence ; but God wished to exalt them. Verily, a time will come to men, when a man will say, would to God, my father was of the tribe of *Azd* ; and would to God my mother was of the tribe of *Azd*." IMR'AN-BIN-HUS'AIN, said, 'his majesty died, displeased with these three tribes ; one the *Thakîf*,‡ the second *Beni-Hanîfah*,§ the third *Beni-Umaiya*.|| IBN-ÔMER 'A. G. S.

"There will be, in the *Thakîf*, a liar, and a killer of men." ABDULLAH-BIN-ÂSMAH¶ said, 'by the liar of the *Thakîf* is meant MUKHT'AR-BIN-AB'U-ÛBAIDAH,** and the killer of men HAJJ'AJ-BIN-YU'SEF.†† HUSH'AM-BIN-HASS'AN‡‡ said, 'those that have been killed by HAJJ'AJ-BIN-YU'SEF have been counted, exclusive of those slain in battle, and they amounted to one hundred and twenty thousand.' JABIR said, 'the companions said, "O messenger of God ! the spears of the *Thakîf* have destroyed us ; then pray to God to injure them." His majesty said, "O LORD ! shew the right road to the *Thakîf*." AB'UHURAIRAH said, 'we were near his majesty, and a man came, whom I supposed of the *Kais*§§ tribe, and said, "O messenger of God ! curse the tribe of *Hamyar* :||| then

CW. XII.
PART II.

Three tribes
displeased
the Prophet.

Sanguinary
character of
HAJJ'AJ.

* A tribe of the genuine *Arabs*, descended from ASHAR-BIN-SAB'A. Poc. p. 45.

† A tribe of the genuine *Arabs*, descended from AZD-BIN-CAHL'AN-BIN-SAB'A. Poc. p. 41.

‡ Descendants of KAIS AIL'AN-BIN-MUD'R. Poc. p. 48.

§ Descendants of RABI'AH-BIN-NAZAR. The false Prophet MUSAILAMAH was of this family. Poc. p. 46.

|| Descendants of ABDSHEMS-BIN-ABD-MEN'AF, of the tribe *Koraish*. Poc. p. 51. SALE's table of the tribe *Koraish*.

¶ One of the *Tabî'in*, of good authority.

** See his history in DHERBELOT. VOC. MOKHTAR.

†† Governor of *Hijâz* and *Irâk* under ABDUL-MALIC-BIN-MERW'AN ; celebrated for his eloquence, valour and skill in military affairs ; but rendered infamous by his cruelty. See ABUL-FARAJ. pp. 127. 128. DHERBELOT. VOC. HEGIAGE.

‡‡ One of the *Tabî'in*, very learned, and of high authority in matters of tradition.

§§ Descended from KAIS-BIN-MUDRECAH. Poc. p. 49. SALE's table of the descendants of ISMAEL.

||| A tribe of the genuine *Arabs*, descended from HAMYAR-BIN-SAB'A. Poc. p. 40.

BOOK XXIV.

The Prophet refuses to curse the tribe *Hamyar*, and pronounces a blessing on them.

his majesty turned his face from him: and the man came on the other side: and his majesty turned from him; then he came to another side, and his majesty turned away, and said, "may God have mercy on the *Hamyar*, because they salute people and give victuals, and are men of faith and safety." AB'UHURAIRAH. 'A. G. S. to me, "what tribe are you of?" I said, "of the *Daws*."* His majesty said, "I did not suppose that there was any good man in that tribe, I mean, if you were not in it there would be no good in it." SALM'AN-FA'RSI. 'A. G. S. to me, "do not hold me an enemy, lest you should be separated from your religion." I said, "how should I hold you an enemy, because by you God has shewn me the right way?" His majesty said, "your holding me as an enemy, is your being at enmity with *Arabia*." OTHM'AN-BIN-ÂFF'AN. 'A. G. S. "Whoever hates *Arabia*, will not come into my intercession, and will not get my friendship." OMM-AL-HARIR,† a freed woman of TALH'AH-BIN-MALIC, said, "I heard TALH'AH say, that the Prophet of God said, "the destruction of *Arabia* will be one of the tokens of the coming of the resurrection." AB'UHURAIRAH. 'A. G. S. "The *Koraish* are worthy of the sovereignty and succession; and the *Ans'ars* of the judiciary power; and the office of calling to prayer belongs to the tribe of *Habshah*; the *Azd* are the trust worthy."

The destruction of *Arabia* will be one of the signs of the resurrection.

Part Third.

ABDULLAH-BIN-MUT'IA‡ relates from his father, who said,

* A tribe of the genuine *Arabs*, descended from AL-AZD-BIN-CAHL'AN-BIN-SAB'A. Poc. p. 42.

† One of the *Tabi'yât*.

‡ One of the chiefs of the *Koraish*, of the descendents of ADA-BIN-CAB. His father MUT'IA, was one of the *Sah'abah*. His original name was AA'sî or disobedient, which the Prophet changed to MUT'IA, or obedient.

'I heard the Prophet say, on the day of taking *Mecca*, "no one of the *Koraish* will be killed in prison after this day, on account of apostacy, unto the day of resurrection." AB'U-NAWFAL-MUAWIAH-BIN-MUSLIM* said, 'I saw ABDULLAH-BIN-ZUBAIR in the *Medinah* road, killed; and the *Koraish* and other people were passing by him; till ABDULLAH-BIN-OMER came, and stood at his head, and said thrice, "peace be with thee, O AB'U-KHUBAIB!† beware, verily, I forbade you; beware, verily, you were a great keeper of fast, and stander up in the night to prayers; you did good to your family and relations, and that tribe is a bad one which reckoned you a wicked man." After that, IBN-OMER passed on; and HAJJ'AJ, who had killed ABDULLAH-BIN-ZUBAIR, heard of it, and sent a person to IBN-OMER; and ABDULLAH-BIN-ZUBAIR was taken down from the gallows, and thrown into a grave amongst the *Jews*. Then HAJJ'AJ sent a person to his mother, ASM'AA-BINT-AB'UBACR; but she refused to come near him; and he sent again, saying, "verily, you must come O ASM'AA! otherwise I will send, and have you dragged by your hair upon the ground." But she refused, and sent word, "by God, I will not go near you, till you send to me, and have me dragged by the hair." Then HAJJ'AJ said, "bring my shoes;" and he put them on, and went along, strutting, till he came to ASM'AA; and said, "what do you say, about my behaviour to that enemy of God?" She said, "you have deprived him of life; and he has deprived you of futurity; and it has reached me that you said to him, O son of her that wears two girdles.‡ I swear by God, I am the woman with two girdles; in one of the girdles of my waist, I tied up victuals for the Prophet, and the other girdle is such as all women wear. Take heed; his majesty related to me, that there would be a liar, and a murderer, in the *Thakif* tribe: as for the liar,

Eulogy of
ABDUL-
LAH-BIN-
ZUBAIR.

ASM'AA
keenly re-
proaches
HAJJ'AJ for
the murder
of her son.

* One of the *Tabi'in*, who received traditions from IBN-ABE'AS and IBN-OMER.

† The patronymic appellation of ABDULLAH-BIN-ZUBAIR.

‡ *D'hat-ul-Nit akaini*.

BOOK XXIV.

IBN-OMER
rejects the
advice giv-
en him to
lay claim to
the *Khilā-*
fat.

The Pro-
phet refuses
to curse the
tribe of
Daws, and
prays for
them.

AA'AA
hoenly
prosper
HALLA
the m
of her son.

I saw him in ABU-UBAIDAH; and as to the destroyer, I suppose him no other than you." Then HAJJ'AJ got up, and left ASM'AA, without saying any thing. NAFI said, "verily, two men came to IBN-OMER, when ABDULLAH-BIN-ZUBAIR had laid claim to the succession, and they said, "men have done what you see; that is, have contended for the suc- cession; and verily, you are the son of OMER-IBN-AL-KHATT'AB, and the friend of the Prophet; what prevents you from claiming it?" He said, "this prevents me; it has been made unlawful for me to shed the blood of my brother *Muslemāns*." The two men said, "hath not God said, fight with men till no contention remain?" He said, "we fought along with the Prophet, till strife was removed and religion was for God; and you want me to fight, that contention may be excited, and religion be otherwise than for God." ABU-HURAIRAH said, "TUFAIL came and said, "O messenger of God! verily, the tribe of *Daws* are refractory, and have disobeyed God; then pray to God to injure them." Then people imagined that his majesty would have cursed them; but he said, "O LORD! shew the *Daws* the straight road." IBN-ABB'AS. A. G. s. "Love *Arabia*, on account of three things; one, on my account, who am of *Ar- arabia*; the second, because the *Korān* is in the *Arabic* tongue; the third, because the language of the people of Paradise is *Arabic*." She said, "you have deprived him of life; and he has deprived you of luxury; and it has reached me that you said to him, O son of her that wears two girdles. I swear by God, I am the woman with two girdles; in one of the girdles of my waist, I tied up victuals for the Prophet, and the other girdle is such as all women wear. Take heed; his majesty related to me, that there would be a liar and a murderer, in the *Thaqif* tribe: as for the liar,

CHAP. XIII--PART I.

ON THE EXCELLENCE OF THE
COMPANIONS.

ABU-SÂID-KHUDHRÎ. 'A. G. S. "Do not abuse my friends; for if it should be established, that one of you expended, in the road of God, gold equal to the mountain of *Ohud*, you would not reach the rewards for a *Mudd* or half a *Mudd* of theirs." AB'U-BURDAH relates from his father, who said, 'his majesty raised up his head towards the heavens, and used to do so frequently, in expectation of instructions coming down; and he said, "the stars are a cause of safety to the firmament; when they go away, what has been promised will come to the firmament; that is, it will split in pieces. And I am a means of safety for my companions; therefore, "when I go from the world, there will happen to them what has been promised them; and my companions are a means of safety to my sects; then when they leave the world, there will happen to them what has been promised." AB'U-SÂID-KHUDHRÎ. 'A. G. S. Time will come to men, when a body of them will fight: and they will be asked, "is there any person amongst you who associated with the Prophet of God?" And they will say, "yes." Then they will be victo-

The good actions of the Prophet's companions had greater merit than the same performed by other men.

Success promised to the *Sah'abah*,

BOOK XXIV.

and the
Tabi'in.

rious. After that, a time will come to men, and a body of them will fight, and they will be asked, "is there any one amongst you that associated with him who had associated with the companions of the Prophet of God?" And it will be said, "yes." Then they will be victorious.' ^ĀIMR'AN-BIN-^ĤHUS'AIN. ' A. G. S. "The best of my sects are my companions; and after them, those that are their disciples; and after them, those who are their disciples; and verily, after them will be a tribe that shall bear witness without its being asked of them." (And in one tradition it is thus, "they will be perfidious; and no one will put faith in them, and they will vow to God, and not perform.")

Part Second.

^ŌMER-IBN-AL-KHAT'TĀB. ' A. G. S. "Honour my friends, because verily they are the best of you: and after that, honour those who follow my companions, and then their followers; and, after these three classes, perfidy and falsehood will appear; so that a man will swear to a thing, but will not be asked to do it; and will give evidence without its being required of him. Beware; he who wishes to be in the center of paradise, let him keep with assemblies of *Muslemāns*; for verily the devil is with him who is alone. And he whom good makes happy, and bad sorrowful, is a *Mōmin*. And a man must not be in private with a strange woman; because the devil is their third." JA'BIR. ' A. G. S. "Hell-fire will not touch that *Muslemān* who has seen me, or seen any person that has seen me." ^ĀBDULLAH-BIN-MUGHAFAL. ' A. G. S. "Fear God in your duty to my companions." This he repeated thrice; "and do not make them like a butt after me. Then he who shall love them, does it on my account; and he who shall hate them, will do so on account of his enmity to me; he who shall vex them, verily will vex me; and he

A man forbidden to be in private with a strange woman.

who shall vex me, verily will vex God; and he who vexes God will soon be taken and punished." ANAS. ' A. G. S. " My friends in my sects are like salt in food, which is not good without it." HASAN-BAS'RÌ said, after hearing this tradition : " then how shall we be good? for verily our salt is gone." ABDULLAH-BIN-BURAI DAH ASLAMÌ. ' A. G. S. " There is no one of my companions, who shall die in the land, but will be raised up from the grave, drawing people into paradise; and will be a means of light to men, on the day of resurrection."

CH. XIII.
PART II.

The Prophet's companions are, among *Muslimans*, like salt in food.

Part Third.

IBN-ÔMER. ' A. G. S. " When you see people abusing my companions, say, the curse of God be upon this bad action of yours." ÔMER-IBN-AL-KHATT'AB said, ' I heard his majesty say, " I asked God concerning my companions after me; and he sent instructions to me, saying, O MUHAMMED! verily, your companions are in the room of stars to me in the heavens; some of them are brighter than others; and every one is light; then he who shall chuse to differ with them, is also on the right road." ÔMER-IBN-AL-KHATT'AB said, ' his majesty said, " my companions are like stars, by which roads are found; then whichever you follow, you will find the right road."

The companions of the Prophet are like stars.

CHAP. XIV.---PART I.

ON THE EXCELLENCE OF ABÛ-BACR.

The Prophet preferred ABÛ-BACR to all other men.

ABÛ-SÂÏD-KHUDHRÎ. 'A. G. S. "Verily, the most beneficial man to me is ABÛ-BACR; if I were to take a friend to myself, verily, I would take ABÛ-BACR; but he is a brother in religion and in its love; and let no one have a window in his wall towards the *Masjid*, except ABÛ-BACR."*
 ÂBDULLAH-BIN-MASÛ'UD. 'A. G. S. "If I were to take a friend to myself, verily, it should be ABÛ-BACR, but he is my brother and friend, in religion; and verily I have taken God for my friend." ÂA'YESHAH said, 'his majesty said to me, in the illness of his death, "call ABÛ-BACR to me, who is your father, and ÂBDUL-RAHM'ÂN who is your brother, that I may write a writing for them; because I am afraid, that some other will desire the *Khilâfat*, and say I am worthy of it; whereas neither God nor the *Muslemâns* wish for any but ABÛ-BACR." JUBAIR-BIN-MUTÎM said, 'a

* The proprietors of houses adjoining to the Prophet's *Masjid* had made windows looking towards it, by means of which they could see the Prophet as he went to public prayers. These MUHAMMED ordered to be shut up, with the sole exception of ABÛ-BACR's; and it is added, that when OMER requested a similar indulgence, the Prophet told him that he should not make a hole even so large as the eye of a needle. This peculiar privilege granted to ABÛ-BACR, some consider as an indication of the Prophet's intending him as his successor. ABD-UL-HAK.

woman came to his majesty, and told what she wanted, and his majesty ordered her to come another time; and the woman said, "tell me, O messenger of God! if I should not find you, to whom shall I go then?" He said, "then go to AB'U-BACR." ^AAMER-IBN-AL-^AAA'S said, 'his majesty sent me in command of an army, which was sent to *Dhât-ul-Salâsil*; and on my return I came to his majesty, and said, "whom among mankind do you like best?" He said, "^AAA YESHAH." I said, "of men?" He said, "the father of ^AAA YESHAH, who is AB'U-BACR." I said, "and after him?" He said, "^AOMER." Then his majesty reckoned up men; and I was silent, fearful of being brought in the last of them." AB'U'L-KA'SIM-MUH'AMMED-IBN-^AALÎ-IBN-AB'UT'ALIB* said, 'I said to my father, "who is the best man after the Prophet?" He said, "ABU-BACR." I said, "and who after him?" He said, "^AOMER." And I said, "after him you;" fearful otherwise, that he might have mentioned ^AOTHM'AN. He said, "I am no more than a *Muslemân*." IBN-^AOMER said, 'we did not use, in the time of the Prophet, to compare any man to AB'U-BACR; and after him, no one to ^AOMER; and after him, no one to ^AOTHM'AN; after them, we made no distinction between the Prophet's companions.' (And in one tradition it is thus, that IBN-^AOMER said, 'we used to say, in his majesty's life time, "the best of the Prophet's sects, next to himself, is AB'U-BACR; next, ^AOMER, next ^AOTHM'AN.

After AB'U-BACR, the Prophet most highly esteemed ^AOMER, then ^AOTHM'AN.

Part Second.

^AABUHURAIRAH. 'A. G. S. "There is no one has done me a be-

* He is one of the *Tâbî'in* of *Medinah*; a son of ALÎ the *Khalifah*. His mother's name was KHAWLAH-BINT-JAFIR-BIN-KAIS, of the family *Beni Hanifah*. He was a very learned and accomplished man; celebrated for his strict observance of the law, his valour and extraordinary strength. Some one asked him, why his father always sent him on dangerous expeditions, and did not send his brothers HASAN and HUSAIN. He replied, "HASAN and HUSAIN are my father's two eyes, and I am his hand: now it is the province of the hand to protect the eyes."

BOOK XXIV.

OMER, though richer, and making greater benefactions, acknowledges himself excelled in liberality by AB'U-BACR.

AB'U-BACR will enter paradise before any other of the Prophet's followers.

nefit or good, but I have required, except AB'U-BACR: verily, I have good from him, which God will reward on the day of resurrection; the property of no one has benefited me so much as AB'U-BACR." OMER-IBN-AL-KHATT'AB said, 'AB'U-BACR is our chief, and the best of us, and the most beloved amongst us by his majesty.' IBN-OMER. 'A. G. S. to AB'U-BACR. "you were my friend and companion in the cave, and are my friend and companion at the pond *Cawthar*; I mean you are my friend in the world and futurity." AA'YESHAH. 'A. G. S. "It is not fit for an assembly, with which is AB'U-BACR, that any one other should act as *Imàm*." OMER said, 'his majesty ordered me to bestow my money in the road of God. At that time I was very rich, and said, "to-day I will outstrip AB'U-BACR in this good work;" and I brought half my money; and his majesty said, "what have you left for your wives and children?" I said, "equal to what I have brought." And AB'U-BACR produced all he had; and his majesty said, "O AB'U-BACR! what have you left for your wives and family?" He said, "I have left the favor of God, and the assistance of his messenger for them." I said, "I never can outstrip AB'U-BACR." AA'YESHAH said, 'verily, AB'U-BACR came to the Prophet's house; and his majesty said, "you are redeemed from hell-fire." And AB'U-BACR was named *ATIK** on that day.' AB'UHURAIRAH. 'A. G. S. "GABRIEL came, and took me by the hand, and shewed me the door of paradise, through which my sects will enter." And AB'U-BACR said, "O messenger of God! would to God I had been with you, to have looked at the door." His majesty said, "take heed, O AB'U-BACR! you are the first person, of my sects, that will enter paradise."

* That is delivered from servitude.

Part Third.

OMER-BIN-AL-KHATTAB said, "I spoke of AB'U-BACR and cried; and said, I should love that, would to God, the actions of my whole life were equal to those of one day of AB'U-BACR, and one of his nights." The wish I have that my actions were like his of one night, was that when he accompanied his majesty to the cave, and when they reached it, and his majesty wished to enter it, AB'U-BACR said, "for God's sake, do not go into the cave, till I go before you; so that if there be any reptiles they may hurt me and not you." Then AB'U-BACR entered the cave, before his majesty; and swept it out, and found holes on one side of it: and he tore up his trowsers, and stopped them up with it, and put his feet upon two holes that remained; and then said to his majesty, "come in." And he did so, and laid down his head beside AB'U-BACR, and went to sleep; and AB'U-BACR was bit in the foot, but did not move, fearful of awaking his majesty. And the tears of AB'U-BACR fell upon the Prophet's face, and he said, "what's the matter with you, O AB'U-BACR?" He said, "I have been bitten, may my father and mother be sacrificed for you." Then his majesty applied the spittle of his mouth, to the part bitten; and the pain left him; and a long time after, the effects of the poison returned, and he died." And as to that day of AB'U-BACR's actions, which I wish those of my whole life were equal to, is that when the Prophet had died, some of the *Arabians* apostatized, and said, "we will not give the alms of our property."* And AB'U-BACR said, "if they will not give me, even

AB'U-BACR is bitten by a poisonous reptile, in the act of guarding the Prophet.

He reduces the apostates, who refused to give the legal alms.

* See ELMACIN. *Hist. Sarac.* 1. 1. cap. 2. pag. 16. *Mod. Univ. Hist.* Vol. 1. p. 133. fol. ed.

BOOK XXIV.

to their camel's heel ropes, verily, I will wage an holy war against them." Then I said, " O *Khalifah* of the messenger of God, agree with the people, and be kind to them." And he said to me, " you are strong in the works of ignorance, but weak in those of religion." And AB'U-BACR said, " verily, the instructions from above have stopped, and religion is complete ; shall it suffer any loss whilst I live ?"

Ab'U-Bacr
is bitten by
a poisonous
reptile, in
the act of
guarding
the prophet.

The
reptile
bites
him
in
the
act
of
guarding
the
prophet.

ed ; and said, I should love that would to God, the actions of my whole life were equal to those of one day of Ab'U-Bacr, and one of his nights. The wish I have that my actions were like his of one night, was that when he accompanied his majesty to the cave, and when they reached it, and his majesty wished to enter it, Ab'U-Bacr said, " for God's sake, do not go into the cave, till I go before you ; so that if there be any reptiles they may hurt me and not you." Then Ab'U-Bacr entered the cave, before his majesty ; and swept it out, and found holes on one side of it ; and he tore up his trowsers, and stopped them up with it, and put his feet upon two holes that remained ; and then said to his majesty, " come in." And he did so, and laid down his head beside Ab'U-Bacr, and went to sleep ; and Ab'U-Bacr was hit in the foot, but did not move, fearful of awaking his majesty. And the tears of Ab'U-Bacr fell upon the Prophet's face, and he said, " what's the matter with you, O Ab'U-Bacr ?" He said, " I have been bitten, may my father and mother be sacrificed for you." Then his majesty applied the apople of his mouth, to the part bitten ; and the pain left him ; and a long time after, the ciccle of the poison returned, and he died. And as to that day of Ab'U-Bacr's actions, which I wish those of my whole life were equal to, is that when the Prophet had died, some of the Arabian apostatized, and said, " we will not give the alms of our property." And Ab'U-Bacr said, " if they will not give me, even

" See HANAFI, lib. Sum. l. 1. cap. 2. pag. 15. Vol. II. p. 15.

CHAP. XV.---PART I.

ON THE EXCELLENCE OF ÔMER.

ABÛHURAIRAH. ‘A. G. S. “ Verily, there were in ancient sects those who talked with the angels; and if there be any such in my sects, it is ÔMER.” **SAD-IBN-AB'U-WAKKA'S** said, ‘ ÔMER asked permission to go to his majesty, when his wives were with him, asking him for maintenance with loud voices; and when ÔMER asked leave to go in, they got up, and ran quick behind the curtain; and ÔMER went in, and his majesty was laughing. And ÔMER said, “ may God always make your teeth laugh: what is the cause of it, O messenger of God?” Then his majesty said, “ I was surprized at these women making a noise near me: and when they heard your voice, they hastened away behind the curtain.” ÔMER said to the women, “ O enemies to yourselves! what! are you afraid of me and not of the Prophet of God?” They said, “ yes, you speak harshly, and are of a bad temper.” Then the messenger of God said, “ O ÔMER-IBN-AL-KHAT'T'AB! be more severe in the works of religion, and in truth. I swear by God, you never meet the devil, on any road you go, but he turns away into another.” **JABIR.** ‘A. G. S. I enter-

The Prophet's wives who were importunate with him for a larger maintenance, are silenced at the approach of ÔMER.

BOOK XXIV.

The religion of OMER was more perfect than that of all others.

ed paradise, and behold I saw RUMAIS^{AA}* wife of AB'U-TALH'AH; and I heard the noise of feet, and said, "who is that?" They said, "BILL'AL." And I saw a house, with a young woman in the court of it; and I said, "who is this house for?" They replied, "for OMER-IBN-AL-KHATT'AB." Then I wished to go in, and look at it; but recollected your jealousy. Then OMER said, "may my father and mother be sacrificed for you, O messenger of God! would I be jealous of you?" AB'U-SA'ID-KHUD'HRÌ.
 * A. G. S. "Whilst I was asleep, I saw men shewn to me, in shirts, some of them to their breasts, and some shorter. And I was shewn OMER-IBN-AL-KHATT'AB, with a shirt on, reaching to the ground." Then the companions said, "O messenger of God! how do you explain this dream?" He said, "I have explained it in religion: that of some folks is little, and OMER's the most perfect of all." IBN-OMER said, 'I heard the messenger of God say, "whilst I was asleep, a bason of milk was brought to me, which I drank of; till verily I saw its moisture coming out at the ends of my fingers; and what remained I gave to OMER-IBN-AL-KHATT'AB." The companions said, "O messenger of God! how do you explain it?" He said, "by knowledge, which I have been given, and have given to OMER." AB'UHURAIRAH said, 'I heard the messenger of God say, "whilst I was asleep, I saw myself on the top of a well, on which was a water bucket, and I drew out from it as much as God willed. After that, AB'U-BACR took it, and drew one or two buckets out of the well; but very slowly. (God forgive him;) after that the bucket became large, and OMER-IBN-AL-KHATT'AB took it; and I never saw a man draw up water with more strength than he did, so that there was enough for the people, their camels and goats."

* She was first married to MALIC, by whom she was the mother of ANAS; and afterwards married AB'U-TALH'AH.

Part Second.

IBN-ÔMER. 'A. G. S. "Verily, God has created truth upon the tongue and heart of ÔMER." ÂLÎ-IBN-AB'UT A'LIB, 'we used to think ÔMER's tongue inspired by an angel.' IBN-ÂBB'AS. 'A. G. S. "O LORD! make the religion of *Islâm* to overcome AB'U-JAHL-IBN-HUSH'AM or ÔMER-IBN-AL-KHATT'AB."* Then ÔMER rose in the morning, came to his majesty and embraced *Islâm*; after that, his majesty said publick prayers in the *Masjid*.' JA'BIR said, 'ÔMER said to AB'U-BACR, "O best of men after the Prophet!" He said, "take heed, O ÔMER! verily, if you have called me the best of men, verily, I heard his majesty say, "the sun never rose upon a better man than ÔMER." UKBAH-BIN-ÂA'MIR. 'A. G. S. "If it were admitted, that a Prophet would be after me, verily it would be ÔMER-IBN-AL-KHATT'AB." BURAIDAH-ASLAMÎ said, 'his majesty came out, in some of his holy wars, and when he returned, an *Ethiopian* woman came and said, "O messenger of God! verily, I had made a vow, that if God brought you back safe, I would beat a drum and sing before you." His majesty said, "if you have made a vow, then do so; but not otherwise." Then the woman began beating her drum; and AB'U-BACR came, and ÔTHM'AN also, and ÂLÎ. Lastly; ÔMER, when she put it under her breech, and sat upon it. And his majesty said, "O ÔMER! verily the devil is afraid of you. Verily, I was sitting, and this woman beating her drum; AB'U-BACR, ÔTHM'AN, and ÂLÎ came; and she still continued; but when you came, she threw it down." AA'YESHAH said, 'his majesty was sitting, and we heard a voice, we did not under-

The veracity of ÔMER was conspicuous.

Conversion of ÔMER.

People were afraid to follow superstitious practices in presence of ÔMER.

* That is, make one of them a *Muslemân*, so that religion may be strengthened.

BOOK XXIV.

Another instance of the stern character of OMER.

Three proposals of OMER confirmed by revelation from above.

stand ; and we heard the voice of children ; and his majesty stood up, and behold, he saw an *Ethiopian* woman, dancing, and boys dancing around her ; and his majesty said, " O AA'YESHAH ! come and look." And I went, and rested my jaws upon his shoulder ; and looked at the woman. And his majesty said to me repeatedly, " are you not satisfied with looking ?" I said, " no." And this was that his majesty's love and regard for me might be seen. All on a sudden OMER appeared, and the people dispersed from the *Ethiopian*, and his majesty said, " verily I see that the devils, the Genii and men run away from OMER." AA'YESHAH said, ' then I went away.'

Part Third.

ANAS and IBN-OMER said, ' OMER-IBN-AL-KHATT'AB said, ' I accorded with my cherisher in three things ; one is that I said, " O messenger of God ! if we were to say our prayers in ABRAHAM's place, it would be better.* Then this revelation came down, " take the place of ABRAHAM for a place of prayer."† The second is, that I said, " O messenger of God ! good and bad people come to your house ; and I do not see that it is fitting ; therefore, if you order your women to be shut up, it will be better." Then the revelation for doing so came down. The third is, that his majesty's wives were all agreed in a story about his drinking honey ; and he had vowed never to eat it any more. Then I said to his majesty's wives, " should the Prophet divorce you, God would soon give him better in exchange."‡ Then a revelation

* ABRAHAM's place is a stone in front of the *Cabah*, with the impression of his foot upon it.

† Kor. Chap. 2. v. 126. SALE Vol. 1. p. 24.

‡ See this story in SALE Vol. 2. p. 445. not. a.

came down, agreeing with what I said.' AB'U-SA'ID-KHUD'HRÌ. 'A. G. S.
 "That man is of the highest degree in paradise." AB'U-SA'ID says,
 'by God, we did not suppose that man any but ÔMER-IBN-AL-KHATT'AB.'
 ASLAM* said, 'ÂBDULLAH-IBN-ÔMER asked me about some of ÔMER's
 qualities; and I told him, saying, "I never saw any one, after the Pro-
 phet, strive more in good works than ÔMER, to his life's end." MISWAR-
 BIN-MAKHRAMAH said, 'when ÔMER was wounded, he discovered his
 pain, and IBN-ÂBB'AS said to him, "O prince of the faithful! it is un-
 worthy of you to complain; verily, you associated with the Prophet of
 God, and with great propriety; and his majesty separated from you,
 when pleased with you; after which you kept company with AB'U-BACR,
 and with propriety; after that, he separated from you, when satisfied
 with you; then you associated with *Muslemâns*, and like their society:
 verily, if you separate from them, you will do so in their pleasure."
 ÔMER said, "as to what you have mentioned, about my associating with
 the Prophet and his satisfaction, it is nothing more than a benefit from
 God, by which he has laid me under obligation; and as to what you have
 said about keeping company with AB'U-BACR, and his satisfaction, that
 also is a favour from God, which laid me under obligation; and as to
 what you see of my impatience, it is for you and your friends; that is,
 it is on account of *Muslemâns*; what will become of them? I answer, by
 God, if I had the earth full of gold, verily, I would bestow it, to do away
 God's anger, before meeting him."

ÔMER,
showing
impatience
under the
wound
which cau-
sed his
death, is ac-
cused of
wanting for-
titude.

It pro-
ceeded from
apprehen-
sion about
the condi-
tion of the
Muslemâns
after his
death.

* He was a slave of ÔMER, and one of the *Tâbi'in*. ASLAM was also the name of AB'U-RA'Ï, who was one of the *Sah'âbah*; but the former is meant in this place.

CHAP. XVI.---PART I.

ON EXCELLENCIES AND DISTINCTIONS OF

AB'U-BACR AND ÔMER.

ABUHURAIRAH. 'A. G. s. Whilst a man was driving a cow, behold he was tired, and mounted her; and the cow said, "verily, I was not created to be ridden, but only for ploughing." Then the people were surprized, and said, "immaculate God! a cow speaks." Then his majesty said, "verily, I believe the cow's speaking is true, and AB'U-BACR and ÔMER believe it," (and they were not present.) AB'UHURAIRAH says, 'whilst a man was with his goats, behold a wolf came in amongst them, and took a goat; and the man relieved it, and the wolf said to him, "who is to guard these goats on the day of Sabâ,* when there will be no shepherd but me. And the people said with astonishment, "the wolf speaks." And his majesty said, "I believe the wolf's speaking, and so does AB'U-BACR and ÔMER;" and they were not present.' IBN-ÂBB'AS said, 'verily, on the day of ÔMER's death, I was standing with

* The day Sabâ, is when men shall get fighting together, all collect at one place, and leave their flocks.

A cow
speaks;

and a wolf.

a crowd of people; and they prayed for him, and he was put upon a plank to be washed: and there was a man in my rear, who put his elbows upon my shoulders and said, "O ÔMER! God have mercy upon thee; verily, I am hopeful that God will put you with your two friends, the Prophet and AB'U-BACR; because I have heard his majesty frequently say, I was, and AB'U-BACR and ÔMER; and I did, and AB'U-BACR and ÔMER; and I walked, and AB'U-BACR and ÔMER; and I went in, and AB'U-BACR and ÔMER; and I went out, and AB'U-BACR and ÔMER." Then I looked behind me, and behold I saw it was ÂLÎ-IBN-AB'UT ÂLIB.

CH. XVI.
PART I.

The Prophet used, in all things, to join AB'U-BACR and ÔMER with himself.

Part Second.

ABÛ-SÂÏD-KHUDHRÎ. 'A. G. S. "The people of paradise will see those of the highest station, like as you see the multitude of stars in the firmament; and verily, AB'U-BACR and ÔMER will be of them; and they have been given abundance of benefits." ANAS. 'A. G. S. "AB'U-BACR and ÔMER are the chiefs of the people of paradise, between thirty-four and fifty-one years of age; except the Prophets and messengers." HUD'HAIFAH. 'A. G. S. "Verily, I do not know how long I shall live amongst you; then follow those two that will be *Khalîfahs* after me; and they are AB'U-BACR and ÔMER." ANAS said, 'when his majesty came into the *Masjid*, no one, except AB'U-BACR and ÔMER, would raise up their heads; and they used to smile when they looked at his majesty, and he would smile when looking at them.' IBN-ÔMER said, 'One day, his majesty came out of his room, and went into the *Masjid*, holding AB'U-BACR and ÔMER by the hand; one on the right, and the other on the left. And his majesty said, "this is the way we shall be raised up on

AB'U-BACR and ÔMER will occupy exalted stations in paradise.

BOOK XXIV.

The contentions which followed the death of OMER foretold in a dream.

the day of resurrection." ^AABDULLAH-BIN-HANT'AB,* said, ' verily, his majesty saw AB'U-BACR and ^OOMER, and said, " verily, they are as ears and eyes to *Muslemàns*." ^AAB'U-SA'ID-KHUD'HRÌ. ' A. G. S. " There is no Prophet but has two angels for ministers; and has two of the people of the earth: then my two of the heavens are GABRIEL and MICHAEL; and of the people of the earth, AB'U-BACR and ^OOMER." ^AAB'U-BACRAH said, ' verily, a man said to the Prophet of God, " I saw in my sleep, that the scales of the heavens were come down, and you and AB'U-BACR were weighed; and you weighed most; and AB'U-BACR and ^OOMER were weighed, and AB'U-BACR was most; and ^OOMER and ^OOTHMAN were weighed, and ^OOMER was heaviest: after that, the scales were taken up." Then his majesty was melancholy at hearing this dream; and said, " the *Khilâfat* of AB'U-BACR and ^OOMER is like a prophecy, there will be no discord; but after them, God will give the country to whom he wills."

Part Third.

^IBN-MASUUD. ' A. G. S. " A man of the people of paradise is coming to you." Then AB'U-BACR presented himself. After that, his majesty said, " there is a man of paradise coming to you." Then ^OOMER presented himself." ^AAA'YESHAH said, ' whilst his majesty's blessed head was in my arms, on a moon light night, I said, " O messenger of God! has any one done such good workmanship as the stars of the firmament?" He said, " yes; the good deeds of OMER are in number equal to the stars of the firmament." I said, " then where are AB'U-BACR's." He said, " all OMER's good deeds are not more than like one of AB'U-BACR's."

The good deeds of OMER were numerous as the stars; but one of AB'U-BACR's was equal to them all.

* The author of the *Jami-ut-tawsi'at* places him among the *Sahâbâh*; but the majority of writers consider him as one of the greater *Tablîn*.

CHAP. XVII.--PART I.

ON THE EXCELLENCE OF ÔTHM'AN.

ÂÂYESHAH said, "his majesty was lying upon his side, at home, with his clothes put away from his thighs; and **AB'U-BACR** asked leave to come in, which his majesty granted; and did not cover his thighs. Then **AB'U-BACR** spoke. After that, **ÔMER** asked leave to come in, and his majesty granted it, and he did not cover his thighs; and **ÔMER** spoke. After that, **ÔTHM'AN** asked leave to come in, which was granted; and the Prophet sat up and covered his thighs. And when **ÔTHM'AN** went out, I said, "AB'U-BACR came in, but you did not move for him, nor mind him; then **ÔMER** came, and you moved not for him, nor minded him; after that came **ÔTHM'AN**, and you sat up, and covered your thighs." Then his majesty said, "should I not be modest before him, in whose presence the angels are ashamed?" (And in one tradition it is thus that his majesty said, "verily, **ÔTHM'AN** is a modest man; and were I to permit him to come in, and I in that condition, he would not be able to advance.")

Great gene-
rally of
ÔTHM'AN in
furnishing
supplies for
a holy war.

Great mo-
desty of
ÔTHM'AN.

* One of the Thibis of Basrah; son of KHAIRAB-BIN-UL-ARATTI; for whom see page 658.
† This was at the voluntary profession under the tree. See Appendix p. 88.

Part Second.

TALHĀH-BIN-ŪBAIDULLAH. * A. G. S. " Verily, for every Prophet, there is a kind friend in paradise; and mine will be ŌTHM'AN." ŀBDUL-RAHM'AN BIN-KHABB'AB* said, ' I was present with his majesty, when he was about forming the army for *Tabūc*; and ŌTHM'AN got up, and said, " O messenger of God! I have one hundred camels, with saddles and covers." After that, his majesty was preparing necessities for the army; and ŌTHM'AN said, " I have got two hundred camels, with saddles and covers, in the road of God." After that, his majesty was considering about things for the army; and ŌTHM'AN got up, and said, " I have three hundred camels, with saddles and covers, in the road of God." Then I saw his majesty come out of the pulpit, saying, " there is no fear for ŌTHM'AN, whatever he may do after this." ŀBDUL-RAHM'AN-BIN-SAMURAH said; ' ŌTHM'AN brought a thousand *Dīnārs* to his majesty, when he was preparing supplies for the army of *Tabūc*, and put them beside his majesty; and I saw him putting them from one side to another, and he said thrice, " no act that ŌTHM'AN may do, after this, will do him harm." ANAS said, ' when his majesty ordered the companions to confess to him, and had sent ŌTHM'AN to the people of *Mecca*, the people confessed to his majesty, and ŌTHM'AN was not present. And his majesty said, " verily, ŌTHM'AN is on God's business, and that of his messenger." And his majesty put one hand upon the other, and said, " this confession is for ŌTHM'AN."† Then his majesty's hand for ŌTHM'AN was

Great generosity of ŌTHM'AN in furnishing supplies for a holy war.

* One of the *Tābī'in* of *Bas'rah*; son of KHABB'AB-BIN-UL-ĀRATTI; for whom see pag. 658.

† This was at the voluntary profession under the tree. See ABULFEDA p. 86.

better than the companions for themselves.' THUMA'MAH-BIN-HAZN* said, 'I was present in OTHM'AN's house; and he was looking on the multitude, from above, and said, "I swear you by God, and by your duty to the religion of *Islâm*, do you know that the Prophet of God arrived at *Medinah*, when there was not any sweet water, except the well *Rûmah*,† and his majesty said, "who will purchase the well *Rûmah* and bestow it amongst the *Muslemâns*, for which he will meet with atonement in paradise?" Then I bought the well *Rûmah*, for thirty five thousand *Dirhems*; and you this day forbid my drinking of it, so that I am obliged to drink the river water." And they said, "yes, we know." Then OTHM'AN said, "I beg of you, in the name of God, and the *Islâm* religion, do you know, that when his majesty built the *Masjid*, it was confined for room: and his majesty said, "who will buy the place of the family of such a one; that it may be included in the *Masjid*, and enlarge it, for the rewards he will meet with in paradise?" Then I purchased it for ten thousand *Dirhems*; and you this day forbid my performing two *Racâts* of prayers in it." Then the people said, "yes." Then OTHM'AN said, "I ask you, by God and by the *Islâm* religion, do you know that I supplied the *Tabûc* army from my own property?" They said, "yes." OTHM'AN said, "I ask you, by God and the *Islâm* religion, verily, was the Prophet upon the *Thabir* of *Mecca*‡ and ABÛ-BACKR and ÔMER and I along with you: and the hill shook, so that stones rolled down from the top to the bottom: and his majesty stamped upon it and said, O *Thabir*! be quiet, because you have none but a Prophet, a speaker of truth and two martyrs upon you." The people said yes, it is so." OTHMAN said, "*Al-lâho-Acber*! ye have given witness, and sworn by the Lord of the *Câbah*,

CH. XVII.
PART II.

OTHM'AN
bought the
well *Rû-*
mah, for the
public use.

* One of the *Tâblîn*, of the second generation. His traditions are among those of *Bas'rah*.

† A large well, to the north of the *Masjid* named *Kibletain*, in the desert of *Atik*, remarkable for the sweetness of its water.

‡ Name of a mountain near *Mecca*.

BOOK XXIV.

The Prophet foretells that when commotions arise, OTHM'AN will be on the right side.

The Prophet exhorts OTHM'AN not to resign the *Khilāfat*.

that I am a martyr." MURRAH-IBN-CAB said, I heard his majesty say, "commotions will be created in my sects, after me, which are near." Then a man passed along, with his head covered; and his majesty said, "this man will be upon the right road, on the day of the commotions." Then I got up, and went to see who the man was; and behold it was OTHM'AN-BIN-ÂFF'AN. Then I shewed his majesty his face, and said, "is this the man?" He said, "yes." AA'YESHAH. A. G. S. "O OTHM'AN! peradventure God may clothe you in a shirt,* and should men wish you to take it off, do not take it off for them." IBN-ÔMER said, "the Prophet of God mentioned a commotion, and said, OTHM'AN will be killed in it unjustly." AB'U-SAHLAH† said, "OTHM'AN said to me, on the day he was besieged in his house, 'verily, the Prophet said to me, do not resign the *Khilāfat*; and he advised me to have constancy: I am patient, and will not fight with them.'"

Part Third.

OTHM'AN-BIN-ÂBDULLAH said, "a man of the people of Egypt came, intending to make a pilgrimage; and he saw a multitude sitting down, and asked, 'who are they?' It was said, 'they are a body of the *Koraish*.' And he said, 'who is their leader?' It was said, 'ÂBDULLAH-BIN-ÔMER.' The man said, 'O ÂBDULLAH-IBN-ÔMER! verily, I am going to ask you a thing; then inform me. Do you know that OTHM'AN ran away on the day of *Ohud*?' He said, 'yes.' The man said, 'do you know that OTHM'AN was absent from the battle of *Bedr*?' He said, 'yes.' The man said, 'do you know that he was absent from the volun-

* The allusion is to his reign. ABD-UL-HAK.

† A slave of OTHM'AN.

tary profession of obedience?"* He said, "yes." The man said, "Al-láho-Acber!" Then ^AABDULLAH-IBN-^AOMER said, "come, I will explain to you the particulars of the case. As to ^AOTHMAN's running away on the day of *Ohud*, I bear witness that God pardoned it; and as to ^AOTHMAN's absence from *Bedr*, its reason was that RUKAIAH† the Prophet's daughter was married to him, and she was sick, and the Prophet said to him, "verily, your rewards will be same as those present in the battle; and you shall have your share of plunder: and as to ^AOTHMAN's absence from the voluntary profession, its cause was that his majesty had sent him to *Mecca*, and it took place after he had gone there; and the Prophet put one hand upon the other, and said this is on the part of ^AOTHMAN." After that, ^AABDULLAH-IBN-^AOMER said to the man, "now, since I have explained to you, get rid of your evil thought." ^AABU-SAHLAH said, "his majesty spoke low to ^AOTHMAN, and ^AOTHMAN changed colour; and when the people besieged him, we said, "shall we not fight them?" And ^AOTHMAN said, "no, verily, his majesty advised me, in a matter, on which account I shall have patience." ^AABU-HABIBAH‡ said, "ABUHURAIRAH came into ^AOTHMAN's house, when it was besieged, and said to him, "if you order me I will speak." And ^AOTHMAN gave him leave. Then ABUHURAIRAH stood up, praised and glorified God, and said, "I heard the Prophet of God say, verily, it is near that you will see misfortunes and differences; and a person said to him; who shall we obey at that time, and what do you order us, O messenger of God? He said, may it be yours to obey the prince and his companions."

CH. XVII.
PART III.

OTHMAN
exculpated
from three
charges al-
leged a-
gainst him.

OTHMAN's
forbearance
towards his
enemies.

The Pro-
phet enjoins
his follow-
ers, in all
disputes, to
adhere to
the reigning
prince.

* ABULFEDA. p. 86.

† She was MUHAMMAD's third daughter by KHUDJA. See the history here alluded to in ABULFEDA. p. 60.

‡ One of the *Tabi'in*, of good authority.

CHAP. XVIII.---PART I.

ON THE EXCELLENCIES OF THESE THREE
PERSONS: ABÛ-BACR ÔMER AND
ÔTHM'AN.

ABÛ-MUSÀ-ASHARÌ said, "I was along with his majesty, in a garden of *Medinah*, and a man came, and asked the garden door to be opened; and his majesty said, "open the door for the man, and give him joy of paradise." Then the door was opened for him, and behold it was ABÛ-BACR. Then I gave him joy of what his majesty had said; and he praised God. After that, a man came, and asked the door to be opened; and the Prophet said, "open the door for him, and give him joy of paradise." And I opened the door for him, and behold it was ÔMER; and I informed him of what his majesty had said; and he praised God. After that, a man came, and asked the door to be opened; and his majesty said, "open the door for him and give him joy of paradise, on a calamity which will happen to him." And I opened the door, and saw it was ÔTHM'AN; and I told him what his majesty had said; and he praised God and said, God has been asked assistance."

The Prophet congratulates ABÛ-BACR, ÔMER, and ÔTHM'AN, on the assurance of paradise; and foretells the murder of ÔTHM'AN.

Part Second.

IBN-^ÂOMER said, 'we used to say, when his majesty was living,
"AB'U-BACR, ^ÂOMER, and ^ÂOTHM'AN, God be pleased with them."

Part Third.

JÂBIR. 'A. G. S. "A good man saw in his sleep that AB'U-BACR was joined with the messenger of God, and ^ÂOMER with AB'U-BACR, and ^ÂOTHM'AN with ^ÂOMER." JÂBIR says, 'then, when I got up from the Prophet, I said, "as to the good man his majesty mentioned, it alluded to himself; and the joining of one to another is this, that they are his majesty's successors."

The succession to himself of AB'U-BACR, OMER and OTHM'AN, revealed to the Prophet in a dream.

CHAP. XIX.---PART I.

ON THE EXCELLENCE OF ^AALI-IBN-ABU^TTALIB:

^SAD-IBN-ABU-WAKKĀŠ. ' The Prophet said to ^AALĪ, "you are to me as AARON to MOSES, but the difference is that there is no Prophet after me." ZIRR-BIN-HUBAISH* said, ' ^AALĪ said, "I swear by God, who caused the verdure to grow, and created man, that the Prophet of God did say to me, none but *Momins* love me, and none but hypocrites hate me." SAHAL-IBN-SAD. ' A. G. S. on the day of the battle of *Khaiber*, " Verily, I will give this standard to a man to-morrow, by whose hands God will take the fort of *Khaiber*; he loves God and his messenger; and God and his messenger love him." And, in the morning, the companions came to the Prophet, each hoping that the standard might be given to him. Then his majesty said, " where is ^AALĪ-IBN-ABU^TTALIB?" They said, " his eyes are painful to him." Then his majesty said, " send some body to bring him." And ^AALĪ was brought; and his majesty spit into his eyes, and they were as well as though nothing had been the

The Prophet selects ^AALĪ, to command the storm of *Khaiber*.

* One of the *Tabi'in*, who saw both the times of idolatry and of *Islām*, having lived sixty years under the one religion, and as long under the other. According to other authorities, his whole life amounted to from 150 to 160 years.

matter with them. Then his majesty gave the standard to ^AALÌ.* And he said, "O messenger of God! I will fight with them till they become *Muslemàns*." His majesty said, "go slowly, till you come down upon them, and invite them to *Islàm*, and acquaint them of what is proper for them in their duties to God in *Islàm*: then I swear by God, verily, it will be better for you to shew one man the right road, by the means of God, than to have red camels."

CH. XIX.
PART I.

Part Second.

^AIMRÀN-BIN-HUSÁIN. 'A. G. S. "Verily, ^AALÌ is of me and I am of him; and ^AALÌ is the friend and assister of every *Muslemàn*." ZAID-BIN-ARKUM. 'A. G. S. "He whose friend and assister I am, ^AALÌ is also." HÚBŠHÌ.† 'A. G. S. "^AALÌ is of me and I am of ^AALÌ, and my patronage shall be done by myself, or by ^AALÌ." IBN-ÔMER said, 'his majesty made a fraternity between every two of his friends; and ^AALÌ came, shedding tears, and said, "you have made a fraternity between all your friends, but have not given any one to be my brother." And his majesty said, "you are my brother in the world and futurity."‡ ANAS said, 'there was a roasted bird near his majesty; and he said, 'O LORD! bring to me that person who is most beloved by thee, to partake of this bird with me." Then ^AALÌ came, and ate with him.' ^AALÌ-IBN-AB'UT'ALIB said, 'whenever I asked his majesty for any thing, he would give it me; and when I was silent, he would give me without asking.' ^AALÌ-IBN-AB'UT'ALIB. 'A. G. S. "I am the house of knowledge, and ^AALÌ is its door." JA'BIR said, 'his majesty called ^AALÌ, on the day of the battle of *Táyef*;

In the fraternity which the Prophet established among *Muslemàns*, he joined ^AALÌ with himself.

* See ABULFEDA p. 89.

† One of the *Sah'abah* of *Cúfah*. He saw the prophet on his last pilgrimage.

‡ See ABULFEDA p. 53.

CHAP. XIX.---PART I.

ON THE EXCELLENCE OF ^AALI-IBN-ABU^TTALIB:

The Prophet selects Ali, to command the storm of Khaiber.

^SAD-IBN-ABU-WAKKAS. 'The Prophet said to ^AAli, "you are to me as AARON to MOSES, but the difference is that there is no Prophet after me." ZIRR-BIN-HUBAISH* said, ' ^AAli said, "I swear by God, who caused the verdure to grow, and created man, that the Prophet of God did say to me, none but *Momins* love me, and none but hypocrites hate me." SAHAL-IBN-SAD. 'A. G. S. on the day of the battle of Khaiber, "Verily, I will give this standard to a man to-morrow, by whose hands God will take the fort of Khaiber; he loves God and his messenger; and God and his messenger love him." And, in the morning, the companions came to the Prophet, each hoping that the standard might be given to him. Then his majesty said, "where is ^AAli-IBN-ABU^TTALIB?" They said, "his eyes are painful to him." Then his majesty said, "send some body to bring him." And ^AAli was brought; and his majesty spit into his eyes, and they were as well as though nothing had been the

* One of the *Tabi'in*, who saw both the times of idolatry and of *Islâm*, having lived sixty years under the one religion, and as long under the other. According to other authorities, his whole life amounted to from 150 to 160 years.

matter with them. Then his majesty gave the standard to ^AALÌ.* And he said, "O messenger of God! I will fight with them till they become *Muslemàns*." His majesty said, "go slowly, till you come down upon them, and invite them to *Islàm*, and acquaint them of what is proper for them in their duties to God in *Islàm*: then I swear by God, verily, it will be better for you to shew one man the right road, by the means of God, than to have red camels."

CH. XIX.
PART I.

Part Second.

^AIMRÀN-BIN-HUSAIN. 'A. G. S. "Verily, ^AALÌ is of me and I am of him; and ^AALÌ is the friend and assister of every *Muslemàn*." ZAID-BIN-ARKUM. 'A. G. S. "He whose friend and assister I am, ^AALÌ is also." HUBSHÌ.† 'A. G. S. " ^AALÌ is of me and I am of ^AALÌ, and my patronage shall be done by myself, or by ^AALÌ." IBN-ÔMER said, 'his majesty made a fraternity between every two of his friends; and ^AALÌ came, shedding tears, and said, "you have made a fraternity between all your friends, but have not given any one to be my brother." And his majesty said, "you are my brother in the world and futurity."‡ ANAS said, 'there was a roasted bird near his majesty; and he said, 'O LORD! bring to me that person who is most beloved by thee, to partake of this bird with me." Then ^AALÌ came, and ate with him. ^AALÌ-IBN-AB'UT'ALIB said, 'whenever I asked his majesty for any thing, he would give it me; and when I was silent, he would give me without asking.' ^AALÌ-IBN-AB'UT'ALIB. 'A. G. S. "I am the house of knowledge, and ^AALÌ is its door." JABIR said, 'his majesty called ^AALÌ, on the day of the battle of *Táyef*;

In the fraternity which the Prophet established among *Muslemàns*, he joined *Alì* with himself.

* See ABULFEDA p. 89.

† One of the *Sah'abah* of *Cúfah*. He saw the prophet on his last pilgrimage.

‡ See ABULFEDA p. 53.

CHAP. XIX.---PART I.

ON THE EXCELLENCE OF ^AALI-IBN-ABU^TTALIB.

The Prophet selects ^AAli, to command the storm of *Khaiber*.

^SSAD-IBN-ABU-WAKKAS. 'The Prophet said to ^AAli, "you are to me as AARON to MOSES, but the difference is that there is no Prophet after me." ZIRR-BIN-HUBAISH* said, ' ^AAli said, "I swear by God, who caused the verdure to grow, and created man, that the Prophet of God did say to me, none but *Momins* love me, and none but hypocrites hate me." SAHAL-IBN-SAD. 'A. G. S. on the day of the battle of *Khaiber*, "Verily, I will give this standard to a man to-morrow, by whose hands God will take the fort of *Khaiber*; he loves God and his messenger; and God and his messenger love him." And, in the morning, the companions came to the Prophet, each hoping that the standard might be given to him. Then his majesty said, "where is ^AAli-IBN-ABU^TTALIB?" They said, "his eyes are painful to him." Then his majesty said, "send some body to bring him." And ^AAli was brought; and his majesty spit into his eyes, and they were as well as though nothing had been the

* One of the *Tabi'in*, who saw both the times of idolatry and of *Islam*, having lived sixty years under the one religion, and as long under the other. According to other authorities, his whole life amounted to from 150 to 160 years.

matter with them. Then his majesty gave the standard to ^AALÌ.* And he said, "O messenger of God! I will fight with them till they become *Muslemàns*." His majesty said, "go slowly, till you come down upon them, and invite them to *Islàm*, and acquaint them of what is proper for them in their duties to God in *Islàm*: then I swear by God, verily, it will be better for you to shew one man the right road, by the means of God, than to have red camels."

CH. XIX.
PART I.

Part Second.

^AIMRÀN-BIN-HÚSAIN. 'A. G. S. "Verily, ^AALÌ is of me and I am of him; and ^AALÌ is the friend and assister of every *Muslemàn*." ZAID-BIN-ARKUM. 'A. G. S. "He whose friend and assister I am, ^AALÌ is also." HÚBSHÌ.† 'A. G. S. "^AALÌ is of me and I am of ^AALÌ, and my patronage shall be done by myself, or by ^AALÌ." IBN-ÔMER said, 'his majesty made a fraternity between every two of his friends; and ^AALÌ came, shedding tears, and said, "you have made a fraternity between all your friends, but have not given any one to be my brother." And his majesty said, "you are my brother in the world and futurity."‡ ANAS said, 'there was a roasted bird near his majesty; and he said, 'O LORD! bring to me that person who is most beloved by thee, to partake of this bird with me." Then ^AALÌ came, and ate with him.' ^AALÌ-IBN-AB'UT'ALIB said, 'whenever I asked his majesty for any thing, he would give it me; and when I was silent, he would give me without asking.' ^AALÌ-IBN-AB'UT'ALIB. 'A. G. S. "I am the house of knowledge, and ^AALÌ is its door." JA'BIR said, 'his majesty called ^AALÌ, on the day of the battle of *Táyef*;

In the fraternity which the Prophet established among *Muslemàns*, he joined ^AALÌ with himself.

* See ABULFEDA p. 89.

† One of the *Sah'abah* of *Cúfah*. He saw the prophet on his last pilgrimage.

‡ See ABULFEDA p. 53.

BOOK XXIV.

and told him a secret, telling to his uncle's son; then the messenger of God said, "I have not told him a secret from myself, but God has done it."

AB'U-SA'ID. 'A. G. S. to ÂLÌ, "O ÂLÌ, it is not right to any one, except you and me, to pass through this *Masjid* in a state of *Junub*." OMM-ÂTÍYAH said, "his majesty sent out an army, in which was ÂLÌ; and I heard his majesty say, when holding up his hands to God, "O LORD! do not cause me to die, till you shew me ÂLÌ."

Part Third.

OMM-SALMAH. 'A. G. S. "Whoever abuses ÂLÌ, verily abuses me." ÂLÌ-IBN-AB'UT'ÂLIB, said, "the messenger of God said to me, "there is a resemblance in you to Jesus; the *Jews* were at enmity with him, so that they taxed his mother with a falsehood; and the *Christians* loved him so much, as to give him a dignity which does not belong to him; I mean they called him the son of God." After that ÂLÌ said, "two men will perish by my means; one who shall surpass all bounds in his love for me, and praise me in what I do not possess; the second my enemy, and by his enmity to me will suspect me of falsehood." BARA'-IBN-ÂAZIB said, "when his majesty alighted, on his return from his farewell pilgrimage, he took ÂLÌ by the hand, and said, "do you not know that I love *Muslemàns* more than they love themselves? I do nothing for them, except for their good in the world, and redemption in futurity, contrary to their own souls, which sometimes call them to wickedness." The companions said, "yes." Then his majesty said, "O LORD! he whose support I am, so is ÂLÌ; O LORD! love him who loves ÂLÌ, and hate him who hates ÂLÌ." After that, ÔMER met ÂLÌ, and said, "be joyful, O son of AB'U-T'ÂLIB! you are the support of

The Pro-
compares
ÂLÌ to JESUS
CHRIST.

every *Muslemàn*, men and women." BURAIDAH said, 'AB'U-BACR and ÔMER demanded FA'TIMAH in marriage, and his majesty said, "she is too young." After that, ÂLÌ demanded her, and his majesty married her to him.' IBN-ÂBB'AS said, 'verily, his majesty ordered the doors of people's houses near the *Masjid* to be shut, except ÂLÌ's.* ÂLÌ-IBN-AB'UT'ALIB said, 'my eminence with his majesty was greater than that of any one of the creation; I used to go to his door, before day break, and say, "peace be upon thee, O Prophet of God!" and if he hemmed, I returned back, knowing that he was employed; otherwise I went in to him.' ÂLÌ-IBN-AB'U-T'ALIB said, 'I was sick, and the Prophet passed by me, when I was saying, from severity of pain, "O LORD! if my death is come, then relieve me; I mean let me die, that I may be at rest; but if it is not come, then remove this pain from me; and if this sickness is to try me, then give me patience." Then his majesty said, "what did you say? speak again." Then I repeated what I had said. Then his majesty kicked me, to prevent me from complaining, and said, "O LORD! give him health." ÂLÌ said, 'after that I never was ill of that disease again.'

CH. XIX.
PART III.

The Prophet chose Ali for his son-in-law, in preference to AB'U-BACR and ÔMER.

* See Pag. 750.

CHAP. XX.---PART I.

ON THE EXCELLENCE OF THE *ÂSHARAH* *MUBASHSHARAH*.*

ÔMER-IBN-AL-KHAṬṬĀB said, at the time of his death, 'there is no one more worthy of the *Khilāfat*, than these few person with whom the Prophet died pleased.' Then ÔMER mentioned their names; ÂLĪ, ÔTHM'AN, ZUBAIR, and TALH'AH, SAD and ABDUL-RAH'M'AN. JA'BIR. 'A. G. s. on the day of the battle of *Ah'zàb*; "Who will bring me intelligence of the tribes come to fight me?" ZUBAIR said, "I will." Then the Prophet said, "verily there is a sincere friend for every Prophet, and ZUBAIR is mine." ZUBAIR. 'A. G. s. "Who will go to the *Beni Kuraidhah*, and bring me news about them?" Then I set off for that purpose: and when I returned, his majesty said, "my father and mother be sacrificed for you." ÂLĪ-IBN-AB'U-T'ALIB said, 'I never heard his majesty say to any one, "may my father and mother be sacrificed for you,"

ZUBAIR, at the Prophet's request, undertakes to reconnoitre the enemy at the ditch.

* These were ten of his most distinguished followers, to whom MUHAMMED announced their certain entrance into paradise. They are considered as enjoying pre-eminence over all his other disciples. These were ABU-BACR, OMER, OTHM'AN, ÂLĪ, TALH'AH, ZUBAIR, SAD-BIN-ABI-WAKK'AS, ABDUL-RAH'M'AN-BIN-AWF, AB'U-UBAIDAH-BIN-UL-JARR'AH and SA'ID-BIN-ZAID.

except to S^AAD-BIN-AB^U-WAKKA'S; I heard his majesty say to him, on the day of the battle of *Oh'ud*, "O S^AAD! throw your arrows, may my father and mother be sacrificed for you." S^AAD-BIN-AB^U-WAKKA'S said, 'verily I am the first of *Arabia* that threw an arrow in the road of God.' AA^AYESHAH said, 'his majesty remained awake, one night, after his arrival at *Medinah*, from some of his battles, and said, "would to God, a good man kept watch over me;" and all on a sudden, we heard the noise of arms, and his majesty said, "who is it?" S^AAD said, "I am S^AAD-BIN-AB^U-WAKKA'S. His majesty said, "what brought you?" He said, "fear fell into my heart, that peradventure, the enemies of religion might lay a stratagem for the Prophet of God; and I came to guard him." Then his majesty prayed for S^AAD, and went to sleep.' ANAS. 'A. G. S. "For every sect there is a man of integrity; and for my sect is AB^U-UBAIDAH-IBN-AL-JARR'AH.'" IBN-AB^U-MULAICAH* said, I heard AA^AYESHAH say, (when she was asked if it were admitted, that his majesty nominated a *Khalifah* in his life time; who would it be?) "AB^U-BACR." Then it was said, "and who after him?" She said, "OMER." And "who after him?" She said, "AB^U-UBAIDAH-BIN-JARR'AH.'" AB^U-HURAIRAH said, 'verily, his majesty was upon the hill of *Hiraa*, and AB^U-BACR, OMER, OTHM'AN, ALI, TALH'AH and ZUBAIR along with him; and the hill shook; and his majesty said, "be quiet; you have none on you but a Prophet, a speaker of truth, and martyrs."

CH. XX.
PART I.

SAD-BIN-
ABI-WAK-
KA'S volun-
tarily
watched o-
ver the Pro-
phet.

Part Second.

ABDUL-RAHM'AN-BIN-AWF. 'A. G. S. "AB^U-BACR in paradise,

* One of the *Tabi'in* of *Mecca*, of the tribe *Koraish*. He was judge at *Mecca* in the time of ABDULLAH-BIN-ZUBAIR, and is of considerable celebrity.

BOOK XXIV.

The Prophet describes the peculiar excellencies of his chief disciples.

ÔMER in paradise, ÔTHM'AN in paradise, ÂLÎ in paradise, TÂLH'AH in paradise, ZUBAIR in paradise, ÂBDUL-RAHM'AN in paradise, SÂD-BIN-AB'U-WAKKA'S in paradise, SÂ'ID-BIN-ZAID in paradise, AB'U-ÛBAÏDAH-BIN-JARR'AH in paradise." ANAS. 'A. G. S. "The most kind to my sects is AB'U-BACR; and the hardest in the work of GOD is ÔMER; and the truest to shame is ÔTHM'AN; and the most learned man in the knowledge of inheritance is ZAID-IBN-THA'BIT; and the best skilled in reading the *Korân*, is UBAÏ-BIN-CÂB; and the man of greatest wisdom regarding things lawful and forbidden, is MU'AD'H-BIN-JABAL; for every sect is a supporter, and this is AB'U-ÛBAÏDAH-IBN-AL-JARR'AH." ZUBAIR said, "On the day of the battle of *Ohud*, his majesty had two coats of mail on; and he got up, and went towards a rock, to sit upon it and rest himself, but was not able to ascend: then TÂLH'AH sat down, and his majesty put his foot upon him, and got upon the rock; and I heard him say, "TÂLH'AH has appropriated paradise for himself by this act." JÂBIR said, "his majesty looked at TÂLH'AH-BIN-ÛBAÏDULLAH, and said, "whoever wishes to look at a man, walking upon the face of the earth when dead, let him look at this man." ÂLÎ-IBN-AB'UTÂLIB said, "my ear heard these words from his majesty's mouth, "both TÂLH'AH and ZUBAIR, will be my neighbours in paradise." SÂD-BIN-AB'U-WAKKA'S. 'A. G. S. on the day of *Ohud*, "O LORD! make SÂD's throwing his arrows strong, and O LORD! accept SÂD's prayers." JÂBIR said, "SÂD-BIN-AB'U-WAKKA'S presented himself, and his majesty said, "this is my maternal uncle; then let any man shew me such an uncle as I have." JÂBIR said, "SÂD was of the *Beni Zahrah* tribe;* and his majesty's mother also; for this reason, his majesty said, "this is my maternal uncle."

SÂD distinguished himself by his archery at the battle of *Ohud*.

* Descended from ZAHRAH-BIN-CIL'AB, of the tribe *Koraish*. See SALE's table of the tribe *Koraish*.

Part Third.

^AÁYESHAH said, 'his majesty said to his wives, "verily, what will become of you after me? No one will maintain you, but those perfect in giving alms." Then ^ÁÁYESHAH said, 'I said to AB'U-SALMAH-BIN-^ÁABDUL-RAH'M'AN, "may God give your father to drink of a fountain which is in paradise, called *Salsabîl*; your father gave a garden to his majesty's wives, which was sold for forty thousand *Dirhems* or *Dínars*." OMM-SALMAH said, 'I heard his majesty say to his wives, "verily, whatever person shall give to you after me, is a sincere and virtuous person, O LORD! give ^ÁABDUL-RAH'M'AN-BIN-^ÁÁWF to drink of the fountain of paradise." HÛD'HAIFAH said, 'the people of *Najrân* came to his majesty, and said, "O messenger of God! send a man of integrity to us." His majesty said, "verily, I will send to you a man of integrity." Then every one was in expectation, to whom his majesty would give the office. Then he sent AB'U-^ÁUBAIDAH-BIN-JARRA'H.' ^ÁÁLÌ-IBN-AB'UT'A'LIB said, 'it was said to his majesty, "O messenger of God! which of the companions shall we appoint our prince after you?" He said, "if you appoint AB'U-BACR, you will find him a man of integrity in his duties, and not a desirer of the world; and if you make ^ÁÓMER your prince, you will find him capable and upright; he will not fear the obloquy of the detractor in God's religion; and if you make ^ÁÁLÌ prince, (but I do not imagine you will,) you will find him a shewer of the straight road, and he will take you the right way." ^ÁÁLÌ-IBN-AB'UT'A'LIB. 'A. G. S. "God have mercy upon AB'U-BACR, he gave me his daughter in marriage, and mounted me upon his female camel, and brought me to *Medínah*, and

A blessing pronounced on those who should be benefactors to the Prophet's widows after his death.

The Prophet describes the qualities of those who were likely to be elected his successors.

BOOK XXIV.

kept company with me in the cave, and freed BILL'AL, to serve me. God have mercy upon ÔMER, he speaks the truth although it be bitter; God sent him to speak the truth. God have mercy upon ÔTHM'AN, the angels are ashamed before him. God have mercy upon ALI; O LORD! make truth attend him wherever he goes."

A blessing pronounced on those who should be benefited by the Prophet's widows, as death.

The Prophet said that those who are chosen by the people are those who were likely to be elected to his success.

will become of you after me? No one will maintain you, but those perfect in giving alms." Then Ayyashan said, "I said to Abu-Salman that in giving alms, "say God give your father to drink of a fountain which is in paradise, called Wabshah; your father gave a garden to his majesty's wives, which was sold for forty thousand Dinars or Dirhams." Omer-Salman said, "I heard his majesty say to his wives, 'verily, what ever person shall give to you after me, is a sincere and virtuous person, O Lord! give Ayyashan a drink of the fountain of paradise.' His majesty said, 'the people of Ayyashan came to his majesty, and said, "O messenger of God! send a man of integrity to us." His majesty said, "verily, I will send to you a man of integrity." Then every one was in expectation, to whom his majesty would give the office. Then he sent Abu-Usaid bin-Jarrah." Ayyashan said, "it was said to his majesty, "O messenger of God! which of the companions shall we appoint our prince after you?" He said, "if you appoint Ayyashan, you will find him a man of integrity in his duties, and not a desirer of the world; and if you make Omer your prince, you will find him capable and upright; he will not fear the obloquy of the detractor in God's religion and if you make Ali prince, (but I do not imagine you will) you will find him a shewer of the straight road, and he will take you the right way." Ayyashan said, "a. e. s." "God have mercy upon Ayyashan, he gave me his daughter in marriage, and mounted me upon his female camel, and brought me to Medina, and

CHAP. XXI.---PART I.

ON THE EXCELLENCIES OF THE PEOPLE
OF THE HOUSE.

SĀD-BIN-ABŪ-WAKKĀS said, when this revelation came down, "come let us call together our sons and your sons, and our wives and your wives, and ourselves and yourselves;"* his majesty said, "O LORD! verily **ĀLĪ** and **FĀTĪMAH**, **HASAN** and **HUSAIN** are people of my house." And he called them. When his majesty called the people of his house; the leader of the *Christians* saw them, and said to his tribe, "alas upon you! I see their faces; if they were to ask God to move mountains from one place to another, they would be able to do it. Take care, never venture to curse them; if you do, you will perish." Then they agreed to give a poll-tax. **ĀA'YESHAH** said, "One morning, his majesty came out, with a striped blanket over him, and **IM'AM-HASAN** came; and his majesty took him under it. Then **HUSAIN** came, and his majesty took him under it also; after that, **FĀTĪMAH** came, and he took her under it. Then **ĀLĪ** came, and his majesty said, "O people of the house of

The Prophet mentions **ĀLĪ**, **FĀTĪMAH**, **HASAN**, and **HUSAIN**, as of his family.

* *Kor. Ch. 3. v. 60. SALE, Vol. 1. p. 67, and note 9.*

BOOK XXIV.

The gait of
FA'T'IMAH
was like
that of the
Prophet.

the Prophet! God wishes to put away from you the impurity of evil, and to purify you a purifying." BARA'A-IBN-AA'ZIB said, ' when IBRAHIM, his majesty's son died ; he said, " there is a nurse for him in paradise." AA'YE-SHAH said, ' we, the Prophet's wives, were near his majesty, and FA'T'IMAH presented herself ; her gait was not distinguishable from the Prophet's, and his majesty said, " welcome to my daughter." After that, his majesty seated her, and whispered her, and she wept bitterly : and when his majesty saw her sorrow, he whispered to her a second time ; when behold she laughed : and this happened near the time of his majesty's death. Then, when the Prophet rose up, I asked FA'T'IMAH, " what did his majesty say to you ? " She said, " it is not fitting for me to publish his majesty's secrets." Then, when his majesty died, I said to FA'T'IMAH, " I conjure you by your duty to me, I will not quit you till you tell me." She said, " now that his majesty is gone from this world, I will tell you ; as to what he said to me secretly, the first time, it was this ; GABRIEL read the *Koràn* to me once a year ; but has read it thrice this, and I suppose my death is at hand, then be righteous and patient O FA'T'IMAH ! because I am a good goer on for you. Then at this I wept. And when his majesty saw it he said, O FA'T'IMAH ! are you not pleased at being the best woman of paradise ? Then I laughed." MISWAR-BIN-MAKHRAHMAH. ' A. G. S. FA'T'IMAH is a piece of my flesh ; whoever makes her angry, makes me so ; and whoever distresses her, distresses me." ZAID-IBN-ARKUM said, ' one day his majesty stood up to repeat the *Khutbah* in the middle of us at *Ghadir Khum* ; praised and glorified God, and gave us advice ; and reminded us of God's rewards and punishments ; then said, " take heed, O men ! I am only human, it is near that the angels of death will come to take my soul ; and I will accept the order of my cherisher, and I shall leave two precious things with you ; the first of them the book of God in which is explained the

straight road: and an explanation of actions by which the place of one's wishes may be easily attained; then act by it, and seize it ardently."

ZAID says, ' then his majesty was the means of our acting by the book of God, and gave us a desire for it. After that, his majesty said, " the second are the people of my house; I remind you of God's punishments, if you offend in your duty to them." (And in one tradition it is thus, that his majesty said, " the book is God's rope; whoever follows it and acts by it, shall be on the right road, and whoever abandons it shall stray.") IBN-ÔMER said, ' when I made a *Salâm* to ABDULLAH-BIN-JAFER-BIN-ABÏ-TÂLIB,* I used to say, " peace be upon thee, O son of him with two wings." BAR'AA-IBN-ÂAZIB said, ' I saw his majesty with IM'AM-HASAN upon his shoulder, and he said, " O LORD! verily, I love him, then do you love him." AB'UHURAIRAH said, ' I came out with his majesty, on a part of the day, till he reached FATIMAH'S house: and he repeated, " is the boy here? I mean IM'AM-HASAN." And he soon came, in the manner children do, and they both embraced each other: and the Prophet said, " O LORD! verily, I love him; then do you love him, and love him that loves him." AB'U-BACRAH said, ' I saw his majesty in the pulpit, with IM'AM-HASAN on his side; sometimes turning his face to the congregation, at others to him; and he said, " verily, this son of mine is a *Sayyad*; and I am hopeful that God will give peace, by his means, between two parties of *Muslemans*." ABDUL-RAHMAN-BIN-AB'U-

CH. XXI.
PART I.

The Prophet left to mankind two precious things, the *Korân* and his own family.

The Prophet expresses his affection for his grandson H'ASAN.

* See p. 363. His father JAFIR was slain at the battle of *Mûtah*. He was the second that held the standard of *Islâm* on that day. His right hand being cut off, he took it in his left, which being also cut off, he seized it between the two stumps, and held it, till he fell, with fifty wounds, in different parts of his body. The Prophet said of him, " he has two wings in paradise, with which he flies with the angels, wherever he pleases." Hence he obtained the surnames of *Tayyâr*, the rapid flier, and *D'hù-Jinâh'aini*, or he with two wings. See ABULFEDA p. 101. not. c.

BOOK XXIV.

The Prophet prays for H'ASAN, IBN-ABB'AS and USA'MAH-BIN-ZAID.

NUAM,* said, 'a man of *Irak* asked ABDULLAH-BIN-OMER, "if a *Muh'rim* kills a fly, what is he deserving of?" He said, 'the people of *Irak* asked me the deserts for killing a fly; and verily they will kill the son of the Prophet's daughter: and the Prophet hath said, "IM'AM-HASAN and IM'AM-HUSAIN, are my sweet basil in the world." ANAS said, 'there was none so like his majesty as HASAN-IBN-ALI; and IM'AM-HUSAIN resembled the Prophet more than other men.' IBN-ABB'AS said, 'his majesty pressed me to his breast, and said, "O LORD! teach him knowledge and philosophy." (And in one tradition it is thus, "O LORD! teach him your book.") IBN-ABB'AS said, 'verily, his majesty went into the necessary, and I put water for his *Wad'u*, and he said, "IBN-ABB'AS put the water here." Then his majesty said, "O LORD! make him wise in the knowledge of religion." USA'MAH-BIN-ZAID said, 'his majesty would take me and IM'AM HASAN, and say, "O LORD! love these two, because I love them." (And in one tradition it is, that USA'MAH said, 'the Prophet of God used to take me, and seat me upon one thigh, and HASAN-BIN-ALI upon the other, and then would join his thighs, and say, "O LORD! be kind to both, because, verily I love them.") ABDULLAH-BIN-OMER said, 'his majesty sent an army, and gave USA'MAH-BIN ZAID the command of it: and some folks reflected on him, and the Prophet said, "if you throw out reflections on USA'MAH's being commander, you reflect on his father's being commander before him: I swear by God, verily, his father was worthy of commanding; and verily he was the most beloved of men by me; and verily, USA'MAH is so likewise." (And in one tradition it is thus, that 'his majesty said, "I advise you to behave well, to him, because he is of the number of your good men.") ABDULLAH-BIN-

* One of the *Tabi'in* of *Cufah*; a man of eminent piety and austerity, and of high authority in matters of tradition. The tyrant HAJJ'AJ having seized him, shut him up, in a dark house, with all the doors shut. After fifteen days, he opened the doors, to put him to death if alive, or bury him if already dead. Finding him standing, and engaged in prayer, he set him at liberty, to go wherever he pleased.

ÔMER said, 'ZAID-BIN-HÂ'RITHAH, who was a freedman of the Prophet's, we used to call ZAID-BIN-MUH'AMMED, until this revelation came down, "call your sons by their fathers."

CH. XXI.
PART I.

Part Second.

ZAID-IBN-ARKUM. 'A. G. S. "Verily, I am about leaving two things with you, which if you ardently seize, you will never stray after my death; one of them is greater than the other; one the book of God, which is like a long rope, let down from the heavens to the earth; the second the people of my house; and the book of God and people of my house, will never be separate from me, till they shall come to me at the pond *Cawthar*. Then look to how you conduct yourselves to them after me." ZAID-IBN-ARKUM. 'A. G. S. of ÂLÎ, FÂTIMAH, HÂSAN, and HUSAIN, "verily, I will be a fighter with him who shall fight with them; and I will be a maker of peace with him who shall be at peace with them." JUMÂI-BIN-ÛMAIR* said, 'I went with my aunt to ÂA'YESHAH; and she asked whom of mankind the Prophet loved most?' ÂA'YESHAH said, "FÂTIMAH." But the question being repeated, "what man did he love most?" She said, "FÂTIMAH's husband ÂLÎ." ABDUL-MUT'TALAB-BIN-RABÎÂ† said, 'ABB'AS, the Prophet's paternal uncle, came to him, when somebody had made him angry, and I was alone with his majesty; and he said to ABB'AS, "what has made you angry?" He said, "O messenger of God! what is the matter with us, and the

The Prophet loved FÂTIMAH most of all human creatures, & ÂLÎ most of all men.

* One of the *Tâbi'in*, of good authority. He delivers traditions from ÂA'YESHAH and IBN-OMER.

† The son of RABÎÂ-BIN-HÂ'RITH-BIN-ABDUL-MUT'TALAB-BIN-HÂ'SHEM; a first cousin of MUH'AMMED; was one of the *Sahâbah* of Syria, to which country he removed from Medinah, and where he died, A. H. 62.

Imān enters not into the heart of any man, until he loves you." After that, he said, "take heed, O men; whoever shall vex my uncle, verily, vexes me, because a man's uncle is like his father." IBN-^ABB'AS. 'A.

G. S. "ĀBB'AS is of me, and I am of ĀBB'AS." IBN-ĀBB'AS. ' A. G. S. to

ABB'AS, "on Monday morning, do you and your family come to me, that I may pray for you, a prayer which will benefit you." Then, on

Monday morning, we went with ABB'AS to his majesty; and he put his blanket over us and said, "O LORD! pardon ABB'AS and his family, and leave no fault unforgiven; O LORD! protect him in his family."

IBN-ABB'AS said, ' I saw GABRIEL twice; and his majesty prayed for me twice.' IBN-ABB'AS said, ' his majesty prayed for me by this prayer,

"God give ABB'AS wisdom." This he repeated twice. ABUHURAIRAH

said, ' JAFIR-BIN-AB'U-TĀLIB was fond of the poor, and would sit with them and converse; and the Prophet used to call him AB'U-AL-MASA-

cīn.* AB'UHURAIRAH. 'A. G. S. "ḤASAN and ḤUSAIN are the best young princes of paradise." IBN-OMER. 'A. G. S. "Verily, ḤASAN and

HUSAIN are my two sweet basils in the world." USA' MAH-BIN-ZAID.

said, 'I came to his majesty, one night, on an occasion I had; and he

came out of his house, taking something which I did not know; and when I had finished what I wanted, I said, "what is that?" Then his

majesty uncovered it, and behold I saw IM'AM-HASAN and HUSAIN on

the sides of his thighs; and he said, "these two are my sons, and the

* The father of the poor.

One of the Tablets of good authority. He delivers Animations from AATKANAN and
The son of HAHN-NIN-ABUL-MOTT-AH-SHAN; a first con-
tributor; was one of the Tablets of good authority, to which country he removed from
Gedana, and where he died. A. M. 68.

sons of my daughter, O LORD! I love them, and I love those who love them." SALMA, wife of ABU RAFI, said, 'I went in to OMM-SALMAH, when she was crying, and I said, "what makes you cry?" She said, "I saw the Prophet in my sleep, with dust upon his blessed head and beard, and I said, O messenger of God! what is this, why are you covered with dust? He said, I was just now present at the killing of HASAN and HUSAIN." ANAS said, 'his majesty was asked, "who do you love best of the people of your house?" He said, "HASAN and HUSAIN." And his majesty used to say to FATIMAH, "call my two sons to me:" when he would fondle them, and press them to his breast.' BURAIDAH said, 'his majesty was repeating the *Khutbah*, when behold IMAM HASAN and IMAM HUSAIN came, with red shirts on, tumbling about the road; and his majesty came down from the pulpit, took them up, and seated them before himself: after that he said, 'God has said true: "your wealth and your children are a temptation."* I looked at these two little ones going along and falling, and I was not able to have patience, so that I put a stop to my words, and took them up.' YALI-BIN-MURRAH. 'A. G. S. "HUSAIN is of me and I am of him; may God love him who loves HUSAIN, and he is my grandson." ALI-IBN-ABU-TALIB said, 'HASAN resembles the Prophet, from his breast to his head, and IMAM HUSAIN resembles his majesty all below the breast.' HUDHAIFAH said, 'I said to my mother, "let me go to his majesty, and say sun-set prayers with him, and ask him to ask pardon of God for you and me." And my mother permitted me; and I went to the Prophet, and performed sun-set prayers with him; and after that he performed the *Sunnat* prayers, and then those of evening; and then finished prayers, and returned towards his house, and I followed him; and he heard my voice,

CH. XXI.
PART II.

The Prophet foretells the slaughter of HASAN and HUSAIN.

The Prophet's affection for HASAN and HUSAIN.

* Kor. ch. 8. v. 27. SALE. Vol. I. p. 228.

BOOK XXIV.

The Prophet had a great affection for ZAID and his son USA'MAH.

and said, "who is that? is it HÜD'HAIFAH?" I said, "yes, I am HÜD'HAIFAH." His majesty said, "what do you want? may God forgive you and your mother. This is an angel who never came down to the earth, before this night; he asked God's permission to come and make a *Salâm* to me, and to give me these joyful tidings, that FÄT'IMAH is the best woman of paradise, and verily, IM'AM-HÄSAN and HÜSAIN are the best young princes of paradise." IBN-ÄBB'AS said, 'the Prophet was carrying IM'AM-HÄSAN upon his shoulder; and a man said, "O boy! you are well mounted." Then the Prophet said, "yes the rider and he that is ridden are both good." ÖMER-IBN-AL-KHAT'TÄB said, I fixed for USA'MAH-BIN-ZAID, in my reign (from the *Bait-ul-mâl*) an annuity of three thousand five hundred *Dirhems*; and for ÄBDULLAH, my own son, three thousand; and he said to me, "on what account do you give USA'MAH more than me? I swear by God, he has not out-done me in any battle." I said, "the cause of his distinction is this; his father was more beloved by the Prophet than yours, who I am; and USA'MAH was more beloved by his majesty than you; therefore, I gave the preference to the beloved by the Prophet, who is USA'MAH, than to the beloved by me, whom you are." JABALAH-BIN-HÄRITHAH* said, 'I went to his majesty, and said, "O messenger of God! send my brother ZAID along with me." He said, "there is ZAID, if he goes with you I will not prevent him." ZAID said, "O messenger of God! I swear by God, I choose no one before you." Then I saw that my brother ZAID's understanding was better than mine.'

USA'MAH-BIN-ZAID said, 'when his majesty was extremely ill, I and other men returned to *Medinah*, from the camp, which was lying without the city; and I came to the Prophet, when he was not able to speak:

* One of the *Sah'abah*, of the tribe *Calb*, a freedman of the Prophet, elder brother of ZAID-BIN-HÄRITHAH.

and he did not speak, but put his hands upon me, and then raised them up; by which I understood that he was praying for me.' ^{AA}YESHAH said, 'when USA'MAH-BIN-ZAID was little, his majesty wished to wipe his nose; but I said, "let me do it," and his majesty said, "O ^{AA}YESHAH! love USA'MAH, because I love him.'" USA'MAH said, 'I was sitting near the Prophet, and behold! ^{ALI}-IBN-AB'UT'ALIB and ^{ABB}'AS came; and they said to me, "acquaint the Prophet, and ask his permission for us to go in." Then I said, "O messenger of God! ^{ALI} and ^{ABB}'AS ask leave to come in." And his majesty said, "do you know what has brought them?" I said, "no." His majesty said, "but I do; let them come in." Then I allowed them; and they came in, and said, "O messenger of God! we are come to ask you which of the people of your house is best beloved by you?" His majesty said, "FATIMAH my daughter." They said, "we did not come to ask about which woman, but about which man." His majesty said, "that person is most beloved by me, whom verily God hath benefited, by shewing the right road, and whom I have benefited; I mean, USA'MAH-BIN-ZAID." They said, "who after him?" His majesty said, ^{ALI}-IBN-AB'U-T'ALIB." Then ^{ABB}'AS said, "O messenger of God! have you made your uncle the last of the people of your house?" His majesty said, "verily, ^{ALI} out-stripped you in the flight."

CH. XXI.
PART II.

The Prophet loved USA'MAH most of all men; and ^{ALI} next to him.

Part Third.

^{UK}BAH-BIN-HARITH said, 'AB'U-BACR performed afternoon prayer, then came out of the Masjid, walking along with ^{ALI}; and AB'U-BACR saw IM'AM HASAN, playing with boys; and took him upon his shoulder, and said, "I swear by my father, HASAN is like the Prophet

BOOK XXIV.

The head
of H'USAIN,
treated with
indignity
by UBAI-
DULLAH-
BIN-ZI-
Y'AD.

of God, and is not like ^AAlì." And ^AAlì was laughing.' ANAS said, ' the head of IM'AM H'USAIN, was brought to ^AUBAIDULLAH-BIN-ZIY'AD* (the curse of God upon him and his father,) in a platter; and he struck it with a stick he had in his hand, and said something respecting his beauty. Then I said, "I swear by God, verily, he most resembled the Prophet of any one." And his head had been coloured with indigo.' (And in one tradition it is thus, ANAS said, 'I was near ^AUBAIDULLAH-BIN-ZIY'AD; and the blessed head of IM'AM H'USAIN was brought to him; and the cursed wretch struck it over the nose, with a stick he had in his hand, and said, "I never saw his like in beauty." And I said, "beware, he resembled the Prophet more than any one.") OMM-UL-FAD'L-BINT-UL-HARITH said, 'I went to the Prophet and said, "O messenger of God? verily, I saw a bad dream to night." His majesty said, "what was it?" I said, "I cannot tell it, it is so bad." His majesty said, "what is it? tell it." I said, "I saw a piece of your flesh cut off, and put into my arms." Then the Prophet said, "you saw a good dream, if God wills. FA'TIMAH will bring forth a boy, and he will be in your arms." Then FA'TIMAH lay in of IM'AM H'USAIN, and he was in my arms, so as the Prophet had said. Then, one day, I came in to the Prophet, and placed IM'AM-H'USAIN on his majesty's side; after which, I looked another way, and then behold I saw his majesty's two eyes shedding tears; and I said, "O Prophet of God! (may my father and mother be sacrificed for you,) what makes you cry?" He said, "GABRIEL came to me, (peace be with him) and informed me, saying, it is near that my sects will kill this boy." OMM-FAD'L said, 'I said with surprize, "will they kill this boy?" He said, "yes, and GABRIEL gave me of the red earth." IBN-^AABB'AS said, 'I saw his majesty, in my sleep, at noon,

MUH'AM-
MED war-
ned by GA-
BRIEL, of
the death of
HUSAIN.

* He was governor of Bas'rah, under YEZID; and, by his orders, HARR-BIN-YEZID-TAMI MI, marched against HUSAIN. See ABULFARAJ p. 125.

with disordered hair, and covered with dust, with a glass of blood in his hand; and I said, "(may my father and mother be sacrificed for you,) what is this glass?" His majesty said, "it is the blood of IM'AM-HUSAIN and his companions; I am gathering it up all this day." IBN-ABB'AS says, 'I remember that IM'AM-HUSAIN was killed in that time of the day.' IBN-ABBAS, 'A. G. S. "Love God for the things which he gives you to eat, and for cherishing you; and love me, for the love of God; and love the people of my house for the love of me." AB'U-DHAR-GHAFFA'Ri said, 'I heard his majesty say, when holding by the door of the *Cábah*, "take heed, the people of my house are to you like NOAH's ark; those who rode in it were saved, and the rest perished; such are the people of my house; whoever follows them will be saved, and whoever disobeys them will perish."

CH. XXI.
PART III.

The Prophet's family are a refuge to Muslemans, like NOAH's ark.

CHAP. XXII.---PART I.

ON EXCELLENCIES OF THE PURE WIVES OF THE PROPHET.

^AALÌ-IBN-ABÙTÁLÌB said, ' I heard the Prophet of God say, " the best of women, of the sect of which she was, was MARY, daughter of ^AIMR'AN ; and the best woman of my sects is KHUDAIJAH daughter of KHUAILID." AB'UHURAIRAH said, ' GABRIEL came to his majesty, and said, " O messenger of God ! this is KHUDAIJAH ; verily, she is coming with victuals ; then when she comes near you, give God's and my *Salàm* to her, and give her joy of a house in paradise of pearls." ^AAA'YESHAH said, ' I was not so envious of any one of his majesty's wives as KHUDAIJAH, whom I never saw ; but his majesty used to talk very much of her, and would frequently slay goats, cut them up, and send pieces to KHUDAIJAH's female friends ; and I repeatedly said to his majesty, " one might say there was no woman in the world of praiseworthy accomplishments but KHUDAIJAH." And his majesty would say, in praise of her, " she was so and so, and I had children by her." AB'U-SALMAH said, ' his majesty said to ^AAA'YESHAH, " this is GABRIEL,

The Prophet's great regard for the memory of KHUDAIJAH.

he gives you his *Salàm*:" she said, "*Salàm* to him, and the compassion of God." ^AAA'YESHAH says, 'his majesty saw GABRIEL, but I did not.' ^AAA'YESHAH said, 'on the day of my turn, people used to send presents to his majesty to please him. His majesty's wives were in two parties; in one was myself, HAFS'AH, SAFÍYAH, and SAUD'AA, and in the other OMM-SALMAH and his other wives. And OMM-SALMAH's party said to her, "tell the Prophet of God to desire people will send their presents wherever he may be." And the Prophet said to her, "do not trouble me on account of ^AAA'YESHAH, because, verily, instructions from above do not come to me, but when I am in her bed." OMM-SALMAH said, "I repent to God, on troubling you, O messenger of God." After that, the women of OMM-SALMAH's party called FA'TIMAH, and sent her to his majesty; and she came, and told him what they said. And his majesty said, "O my daughter! do you love what I do?" She said, "yes." His majesty said, "then love ^AAA'YESHAH, because I love her."

CH. XXII.
PART I.

The Prophet's wives were divided into two parties.

Part Second.

^AANAS. 'A. G. S. "It is enough for you to know the excellencies of these four women: MARY, daughter of ÍMR'AN; KHUDAIJAH, daughter of KHUAILID; FA'TIMAH, daughter of MUHAMMED; and ASI'AH, wife of PHAROAH." ^AAA'YESHAH said, "verily, GABRIEL brought my likeness to the Prophet, in a green silk cloth, and said, "this is your wife, in the world and futurity." ANAS said, 'it reached SAFÍAH that HAFS'AH called her the daughter of a Jew; and SAFÍAH cried; and his majesty came to her at the time, and said, "what makes you cry?" She said, "HAFS'AH calls me a Jew's daughter." Then the Prophet of God said, "verily, you are the daughter of a Prophet; and verily, your paternal uncle was a Pro-

Four women perfect; MARY the mother of JESUS, KHUDAIJAH, FA'TIMAH and ASI'AH PHAROAH's wife.

CHAP. XXIII.---PART I.

IN EXPLANATION OF THE EXCELLENCIES OF SOME OF THE COMPANIONS; THE PEOPLE OF HIS MAJESTY'S HOUSE AND WIVES; THE REFUGEES, AND ASSISTANTS.

^AABDULLAH-BIN-ÔMER said, 'I saw in my sleep, you might say a silken cloth in my hand, which took me to any place in paradise I wished to go: and I told this circumstance to HÂFS'AH my sister, and she told it to the Prophet; and his majesty said, to HÂFS'AH, "ÂBDULLAH-BIN-ÔMER, your brother, is a good man, and his good actions take him to any place in paradise he likes." HÛD'HAIFAH said, 'verily, ÂBDULLAH-BIN-MASU'UD resembles the Prophet, in good disposition, more than any other man, from the time he comes out of his house, till he returns: but I do not know what he does within doors.' AB'U-MUSA-ÂSHARÎ said, 'my brother and I arrived from Yemen, and staid a few days at Medînah, and we supposed ÂBDULLAH-BIN-MASU'UD of his majesty's house, from seeing him and his mother go in to the Prophet at all times.' ÂBDULLAH-

The Prophet bears witness to the virtue of ABDULLAH-BIN-ÔMER.

BOOK XXIV.

The Prophet forbidden by God, to send his followers out of his presence.

IBN-ÖMER. ' A. G. S. " Learn the *Koràn* from four person, ^AÄBDULLAH-BIN-MASU'UD, ^ASALIM,* a freed man of AB'U-HÜDHAIFAH; the third UBAI-BIN-CAB and MU'AD'H-BIN-JABAL." ^ASAD-BIN-AB'U-WAKKA'S said, ' six of us were with his majesty, and the polytheists said to him, " send them away from you, that we may tell you something; and that they may not dare to speak to us." ^ASAD says, there were myself, IBN-MASU'UD, and a man of the *Hud'hail* tribe, BILLAL, and two other men, whose names I do not recollect. And his majesty wished to send us away, with a view of their embracing *Islàm*; and considered in his heart; when this revelation came down, " drive not away those who call upon their LORD morning and evening, desiring to see his face."† AB'U-MUSA said, ' the Prophet of GOD said to me, " AB'U-MUSA! you have been given a good voice like DAVID'S." ^AÄLKAMAH said, ' I arrived in *Syria*, and performed two *Racâts* of prayer, after that said, " O LORD! procure for me a virtuous companion." Then I came to a party, and sat down with them; and behold, an old man came, and sat down by my side; and I said, " who is this?" They said, " AB'U-DARD'AA." I said to AB'U-DARD'AA, " verily, I prayed to GOD to procure a good companion for me; and he has produced you." He said, " who are you, and whence came you?" I said, " of the people of *Cûfah*." AB'U-DARD'AA said, " is not ^AÄBDULLAH-BIN-MASU'UD, (the constant attendant on the Prophet) amongst you? and is not ^AÄMER amongst you, whom GOD has kept safe from the devil, by the tongue of his Prophet? and is not HUD'HAIFAH amongst you (who is called the possessor of the Prophet's secrets, which no body else knows?)" KHAB-B'AB said, ' we fled with the Prophet, for GOD's pleasure; and GOD's rewards are for us; but some of us have passed from this world without

* One of the *Sah'abah*, and reckoned one of the most learned among them. He was from *Persia*, from *Ist'akhar*; and he acted as *Imàm* for the first refugees, when they came to *Medinah*, although ÖMER was among them.

† *Kor.* Ch. 6. v. 51. SALE Vol. I. p. 164; and note f.

reaping any rewards; and of them is MUS'AB-BIN-UMAIR; he was slain on the day of *Ohud*, and did not get a coffin, except a white blanket; with which, when we covered his head, his feet were naked, and when we covered his feet, his head was naked; and the Prophet said, "cover his head with the blanket, and put grass over his feet." And some of us have got its fruits which we gather; I mean, have got plunder, and live comfortably.' ANAS said, 'in the time of his majesty, four persons got the *Koràn* by heart, UBAI-BIN-CAB, MUA'DH-BIN-JABAL, ZAID-BIN-THA'BIT and AB'U-ZAID ANS'ARÌ; and it was said, to me, "who is AB'U-ZAID?" I said, "he is one of my uncles." JA'BIR said, 'I heard his majesty say, "God's imperial throne shook with pleasure, at the death of SAD-BIN-MU'AD'H." BAR'AA-IBN-AA'ZIB said, 'two suits of silken clothes were sent in a present to the Prophet; and the companions were feeling them, and astonished at their softness, and his majesty said, "are you surprized at the softness of the clothes? Verily, SAD-BIN-MU'AD'H's handkerchief in paradise is softer and better than them." OMM-SULAIM, mother of ANAS said, "O messenger of God! ANAS is your servant, pray for him." His majesty said, "O LORD! give him much property, and many children, and bless him in the things which you have given him." ANAS said, 'then I swear by God; my property is great; and, verily my children and my children's children amount this day to more than a hundred.*' SAD-BIN-AB'U-WAKK'AS said, 'I never heard his majesty say, of any one moving upon the earth, that he was of the people of paradise, except of ABDULLAH-BIN-SALAM.' KAIS-BIN-UB'AD said, 'I was sitting in the *Masjid* of *Medinah*, and a man came in, with the signs of devotion on his countenance: and the people present said, "this is a man of the people of paradise." And he performed two easy *Racâts* of prayer, then went out, and I followed him and said,

The Prophet assures his followers, of the happiness & glory of SAD-BIN-MU'AD'H, in paradise.

* It is related that his date trees bore fruit twice a year.

BOOK XXIV.

Remarkable
dream, of
ABDUL-
LAH-BIN-
SAL'AM.

The Pro-
phet gives
THA'BIT,
assurance of
paradise.

" verily, when you came into the *Masjid*, the people said, " this is a man of the people of paradise." The man said, " I swear by Gob, it is unworthy of any one to say what he does not know; but perhaps they might have a knowledge of it, and I will soon tell you the cause of it. I saw a dream, in the time of his majesty, as if I was in a very spacious and green garden, and an iron pillar in the center of it; the bottom of it in the ground, and the top up to the firmament, and a resting place on the top; and it was said to me, come up; and I said, I cannot; and a servant came to me, and took up my clothes behind, when I ascended, till I reached the top, and took hold of the resting place; and it was said to me, hold fast. Then I awoke and told this dream to the Prophet, and his majesty said, the garden which you saw is the *Islâm* religion, which is spacious, fresh and verdant; and the pillar, is the pillar of *Islâm*; and the resting place which you saw, is a firm one which occurs in the word of God. " He had laid hold of the firm resting place." Then you are in *Islâm* till you die." (The traditionist says the man was ^AABDULLAH-BIN-SAL'AM.) ANAS said, ' THA'BIT-BIN-KAIS was priest to the assistants; and when this revelation came down, " O true believers! raise not your voices above the voice of the Prophet."* THA'BIT was sitting at home; and had not waited upon the Prophet for some days; and his majesty said, " what is the cause of his not coming? is he unwell?" Then ^ASAD-BIN-MU'AD'H came to THA'BIT, and said, " the Prophet asks how you are." And THA'BIT said, " the reason I have not gone is on account of the coming down of that revelation; and verily, you know that my voice is louder than the Prophet's, and I am of the people of fire." Then ^ASAD told what he said to the Prophet; and his majesty said, " it is not so; but he is of the people of paradise." ABUHURAIRAH said, " we were sitting near the Prophet, and all on a sudden this revelation came down,

* Kor. Ch. 49. v. 2. SALE Vol. 2. p. 387.

“and others of them have not yet attained unto them by embracing the faith.”* The companions said, “who are they O messenger of God?” Then his majesty put his hand upon SALM'AN-FARSÌ; that is the multitudes not yet come were the people of *Ājam*. After that, his majesty said, “if *Imàn* was in the firmament, verily the men of *Ājam* would reach it.” AB'UHURAIRAH said, ‘the Prophet prayed for me and my mother, and said, “O LORD! make AB'UHURAIRAH and his mother beloved by *Muslemàns*; and O LORD! make them love *Muslemàns*.”’ AA'YID'H-BIN-ĀMER† said, ‘verily, AB'U-SUF'AN came to SALM'AN-FARSÌ, and SUHAIB-RUMÌ and BILL'AL-HABSHÌ, and the companions said, “the swords of God's servants have not as yet returned to their places, from killing that enemy of God.” And AB'U-BACR said, “do you speak so concerning a chief and *Shékh* of the *Koraish*?” Then AB'U-BACR went to the Prophet, and informed him of the circumstance; and the Prophet said, “O AB'U-BACR! I swear by God, if you have displeased the companions, you verily have displeased your God.” Then AB'U-BACR came to apologize, and said, “O brothers! did I trouble you, and make you angry?” They said, “no, O brother! God forgive you.” ANAS. ‘A. G. S. “A sign of *Imàn* is loving the assistants; and a sign of hypocrisy is being at enmity with them.”’ BAR'AA-IBN-Ā'ZIB said, ‘I heard the Prophet say, “none but *Muslemàns* love the assistants; and none but hypocrites hate them; then may God love him who loves them, and may God hate him who hates them.”’ ANAS said, ‘when God gave his Prophet the plunder of the property of the tribe *Hawázén*,‡ his majesty gave to the men of the *Koraish*, who really became *Muslemàns*, a hundred camels each; and a party of the

CH. XXIII.
PART I.

The Prophet reproves AB'U-BACR for displeasing the companions.

* Kor. Ch. 62. v. 3. SALE Vol. 2. p. 437.

† One of the *Sah'ábah*, of the number of those who professed allegiance under the tree.

‡ Descended from KAIS-AIL'AN-BIN-MUD'R. See SALE's *Geneal.* Table of the descendants of ISMAEL. See the history of this transaction in ABULFEDA p. 118. 119.

BOOK XXIV.

The assistants were jealous of the converts of the *Koraish*, on account of the plunder which the Prophet bestowed on them.

assistants said, "may God pardon his messenger; he gives to the *Koraish* but not us, and it is by our swords that their blood has been spilt." Then the Prophet was acquainted with what the assistants said; and he sent a person to them, and brought them together in his leathern tent; and did not allow any one else to come in; and his majesty said, "what is this which I have heard of you?" The wise men of the assistants said, "the men of sense amongst us did not say any thing, O messenger of God; but it was said by the young people, may God pardon his messenger, he gives to the *Koraish* and leaves out the assistants, and it is our swords that spilt their blood." Then the Prophet said, "verily, I give to those who have newly embraced *Islâm*, in order to secure their faith. Are you not pleased, O assistants! at the men taking the property to their houses, and at your returning to yours, along with the Prophet of God?" They said, "yes." AB'UHURAIRAH 'A. G. S. "If it was not for the dignity of the flight, I verily would be a man of the assistants; and if people were going one road and the assistants another, I would choose to accompany the assistants: the assistants are as the clothes next to the skin, and other men like the upper clothes. Verily, you, O assistants! will soon see, after me, princes of inferior eminence to you but above you: then have patience until you meet me at the pond *Cauther*."

When the Prophet took *Mecca*, he granted quarter to all who threw down their arms, or took refuge in AB'UBACR'S house.

AB'UHURAIRAH said, 'we were along with his majesty, on the day of taking *Mecca*, and he said, "whoever of the polytheists shall come into AB'U-BACR'S house, is safe; and whoever shall throw down his arms, is also safe." Then the assistants said, "his majesty is become partial to his own tribe, and is fond of his town." And instructions from above came down to his majesty, that the assistants say so and so; and his majesty said to them, "did you say that the Prophet was partial to his own tribe, and fond of *Mecca*? do not say so: verily, I am God's servant and messenger; and whatever I do is by his orders. I fled from my dwelling

toward God, hopeful of his assistance towards you; my life is with yours, and my death is with yours; I mean I shall not be separated from you in life or death." They said, "we swear by God, we did not say so, but from fear that peradventure your majesty might chuse to reside in Mecca." His majesty said, "verily, God and his messenger know you to be tellers of truth, and accept your apology." ANAS said, "his majesty saw the women and children of the assistants, coming from a bridal feast; and he stood up and said, "O LORD! the most beloved of men by me are the assistants." ANAS said, "AB'U-BACR and ABB'AS passed by an assembly of the assistants, when they were crying, and said, "what makes you cry?" They said, "we cry from recollecting being in company with his majesty in the illness of his death; and either AB'U-BACR or ABB'AS went in, and told his majesty; and he came out, verily, with the corner of a cloth tied round his head: and he went upon the pulpit, for the last time; praised and glorified God, and said, "I advise you to do good to the assistants; because they are as my little family, and verily have done their duty: and verily what remains for them is with God; then approve of every good work which shall appear from their virtues, and pass over the misdemeanors of the profligate amongst them." IBN-ABB'AS, said, "his majesty came out, in the disease by which he went from the world, sat upon the pulpit, praised and glorified God, and then said, "know, that men are increasing daily in Islam, and the assistants are decreasing, so as to be little salt to man's food; then he of you, who shall be chief, must approve of the good works of the virtuous assistants, and pass over the misdemeanors of the evil doers amongst them." ZAID-IBN-ARKUM. "A. G. S. "O LORD! forgive the assistants, and their sons and their son's sons." AB'U-USAID. "A. G. S. The Beni Najjar is the best tribe of the assistants; after that Beni Abdul Ash'hal,

CH. XXII.
PART I.

The assistants were fearful that the Prophet might chuse to reside in Mecca.

The Prophet's last sermon.

BOOK XXIV.

The Prophet gives orders to intercept a letter from HATIB, giving the people of Mecca information of the attack which he meditated against them.

after that *Beni Hārith*, then *Beni Khazraj*,* after that *Beni Sā'idah*; and there is good in all the tribes of the assistants." *ĀLĪ-IBN-AB'U-TĀLIB* said, "his majesty sent me, *ZUBAIR* and *MEKD'AD*, and said, "go on, till you reach the garden *Khākh*;† because there is a woman sitting in a *Hawdaj*, carrying a letter to the people of *Mecca*; then take the letter from her." Then we went on, galloping, till we arrived at the garden, and reached the woman, and said, "bring out the letter." She said, "I have not any letter to bring out." Then we said, "verily, it will be better for you to produce it; otherwise we will strip you naked." Then she took out the letter from her hair, and we carried it to the Prophet; and behold this was the contents of it. It was a letter from *HĀTĪB-BIN-AB'U-BALTĀH*‡ to the polytheists of *Mecca*, acquainting them of some of the works of the Prophet of God; "he intends to take *Mecca*, therefore take care of yourselves." Then the messenger of God said, "O *HĀTĪB*! what is this writing and giving information of yours?" He said, "do not be in a hurry to punish me for this act; verily, I am a man sworn with the *Koraish*, but am not nearly allied to them; but the refugees who are with you are nearly allied to the people of *Mecca*, on which account the people of *Mecca* would take care of their property, wives and children. Then, as there is no propinquity between us, I loved to flatter them, that they might take care of my relations; and I did not do it from having become an infidel, or from apostatizing after embracing *Islām*, or from pleasure in infidelity after faith." Then the messenger of God said, "verily *HĀTĪB* has spoken the truth." Then *ŌMER* said, "allow me to strike off this hypocrite's head." And the messenger of God said, "verily, *HĀTĪB* was present at the battle of *Bedr*; peradventure God may have

* One of the tribes of genuine *Arabs*, descended from *AL-AZD-BIN-CAHLĀN-BIN-ABD-SHEMS*. See *Pococke* p. 41. and *SALE's* geneal. table.

† A place near *Medinah*, towards *Mecca*.

‡ One of the *Sah'abah*. He was present at the battles of *Bedr*, of the ditch and the subsequent ones. He died at *Medinah*, A. H. 30. aged 65.

looked on him with favor and mercy ; then let him do what he likes ; for verily, paradise is for the people of *Bedr*." Then God sent down this revelation, " O true believers ! take not my enemy and your enemies for your friends."* RIFAA^A-H-IBN-RA'FÎ said, ' GABRIEL came to his majesty, and said, " of what dignity do you reckon those who fought at *Bedr* among yourselves ?" His majesty said, " those who fought at *Bedr* are reckoned the best of *Muslemâns*." GABRIEL said, " so also do we consider the angels that were present at *Bedr*." HAFS'AH. ' A. G. S. " Verily, I am hopeful, please God, that no one present at the battle of *Bedr*, will enter into the fire ; or of those present at *Hudaibiah*." I said, ' O messenger of God ! verily, hath not God said, " there shall be none of you but shall approach near the same (i. e. hell-fire) ?"† His majesty said, have you not heard that God says, " afterwards we will deliver those who shall have been pious."‡ Then the allusion is to those who fought at *Bedr* and *Hudaibiah*." (And in one tradition it is thus, " those will not enter hell-fire, (if God wills) who professed obedience under the tree.") JABIR said, ' on the day of the battle of *Hudaibiah*, we were one thousand four hundred men ; and the Prophet said to us, " you are this day the best people of the earth." JABIR. ' A. G. S. " Whoever shall come upon *Thaniyah Murâr* ;§ his sins shall be lessened ; like as were those of the children of *Israel*." Then the first people that ascended it were cavalry, the *Beni Khazraj* ; after that every body went, and the Prophet said, " all your sins are forgiven, except that man's upon the red camel." JABIR, says, ' then we went near him, and I said, " come, that the

The Prophet promises paradise to all those who were present at the battles of *Bedr* & *Hudaibiah*.

* Kor. Ch. 60. v. 1. Sale Vol. 2. p. 431. See ABULFEDA p. 102, 103.

† Kor. Ch. 19. v. 68. SALE Vol. 2. p. 136, and note h.

‡ Ibid. v. 69.

§ *Thaniyah* is the steep ascent of a mountain ; and *Murâr* (or according to some *Marâr*) is the name of a place between *Mecca* and *Medinah*, on the road of *Hudaibiah*, where the Prophet and his followers arrived on the night preceding the battle. His exhortation here is to encourage them to mount that pass. ABD-UL-HAK. See ABULFEDA p. 84.

BOOK XXIV.

Prophet may ask pardon for you." He said, " verily, if I could find what I have lost, I should like it better than your friend's asking pardon for me."

Part Second.

The Prophet commends the veracity of ABDULLAH-BIN-MASU'UD.

IBN-MASU'UD. 'A. G. S. " Follow those two of my companions who will be after me, AB'U-BACR and ÔMER; and go the straight road, in the dispositions of ÂMM'AR-BIN-YA'SIR; and accept the advice of ÂBDULLAH-BIN-MASU'UD, and what he relates to you, know as true."

ÂLÎ-IBN-AB'UT'ÂLIB. 'A. G. S. " If I were the maker of a ruler without consultations, verily, I would make ÂBDULLAH-BIN-MASU'UD." KHAI-THAMAH-BIN-ABÎ-SAIRAH* said, " I came to *Medinah*, and prayed to God to give me a good associate; and he gave me AB'UHURAIRAH. And I sat with him, and said, " verily, I begged of God to create for me a good companion, and he did so, and you are agreeable to me." Then AB'UHURAIRAH said, " whence are you?" I said, " of the people of *Cûfah*; I am come to seek for good for myself." Then AB'UHURAIRAH said, " is not SAD-BIN-AB'U-WAKKA'S amongst you, and ÂBDULLAH-BIN-MASU'UD, the servant of the Prophet of God; and HUD'HAIFAH, the possessor of the secrets of the messenger of God; and ÂMM'AR-BIN-YA'SIR, whom God has kept in safety from the devil? Is not SALM'AN, the master of the two books, amongst you, one the evangelist, the other glorious *Korân*?" AB'UHURAIRAH. 'A. G. S. " AB'U-BACR is a good man, ÔMER is a good man, AB'U-ÛBAIDAH-BIN-JARR'AH is a good man, USAID-BIN-HUD'AIR is a good man, and THA'BIT-BIN-KAIS is a good man." ANAS. 'A. G. S. " Verily, paradise is anxious for three persons, ÂLÎ, ÂMM'AR and SALM'AN." ÂLÎ-

AB'UHURAIRAH commends several of the *Sahâbah* of *Cûfah*.

* One of the principal *Tâbiîn*, of good authority, of the tribe *Jôfi*.

IBN-AB'UT'ALIB said, 'AMM'AR-BIN-YA'SIR asked permission to go to his majesty, who said, "grant it him;" and he went in: and his majesty said, "you are welcome, O pure and made pure." AA'YESHAH. 'A. G. S. "AMM'AR-BIN-YA'SIR has never had an option between two works, but he chose the best." ANAS said, 'when the bier of SAD-BIN-MU'AD'H was taken up, the hypocrites said, "it goes astonishingly light:" and they said, "this is from his ordering the men of the *Beni Kuraid'hah* to be put to death, and their women and children to be imprisoned."* Then this expression of the hypocrites reached the Prophet, and he said, "angels took up his bier." AB'UD'HAR GHAFFA'RÌ. 'A. G. S. "The heavens have not shadowed, nor hath the earth borne a better teller of truth, than AB'UD'HAR, nor a better discharger of his duty to God and his messenger; and AB'UD'HAR resembles Jesus the Prophet, in dislike to the world." MU'AD'H-BIN-JABAL said, when he was near dying; 'seek wisdom from four persons; one AB'U-DARD'AA, and SALM'AN-FARSI, and ABDULLAH-BIN-MASU'UD, and ABDULLAH-BIN-SAL'AM, who was a Jew and afterwards became a *Muslemàn*; because I heard his majesty say, "verily, ABDULLAH-BIN-SAL'AM is the tenth of those that will be in paradise." HUD'HAIFAH said, 'the companions said, "O messenger of God! it would be better were you to make your successor from your companions yourself." He said, "if I make any one of you *Khalifah*, you will disobey him, and be punished for it; but believe what HUD'HAIFAH shall tell you, and read what ABDULLAH-BIN-MASU'UD shall teach you." HUD'HAIFAH. 'there is no man who shall get into strife but I shall fear for, except MUHAMMED-BIN-MASLAMAH; because I heard his majesty say, "strife will do no harm to MUHAMMED-BIN-MASLAMAH." AA'YESHAH said, 'verily his majesty saw a lamp alight in ZUBAIR's house, and said, "O AA'YESHAH! I suppose ASM'AA is brought to bed; do not name the

CH. XXIII.
PART II.Praise of
AMM'AR-
BIN-YA-
SIR.Commenda-
tion of HU-
D'HAIFAH
and ABDUL-
LAH-BIN-
MASU'UD.

* See ABULFEDA, p. 78.

BOOK XXIV.

The Prophet describes the dignity attained by the father of JABIR, in paradise.

child till I do it." Then his majesty named him [^]ABDULLAH, chewed a date and rubbed it on the roof of his mouth.' [^]UKBAH-BIN-[^]AA' MIR. ' A. G. S. " Men have embraced *Islām*, by force and severity, but [^]AMER-BIN-[^]AL-[^]AA'S' believed with pleasure." JABIR said, ' his majesty met me, and said, " O JABIR! what is come to you that I see you sorrowful?" I said, " my father is a martyr and has left debt, and a family; how should I not be melancholy?" His majesty said, " shall I not tell you what God has done with your father?" I said, " yes." His majesty said, ' God never spoke to any one but from behind a curtain; but he made your father to live, and spoke to him without a curtain, and said, " O servant! ask what you like, I will give it you." Your father said, " O my cherisher! I wish you would bring me to life, and send me into the world, that I might be slain a second time in your road." God said, " verily, my orders have been heretofore, that those who came here should not return again to the world." Then this revelation came down, " thou shalt in no wise reckon those who have been slain in the cause of God, dead; nay, they are sustained alive with their LORD."* JABIR said, ' his majesty asked forgiveness for me twenty-five times.' ANAS. ' A. G. S. " Dishevelled hair, covered with dust, dressed in rags, and unknown, who swearing by God, he makes them tellers of truth; of them is BAR'AA-IBN-MALIC."† IBN-[^]ABB'AS. ' A. G. S. " No one is at enmity with assistants that believes in God and the last day." ANAS relates from AB'U-TALHAH, who said, ' the Prophet said to me, " give my *Salām* to your tribe, because they are as far as I know, patient and abstinent." JABIR said, ' verily a slave of HATIB'S came to the Prophet, complaining to him, and said, " O messenger of God! verily HATIB will enter the fire." Then

* Kor. Ch. 3. v. 170. SALE, Vol. 1. p. 85.

† The brother of ANAS, one of the most accomplished of the *Sahābah*, a man of great strength and courage. He was present at *Oh ud* and the subsequent battles. He slew one hundred of the infidels with his own hand. He also distinguished himself greatly at the battle of *Yemāmah*, and became a martyr in the eighth year of the *Hijrah*.

his majesty said, "you lie; he will go to paradise, because he was present at *Bedr* and *Hudaibiah*." AB'UHURAIRAH said, 'his majesty repeated this revelation; "If you turn your face from *Islâm*, God will bring a multitude in place of you, which will not be like you." The companions said, "O messenger of God! what multitude is that which God mentioned?" Then his majesty gave SALM'AN-FARSI a slap upon the thigh, and said, "it is this and his tribes, I mean the *Persians* and *Ajams*: if religion was in the firmanent, verily, the people of *Ajam* would reach it." AB'UHURAIRAH said, 'the people of *Ajam* were mentioned near the Prophet, and he said, "verily I have more dependence than you have on the people of *Ajam*'s guarding religion."

CH. XXIII.
PART II.

The Prophet foretells the conversion and eminent merit of the *Persians*.

Part Third.

ALÌ-IBN-ABUT'ALIB. A. G. S. "Verily, there were five persons for every Prophet, selected from their companions, to guard them; and to me have been given fourteen such men." We said, "who are those fourteen?" He said, "ALÌ and his two sons, and JAFER-IBN-ABUT'ALIB, and HAMZAH-BIN-'ABDUL-MUTT'ALIB and AB'U-BACR, and OMER, and MUS'AB-BIN-'UMAIR, and BILL'AL, and SALMAN, and AMM'AR, and 'ABDULLAH-BIN-MASU'UD, and AB'UD'HAR, and MEKD'AD." KHA'LID-BIN-WALID said, 'there was a word between me and AMM'AR-BIN-YASIR, and I spoke harshly to him, and he set off to the Prophet, and made a complaint; and I went to the Prophet, to complain of him, and spoke harshly to him there also; his majesty remaining silent and not speaking a word. Then AMM'AR cried, and said, "O messenger of God! do not you see what KHA'LID says to me?" Then his majesty raised up his head, and said, "whoever is at enmity with AMM'AR, may God be at enmity with."

The Prophet's testimony to the great worth of AMM'AR-BIN-YASIR.

BOOK XXIV.

The Prophet gives
KHA'LID
the title of
the sword of
God.

AB'U-TAL-
HAH & his
wife distress
themselves
to entertain
a guest re-
commended
by the Pro-
phet.

Then I came out, and there was nothing I loved more than ^AAMM'AR's being pleased, and went to him, and spoke to him with all manner of civility; and he became satisfied." AB'U-^UBAIDAH, said, 'I heard his majesty say, "KHA'LID is a sword of the swords of God, and is a good young man in his tribe." BURAI^ADAH ASLAMÌ. 'A. G. S. "Verily, God ordered me to love four persons, and told me that he loved them." The companions said, "mention their names for us, O messenger of God! who are they?" His majesty repeated four times, "Àlì is of them; AB'UD'HAR, MEKD'AD and SALM'AN-FARSÌ." JA'BIR said, 'ÔMER-IBN-AL-KHATT'AB would say, "AB'U-BACR is our prince, and has freed our chief; that is, BILL'AL." KAIS-BIN-AB'U-HA'ZIM said, 'verily BILL'AL said to AB'U-BACR, (when he wished to associate with him, after the death of the Prophet,) "if you bought me only for yourself, then keep me to yourself; but if you did it for God's pleasure, then let me go, that I may do a work for God." AB'UHURAIRAH said, 'a man came to his majesty, and said, "verily I have suffered misery; give me something." Then his majesty sent some body to one of his wives, to bring any thing there might be; and the woman said, "I swear by God, I have nothing but water." Then his majesty sent to another of his wives, and she said like the first. And he sent to all his wives, and they gave the same answer. And the messenger of God said, "may God have mercy on whoever shall entertain this man." Then AB'U-TALH'AH-ANSA'RÌ, stood up and said, "I will entertain him, O messenger of God!" Then he took the man to his house, and said to his wife, "have you any victuals?" She said, "nothing more than for the children." Then AB'U-TALH'AH said to his wife, "amuse the children with something, and put them to sleep, and when my guest comes to eat we will also pretend to do so; and when he puts out his hand to help himself, do you get up and go to the lamp, on pretence of putting it to rights, and

extinguish it, that the guest may not know of our not eating." Then the woman did as directed by AB'U-TALH'AH, and they sat at the victuals, and the guest ate, but they remained hungry all night. And when AB'U-TALH'AH got up in the morning, and went to the Prophet, his majesty said, "verily God is pleased with such a man, and such a woman, I mean AB'U-TALH'AH and his wife." And God sent down this revelation, "They prefer others before themselves, although there be indigence among them."* AB'UHURAIRAH said, 'we alighted with his majesty on a journey, and people were passing by; and the Prophet said, "who are they, O AB'UHURAIRAH?" And I said, "they are such and such people." And his majesty said, "they are good servants of God." And of another said, "who is he?" I said, "such a one." And his majesty said, "he is a bad servant of God;" till KHA'LID-BIN-WALID passed; and his majesty said, "who is he?" I said, "it is KHA'LID-BIN-WALID." His majesty said, "KHA'LID is a good servant of God, and a sword of the swords of God." ZAID-IBN-ARKUM said, 'the assistants said, "O Prophet of God! there are followers of every Prophet, and verily, we are yours; then pray to God, to make our followers also called assistants." And his majesty prayed.' KUTADAH said, 'I do not know a tribe of the tribes of *Arabia*, whose martyrs will be more glorious than the assistants on the day of resurrection.' KUTADAH says that ANAS said, 'seventy of the assistants were slain, on the day of the battle of *Ohud*, and seventy at the battle *Bir-Mâ'ünah*, and seventy were slain on the day of the battle of *Yemámah*, in the time of AB'U-BACR.' KAIS-BIN-AB'U-HAZIM said, 'in the time of ÔMER, there were five thousand *Dirhems* fixed for each person that had been present in the battle of *Bedr*, from the *Bait-ul-Mál*; and ÔMER said, "verily I honour them more than the others."

CH. XXIII.
PART III.

The Prophet declares God's approbation of their act.

Seventy of the assistants were slain at *Ohud*, as many at *Bir-Mâ'ünah* & at *Yemámah*.

* Kor. Ch. 59. v. 9. SALE vol. 2. p. 429.

CHAP. XXIV.---PART I.

ENUMERATION OF THE NAMES OF THOSE
CALLED THE PEOPLE OF BEDR.

OTHM'AN
being left
behind to
take care of
his wife who
was sick,
was yet al-
lowed to
share in the
spoil taken
at *Bedr*.

THE Prophet MUHAMMED-IBN-ABDULLAH-HA'SHEMÌ, (the blessing of God upon him, and peace;) ABDULLAH-BIN-OTHM'AN-AB'U-BACR-SIDDÌK-KARASHÌ; ÒMER-IBN-AL-KHATTAB-ÂDAWÌ; OTHM'AN-BIN-AFF'AN, (the Prophet left him to take care of his sick daughter RUKAIAH, but gave him a share of the *Bedr* plunder); ALÌ-IBN-AB'U-TALIB-BIN-ABDUL-MUTTALIB HA'SHIMÌ; YÂS-BIN-AL-BUCAIR;* BILL'AL-BIN-RABAH, the slave of AB'U-BACR; HÂMZAH-BIN-ÂBD-UL-MUTTALIB-HA'SHEMÌ; HÂTIB-BIN-AB'U-BALTAH, sworn with the *Koraish*; AB'U-HUD'HAIFAH-BIN-UTBAH-BIN-RABIAH KARASHÌ; HÂRITHAH-BIN-SURAKAH, (he was slain on the day of *Bedr* whilst looking at the fight); KHUBAIB-BIN-ÂDA-ANS'ARÌ-AL-AWSÌ;† KHUNAIS-BIN-HUD'HAFAH-SAHMÌ;‡ RIFA'AH-BIN-RAFÎ, ANS'AR

* One of the first *Muhájirs*. Besides *Bedr* he was present at all the following battles. He died A. H. 34.

† He slew at *Bedr* HÂRITH the son of AMER, one of the *Koraish*; and being himself taken prisoner at the battle of *Rajiá* he was purchased by the sons of HÂRITH, who carried him to *Mecca*, and there put him to death by impaling. He was the first of the *Muslemâns* who was put to death in that manner. See ABULFEDA p. 69.

‡ He was one of those who fled to *Ethiopia*, after his return from whence he was present at the battles of *Bedr* and *Ohud*. He afterwards returned to *Medinah*, where he died of his wounds. He was the first husband of HÂFSAH who afterwards married the Prophet.

RÌ; RIFA'AH-BIN-ÂBDULMAND'HAR-AB'U-LUBA'BAH ANS'ARÌ;* ZUBAIR-BIN-
 ÂWW'AM KARASHÌ; ZAID-BIN-SAHAL-AB'U-TALH'AH ANS'ARÌ;† AB'U-ZAID-
 ANS'ARÌ;‡ SAD-BIN-MALIC ZAHARÌ;§ SAD-BIN-KHAWLAH-KARASHÌ;|| SAD-
 IBN-ZAID KARASHÌ; SAHAL-BIN-HUNAIF ANS'ARÌ; DHUHAIR-IBN-RAFÎ-
 ANS'ARÌ,¶ and his brother; ÂBDULLAH-IBN-MASU'UD HUD'HALÌ; ÂB-
 DUL-RAH'MAN-BIN-ÂWF-ZAHRI; ÜBAIDAH-BIN-HARITH-KARASHÌ;** Ü-
 BADAH-BIN-SAMIT-ANS'ARÌ; AMER-IBN-ÂWF,†† sworn with the *Beni*
Aámir-ibn-Lawa; ÜKBAH-IBN-ÂMER-ANS'ARÌ;‡‡ ÂAMIR-IBN-RABI'AH-

* See Vol. 1. p. 297. Where, however, the cause for which some accounts state him to have been absent from *Bedr* is misrepresented. He was appointed by MUHAMMED to command in *Medinah* during his absence, and in consideration of his being engaged in that duty, a portion of the plunder taken at *Bedr* was assigned to him. This is the person, who, being deputed by the Prophet to persuade the tribe *Koraidhah* to surrender at the discretion of SAD-BIN-MUAD'H, was tempted, in consideration of his family and effects which were in the hands of that tribe, to advise them contrary to the tenor of his instructions. From remorse for this act of treachery, he tied himself to a pillar in the *Masjid*, and remained there seven days fasting, till the Prophet forgave him. See SALE'S *Kor.* Vol. 1. p. 227. note z.

† He was the first husband of OMM-SULAIM the mother of ANAS. He was present with seventy others at the inauguration of AKABAH, at the battle of *Bedr* and the subsequent engagements. He died A. H. 31 at the age of 70.

‡ He was one of those who collected the *Korán* in the time of the Prophet. There are different accounts respecting his name, some calling him SAD-BIN-UMAIR, and others KAIS-BIN-AL-SACAN.

§ The same as SAD-BIN-ABI-WAKK'AS. See Vol. 1. p. 144.

|| He was one of those who fled to *Ethiopia*; after which he was at the battle of *Bedr*. He died at *Mecca* at the time of the Prophet's farewell pilgrimage.

¶ He was present at the second inauguration at *Akabah*, at the battle of *Bedr* and the subsequent combats. He was the uncle of RAFI-BIN-KHUDAIJ, whose father KHUDAIJ-BIN-RAFÎ is the brother here spoken of.

** He was the son of HARITH-BIN-ABDUL-MUT'TALIB, and consequently was cousin-german to MUHAMMED, than whom he was ten years older. He embraced *Islám* before the Prophet came to *Dar Arkum*. At the battle of *Bedr* he engaged in single combat with UTBAH-BIN-RABI'AH, and received a wound of which he soon after died. (See ABULFEDA p. 57.)

†† He was present at the battle of *Bedr*, and afterwards dwelt at *Medinah*, where he died towards the close of MUAWIAH's reign, without leaving offspring. He relates one tradition from the Prophet.

‡‡ He is also called AB'U-MASU'UD-ANS'ARÌ-BEDERÌ; and was one of the most celebrated *Sahábah*. He was present at the second inauguration at *Akabah*, and was the youngest of those who attended on that occasion. It is generally agreed that his surname from *Bedr*, was on account of his dwelling there, not for his having been present at the battle. He died under the reign of ALI; or, according to others at a later period, i. e. A. H. 41 or 42.

BOOK XXIV.

Enumera-
tion of the
combatants
at *Bedr*.

ANZÌ; AA'S'IM-BIN-THA'BIT-ANS'A'RÌ;* UAIM-BIN-SA'IDAH-ANS'A'RÌ;† IT-
B'AN-BIN-MALIC-ANS'A'RÌ;‡ KUDAMAH-BIN-MADHU'UN;§ KUTADAH-BIN-
NUM'AN-ANS'A'RÌ;|| MU'ADH-IBN-AMER-BIN-JAM'UH,¶ MU'AWWIDH-BIN-
AFRA'A,** and his brother; MALIC-BIN-RABI'AH-AB'U-USAID-ANS'A'RÌ;††
MIST'AH-BIN-UTHA'THAH-BIN-ABB'AD-BIN-ABDULMUT'T'ALIB-BIN-ABDME-
N'AF;‡‡ MURARAH-BIN-RABI'A-ANS'A'RÌ;§§ M'AN-BIN-ADIA-ANS'A'RÌ;|||
MEKD'AD-BIN-OMER-CUNDÌ, sworn with the *Beni Zahrah*; HIL'AL-BIN-
UMAIAH-ANS'A'RÌ.¶¶

* He is also called AB'U-SULAIM'AN. He was present at the battle of *Bedr*; and it is related of him that being taken prisoner by the infidels at *Rajid*, when they were about to put him to death, he was protected by a swarm of bees, which prevented any one from approaching him.

† He was present at both the inaugurations at *Akabah*, at the battle of *Bedr*, and all the subsequent engagements. He died in the Prophet's life time, or according to others under the reign of OMER, at the age of 65 or 66.

‡ He was of the tribe *Khazraj*. He died in the time of MUAWIAH.

§ He was the maternal uncle of ABDULLAH-BIN-OMER. He was one of those who fled to *Ethiopia*, and was present at *Bedr* and the subsequent battles. OMER appointed him governor of *Bahrain*, but afterwards removed him. He died A. H. 36, aged 68.

|| This KUTADAH must not be confounded with another of the same name, who, though one of the *Tabl'in*, is more celebrated, as being the channel through whom many traditions are handed down.

¶ One of the *Ans'ars*. He was present at the second inauguration at *Akabah* and at the battle of *Bedr*; and died under the reign of OTHMAN.

** His brother's name was MU'ADH; and AFRA'A was their mother's name; their father's being HARITH-BIN-RIFA'AH-ANS'A'RÌ. These two brothers killed AB'U-JAHL at the battle of *Bedr*; after which MU'AWWIDH was slain, but MU'ADH survived; and was present at the subsequent engagements. A third brother, named AWF, was also slain at *Bedr*.

†† He is most commonly known by the patronymic appellation of AB'U-USAID. He was present at *Bedr*, *Oh'ud* and all the engagements, and died, A. H. 60, aged 77, having outlived all the other heroes of *Bedr*.

‡‡ He was the son of AB'U-BACR's maternal aunt. He was present at *Bedr*, *Oh'ud* and the subsequent battles; and he was one of those who accused AA'YESHAH of an amorous intrigue, on which account he was condemned by the Prophet to receive eighty stripes. (See ABULFEDA p. 82.) He died A. H. 34, aged 56.

§§ He was one of the descendants of AMER-BIN-AWF; and one of the three who staid behind when the Prophet undertook the expedition to *Tabuc*, who are severely reprehended in the 9th chapter of the *Koràn*. (See ABULFEDA p. 123. 126, and SALE's *Koràn*. Vol. 1. p. 247. note h. and p. 264. note a.)

||| He was present at *Bedr* and all the subsequent battles. The Prophet joined him in fraternity with ZAID-BIN-AL-KHATTAB the brother of OMER, and they were both slain together in the battle of *Yemamah*.

¶¶ He was one of the three *Ans'ars* who remained behind from the expedition to *Tabuc*.

CHAP. XXV.---PART I.

ON YEMEN AND SYRIA, AND OF AWIS-AL-KARNI.

OMER-IBN-AL-KHAṬṬĀB. 'A. G. S. " Verily, a man will come to you from the side of *Yemen*, who, will be called *Awis*,* and will not leave any one in *Yemen* but his own mother. Verily, he had the leprosy, and prayed to God; and God put it away from him, except the size of a *Dínár* or *Dirhem*, which remains. Then whoever of you shall meet him, must ask him to pray to God for his pardon." AB'UHURAIRAH. 'A. G. S. to his companions, " the people of *Yemen* are come to you, their hearts are soft and tender, faith and wisdom is theirs, and pride and boasting are with the masters of camels; and gentleness and clemency in the masters of goats." AB'UHURAIRAH. 'A. G. S. " Infidelity and commotions will appear in the east, and pride and arrogance are in the masters of horses, and in those who raise high their voices in their tents of hair; and gentleness is in the masters of goats." JA'BIR. 'A. G. S.

Awis cured
of the le-
prosy.

* His father's name was AA'MIR, and he is called KARNI, being descended from KARN-BIN-RUM'AN-BIN-NA'HIAH-BIN-MUR'AD. It is related that OMER, having discovered Awis by this description, requested him to pray for him.

BOOK XXIV.

“ Hardness of heart, and hardness of temper are in the people of the east, and *Imân* in the people of *Mecca* and *Medínah*.” IBN-ÔMER. ‘ A. G. S. “ O LORD! bless us and multiply us in our *Syria*; O LORD! bless us, and multiply us in our *Yemen*.” The companions said, “ O messenger of God! pray for *Najd* also.” IBN-ÔMER said, ‘ I imagine that his majesty said, on the third time “ there will be earthquakes and commotions there; and, in the land of *Najd*, the devil’s horns will rise, I mean the devil’s multitudes and their assistants.”

Part Second.

MUH'AM-
MED com-
mends the
people of
Yemen and
Syria.

ANAS relates from ZAID-BIN-THA'BIT, that his majesty looked towards *Yemen* and said, “ LORD! incline the hearts of the people of *Yemen* towards us, that they may come to us; and O LORD! increase our grain.” ZAID-BIN-THA'BIT. ‘ A. G. S. “ Joy be to the people of *Syria*.” We said, “ on what account is this?” His majesty said, “ because the angels of the kind God spread their wings over them.” ABDULLAH-BIN-ÔMER. ‘ A. G. S. “ It is near that a fire will come out of *Hâdramût* and drive men.” Then we said, “ O messenger of God! what do you order us to do when the fire comes out?” His majesty said, “ be it on you to go to *Syria* and find safety.” ABDULLAH-IBN-ÂMER said, ‘ I heard his majesty say, “ there will be a flight towards *Syria*, like as there was to *Medínah*; then the best of men will fly towards the place of flight of ABRAHAM, that is, *Syria*.” IBN-HAWA'LAH.* ‘ A. G. S. It is near that there will be discordant multitudes in religion; one army in *Syria*, another in *Yemen*, and another in *Irâk*.” I said, “ which shall I be of, should I live to that

* One of the *Sah'abah*, of the tribe of *Asad*. He dwelt in *Syria*, and died there A. H. 80 or 85.

time?" His majesty said, "with the *Syrian*; because the land of *Syria* is the chosen of God, and he will bring together his chosen servants there at that time; but if you refuse going to *Syria*, then go to *Yemen*; and give water to yourself, and your quadrupeds, from the ponds there."

CH. XXV.
PART II.
The Prophet foretells civil wars among his followers.

Part Third.

SHURAIH-BIN-UBAIDAH, said, the people of *Syria* were mentioned, near the prince of the faithful, *ALi*; and it was said to him, "curse them," (because *MUAWIAH*, *ALi*'s enemy, was governor of *Syria*). *ALi* said, "I will not curse the people of *Syria*; verily, I heard the Prophet of God say, the guardians of the word stay in *Syria*, of which are forty; and when one of them dies, God sends another in his room: God gives rains by the blessings of their existence; and, by their assistance, revenge is taken upon our enemies; and by them punishments are removed from the inhabitants of *Syria*." A man of the companions said, 'the messenger of God said, "It is near that the towns of *Syria* will be taken; then, when you have a choice where to live, chuse *Damascus*: because it is a place of safety to *Muslemans* from wars; and there is a town in *Syria* near *Damascus*, called *Ghuta*." OMER-IBN-AL-KHATT'AB. 'A. G. S. "I saw a pillar of light come out from under my head, and go upwards, till it fixed in *Syria*." AB'U-DARD'AA. 'A. G. S. "The place of rendezvous for *Muslemans* is *Ghuta*, on the day of *DAJJAL*'s battle: and *Ghuta* is a place, near a town called *Damascus*, which is the best town of *Syria*." ABDUL-RAH'M'AN-BIN-SULAIM'AN said, 'It is near that a king of the kings of *Ajam*, will come, and overcome all cities, except *Damascus*.'

ALi refuses to curse the people of *Syria*, and pronounces their eulogy.

The Prophet recommends a residence at *Damascus*.

CHAP. XXVI.---PART I.

ON THE DISTINGUISHED REWARDS OF THE SECTS.

The Prophet compares the Jews and Christians to labourers hired in the morning & at noon, & the Muslemans to those hired in the afternoon.

IBN-OMER. "A. G. S. " Your lives are no more in comparison with those of former sects, than the period of time between afternoon prayers and sunset: and your comparison with the *Jews* and *Christians*, is no otherwise than a man who orders workmen; he says, " who will work half a day for me for one *Kirât*," and the *Jews* do it, I mean the *Jews* have worked a long life, for little rewards. After that, the man says, " who will work from mid-day to afternoon prayers, for one *Kirât*?" Then the *Christians* resemble such workmen, in the work of their lives. After that, the man says, " who will work for me from afternoon prayer till sunset?" Know you are like such men; and know that for you are double wages: one for knowing your Prophet to be a teller of truth, another for all former Prophets. Then the *Jews* and *Christians* get angry, and say, " we have worked most and got least rewards; what is the cause of it?" And God says, " have I injured you of any part of your right?" They say, " no." God says, " verily, this excess of rewards is from my be-

nificence and favor; I give what I like, and to whom I like."* AB'UHU-RAIRAH. 'A. G. S. "The best of my sects in loving me, will be men created after me; and one of them will like to sacrifice his wives, children and property for a sight of me." MUAWIAH said, "I heard his majesty say, "there will always be a multitude of my sects, which will strengthen religion and the laws, and no harms will come to them, although they shall be unassisted; nor will the enmity of any one be detrimental to them to the day of resurrection."

CH. XXVI.
PART I.

The Prophet says those who come after him will be the best of his followers.

Part Second.

ANAS. 'A. G. S. "My sects are like rains, of which it is unknown, whether the first fall will be best or the last."

Part Third.

JAFIR-SADIK relates from his father, and he from his grand-father, that the Prophet said, "be joyful, be joyful; my sects are like rains, of which it is unknown whether the first or last fall will be best; or like a garden, from which a multitude has been fed one year, and then another the next year, and perhaps the last is more numerous than the first, and better." After that he said, "how can a sect perish of which I am the first, and Imàm MAHDÌ in the middle of it, and JESUS son of MARY in the rear of them? But between MAHDÌ and JESUS, shall be a multitude crooked in religion, who are not of me, nor am I of them." AMER-IBN-

* The idea conveyed in this passage is evidently taken from our Lord's parable of the labourers. MATTH. XXI. 1-16.

BOOK XXIV.

SHUAIB relates from his progenitors, that the Prophet said, "which is the best of the creation in point of *Imàn*, in your opinion?" The companions said, "the angels." His majesty said, "why shall not their *Imàn* be perfect, whilst they are near their cherisher?" The companion said, "after them, the Prophets are perfect in faith." His majesty said, "why should they not be so, since instructions from above come down to them?" The companions said, "after them, we are better than others, in point of *Imàn*." His majesty said, "why should not you believe in God, now that I am amongst you?" Then his majesty said, "the best of the creation near me, in point of *Imàn*, is a multitude which will be created after me; they will find books, in which are written the orders of religion, and will put faith in what is written in them." ^AABDUL-RAH'MAN-BIN-AL-^AAL'A-HADRAMI.* 'A person related to me, who had heard it from his majesty, that "verily, it is near that there will be men, of this sect, whose rewards will be like those of the companions: they will order the lawful, and prohibit the unlawful, they will fight with the makers of strife." AB'U-UMA'MAH. 'A. G. S. "Joy be to him who hath seen me; and much joy be to him who hath not seen me, and yet hath believed in me."† IBN-MUH'AIRIZ‡ said, 'I said, to AB'U-JUMAH,§ "relate me a tradition which you shall have heard from the Prophet." He said, 'yes, I will; one that shall rejoice you. We breakfasted with his majesty, and AB'U-UBAIDAH-BIN-JARRAH' was with us, and he said, "is there any one better than us? We have embraced *Islàm*, and fought along with you." His majesty said, "yes, a tribe which will come after you, will be better than you; they will believe in me, when not having seen me." MUA'WI-

The Prophet declares the superior merit of those who believe without ocular proof.

* One of the *Tābī'in*, surnamed from *Hadramūt*, a city in *Yemen*.

† Compare JOHN XX. 29. Blessed are they that have not seen, and yet have believed.

‡ One of the *Tābī'in*; his name was ABDULLAH.

§ One of the *Sahābah*.

AH-BIN-KURRAH.* ' A. G. S. " When the people of Syria shall be corrupted, then there will be no good in you; a multitude of my sects will always be assisted, and those who shall oppose them will not hurt them, to the resurrection." IBN-^AABB'AS. ' A. G. S. " God passeth over the forgetfulness and mistakes of my sects, and forgives them what they do by compulsion." BAHZ-BIN-HACIM relates from his progenitors, that his majesty said, in explanation of the word of God, which is this, " ye are the best nation that hath been raised up unto mankind,"† you are the last of former sects, like as I am the last of the Prophets: and you are the best and most honourable of them.' AMEN.

CH. XXVI.
PART III.

God for-
gives sins
committed
through
forgetful-
ness, or by
compulsion

* One of the *Tābi'in*, very learned and of considerable authority. He was born on the day of the battle of the camel, and died A. H. 113.

† *Kor.* Ch. 3. v. 110. SALE, Vol. I. p. 75.

FINIS.

CH. XXV
Part III

God for
gives and
commends
through
forgiveness
ness, or
compulsion

an-ain-Ikunnah. A. G. S. "Which the people of A. shall be cor-
rupted, then there will be no good in you; a multitude of my seeds will
always be assisted, and those who shall oppose them will not hurt them,
to the resurrection." Jan-Ahna. A. G. S. "God passeth over the
forgetfulness and mistakes of my seeds, and forgives them what they do
by compulsion." Hana-ain-Hachia relates from his progenitors, that his
majesty said, in explanation of the word of God, which is this, "Ye are
the best nation that hath been raised up into mankind," "Ye are the last
of former seeds, like as I am the last of the Prophets: and you are the
best and most honourable of them." Amen.

One of the Witnesses, very learned and of considerable authority. He was born on the
day of the battle of the camp, and died A. 11. 113.
t. Nov. Ch. 3. v. 110. Sars, Vol. 1. p. 18.

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